

A Philosophical Analysis of the Curriculum of Love from an Islamic Educational Perspective: Applications and Challenges

Ahmad Syafi'i^{1,*}, Akmal²

¹UIN Alauddin Makassar, South Sulawesi, Indonesia

²Kementerian Agama Kab. Bone, South Sulawesi, Indonesia

Author(s) email: ahmadsyafii312@gmail.com

Received: 10-05-2026

Accepted: 22-05-2026

Published: 30-06-2026

Abstract: This study aims to analyze the philosophy of the Love Curriculum from an Islamic education perspective and examine its application and challenges in addressing the phenomenon of student intolerance. This study uses a qualitative method with a library research type. Data were collected through searching, selecting, and documenting scientific literature in the form of books, journal articles, proceedings, and relevant educational policy documents. Data analysis uses content analysis techniques through the stages of reduction, categorization, interpretation, and drawing conclusions. The results of the study indicate that (1) philosophically, the Love Curriculum is based on the ontological, epistemological, and axiological values of Islamic education that emphasize spiritual, social, and moral balance; (2) its main values include love for God, fellow human beings, the environment, and the nation as the basis for character formation; (3) its implementation is carried out through value integration, humanistic learning, and character building in madrasas and schools; (4) the challenges include teacher readiness, limited facilities, resistance to change, lack of parental support, and suboptimal evaluation; and (5) the integration of the Love Curriculum through a reflective, multicultural, collaborative, integrative and exemplary approach has been proven to contribute to forming the character of students who are tolerant, humanistic and have a national perspective and suppressing attitudes of intolerance in the educational environment.

Keywords: *philosophy, Love Curriculum; Islamic education; values of compassion.*

INTRODUCTION

The phenomenon of intolerance among Indonesian students has become a matter of serious concern. Acts of intolerance are not limited to physical violence but are also reflected in behaviors such as mutual blame and hatred between individuals of different faiths. Such attitudes are often triggered by a lack of understanding of diversity, whether in the context of religion, culture, or worldviews. This issue requires special attention as it threatens social harmony in a multicultural society like Indonesia. Therefore, efforts to prevent intolerant attitudes must begin early through appropriate and effective education (Syafi'i et al., 2023).

Data from various surveys indicate that students in Indonesia are increasingly exhibiting alarming levels of intolerance. A 2023 survey by the SETARA Institute revealed that 5.0% of high school students in Indonesia demonstrated active intolerance, a significant increase from 2.4% in 2016. Additionally, 24.2% of students were identified as passively intolerant, and 0.6% of students were at risk of being exposed to intolerance (Laelah et al., 2023). These figures reflect an inability to manage the differences present in their surroundings. This poses a major challenge in education, particularly in fostering inclusive character and worldviews among the younger generation.

The "Curriculum of Love," initiated by the Ministry of Religious Affairs of the Republic of Indonesia for the 2025–2029 period, serves as one solution to address these issues. This curriculum aims to instill values of diversity in education, particularly in Islamic education. The application of values of love in education is expected to shape students' character so that they are not only intellectually

intelligent but also possess hearts full of love and tolerance toward others (Dinata et al., 2025). Therefore, diversity must be a core subject integrated into every course, so that children can appreciate differences and live together in peace.

The Love Curriculum emphasizes four main pillars that every student must internalize. The first pillar is building love for God (*hablum minallah*). From an early age, children need to be taught to strengthen their relationship with God, as the source of all love and peace. Education that fosters love for God is expected to create individuals who are not only of good character but also possess a strong spiritual foundation to face life's various challenges (Afryansyah & Sirozi, 2025; Dinata et al., 2025; Ifendi, 2025; Koto et al., 2025; Maharani et al., 2025).

The second pillar of the Curriculum of Love is fostering love for fellow human beings, regardless of religion or other backgrounds (*hablum minannas*). It is crucial to instill this value in the younger generation so that they can live in harmony despite coming from different backgrounds. In the context of Islamic education, this also teaches that the teachings of Islam advocate loving fellow human beings, despite differences in religion, race, and culture. By accustoming children to view diversity as a source of richness, they will grow into more tolerant individuals (Afryansyah & Sirozi, 2025; Dinata et al., 2025; Ifendi, 2025; Koto et al., 2025; Maharani et al., 2025).

The third pillar is fostering care for the environment (*hablum bi'ah*). Increasingly critical environmental issues, such as environmental degradation and climate change, require greater attention from the younger generation. The Love Curriculum encourages children to feel a sense of responsibility for the preservation of the earth and teaches them to care for nature as a trust bestowed by God. This education, rooted in love for the environment, aims to foster a generation that is not only concerned with social well-being but also with the sustainability of life on earth (Afryansyah & Sirozi, 2025; Dinata et al., 2025; Ifendi, 2025; Koto et al., 2025; Maharani et al., 2025).

The fourth pillar is love for the nation (*hubbul wathan*). In this curriculum, children are taught to love their homeland and appreciate their national culture. This is important given the many aspects of globalization that often make the younger generation feel disconnected from their cultural roots and national identity. The Love Curriculum aims to instill a sense of nationalism rooted in love for the homeland, which will strengthen their sense of identity as part of the Indonesian nation (Afryansyah & Sirozi, 2025; Dinata et al., 2025; Ifendi, 2025; Koto et al., 2025; Maharani et al., 2025).

However, while the concept of the Love Curriculum holds great potential for shaping students' character to be tolerant and loving toward others, its implementation is certainly not without challenges. Various obstacles may arise during the implementation of this curriculum, whether in terms of teachers' understanding, resource limitations, or resistance from certain parties who disagree with the values it promotes (Ifendi, 2025). Therefore, a thorough study of the implementation and evaluation of this curriculum is necessary to ensure it truly achieves its intended goals.

Overall, the Love Curriculum is a strategic initiative aimed at addressing global and national challenges related to intolerance. This love-based education is essential for preventing students from being exposed to intolerant attitudes that could lead to social conflict (Koto et al., 2025). Therefore, this study aims to analyze the philosophy of the Love Curriculum from the perspective of Islamic education, as well as to

identify potential applications and challenges that may arise during its implementation.

The following are some articles that are relevant to this research. *First*, Saputra et al. (2026), the results of the study indicate that MTs Nurul Ummah is well-prepared to implement the Love Curriculum because the core values of the curriculum have long been part of Islamic boarding school life. The implementation of the Love Curriculum is evident through teacher exemplary behavior, the habituation of worship, a humanistic approach to Islamic Religious Education learning, and the integration of comprehensive Islamic boarding school activities. The impact of the Love Curriculum implementation is seen in strengthening students' religious character, discipline, empathy, and social awareness. This study concludes that the success of the Love Curriculum implementation is greatly influenced by a supportive institutional culture, educator consistency, and the integration of values into daily life. Therefore, it can serve as a model for other Islamic schools in implementing the Love Curriculum effectively. *Second*, Ifendi (2025), the results of the study indicate that the Love Curriculum is an educational approach that emphasizes the strengthening of human values through love and compassion to shape students' humanistic characters, respect diversity, and uphold universal human values. This concept is a form of transformation of Islamic education that is responsive to the challenges of the times, while also emphasizing the role of madrasas as centers for the formation of noble characters. Meanwhile, the basic values of the development of this love curriculum are nine, namely: Empathy, love, tolerance, justice and equality, respect and humility, humanity, cooperation and collaboration, fairness and responsibility, and self-confidence and creativity. The implication is that the application of the values of love will shape the character of students who are noble and humanistic. This curriculum not only revolutionizes the learning approach in madrasas but also strengthens the function of education as a vehicle for the formation of a complete and harmonious personality. By integrating the values of compassion into the learning process, madrasas are expected to become safe, inclusive environments that support the emotional, social, and spiritual development of students, thus having a positive impact on creating a more peaceful and civilized society and national life. *Third*, Apriyanti (2026), the findings show that moral integration builds ethical awareness and noble character, emotional integration develops self-awareness and emotional regulation, while social integration strengthens students' ability to build harmonious relationships. The love curriculum emphasizes a humanistic approach that places compassion at the core of the learning process. This curriculum aims to create a balanced educational process that focuses not only on cognitive achievement but also on affective and social development. Thus, the implementation of the love curriculum contributes to forming students who are intellectually, emotionally, and socially mature.

Although the three studies above have made important contributions in explaining the implementation, core values, and relevance of the Love Curriculum in character formation of students, all three studies still focus on the general conceptual aspects and the practice of its implementation in educational institutions. No studies have been found that specifically analyze the philosophical foundation of the Love Curriculum from the perspective of Islamic education, especially its relationship to fundamental concepts such as tauhid, rahmah, ukhuwah, ihsan, adab, and maqāṣid al-syarī'ah as the foundation of Islamic education. Furthermore, previous studies

tend to highlight the benefits and success of the Love Curriculum implementation, but have not comprehensively examined the forms of its application in various aspects of Islamic education and the challenges that may arise in its implementation. Therefore, the research entitled "*Analysis of the Love Curriculum Philosophy in the Perspective of Islamic Education: Application and Challenges*" is important to be carried out in order to provide a deeper understanding of the philosophical basis of the Love Curriculum, its relevance to Islamic educational values, its application in educational practice, and the challenges that must be anticipated so that its implementation can run effectively and sustainably.

METHOD

This study employs a literature review method. A literature review is a research method that involves collecting, reviewing, analyzing, and synthesizing various scholarly sources, such as books, journal articles, conference proceedings, undergraduate theses, master's theses, dissertations, and relevant official documents to gain a comprehensive understanding of a research topic (Rosyada, 2020). This method was chosen because the research focuses on a conceptual study of the philosophy of the Love Curriculum, its relevance to the principles of Islamic education, its forms of application in educational practice, and the various challenges faced in its implementation.

The research design is aimed at analyzing the philosophical foundations of the Love Curriculum, examining its alignment with Islamic educational values, identifying its forms of application in the educational process, and evaluating the various challenges that arise in its implementation within educational institutions. The analysis is conducted through a review of various literature discussing the Love Curriculum, the philosophy of education, Islamic education, and related educational policies.

Data collection was conducted by searching for, selecting, and gathering various literature sources relevant to the research theme, such as books, scientific journal articles, conference proceedings, undergraduate theses, master's theses, doctoral dissertations, education policy documents, and other academic sources. Subsequently, the obtained data were recorded, classified, and organized based on the research themes, namely the philosophy of the Love Curriculum, the Islamic education perspective, the application of the Love Curriculum in education, and the challenges of its implementation (Adlini et al., 2022; Miles & Huberman, 2014; Moleong, 2018).

The data analysis technique used was content analysis. Content analysis was conducted by identifying, categorizing, interpreting, and synthesizing various information found in the collected literature sources. The analysis process was conducted systematically to identify key concepts, the relationship between the philosophy of the Love Curriculum and Islamic educational values, its forms of application in educational practice, as well as the various challenges faced in its implementation. The results of the analysis are then presented in a descriptive-analytical manner to provide a deep and comprehensive understanding of the Love Curriculum from an Islamic education perspective (Adlini et al., 2022; Miles & Huberman, 2014; Moleong, 2018; Rosyada, 2020).

RESULTS AND DISCUSSION

The Philosophy of the Curriculum of Love from an Islamic Educational Perspective

Ontologically, Islamic education focuses on the essence of human beings as God's creations who possess an innate nature to live in harmony amidst diversity. The Love Curriculum views education as a means to shape individuals who are not only intellectually intelligent but also possess noble character and a tolerant attitude toward differences. This aligns with the perspective of Kartika & Arifudin (2026); Saputra et al. (2026), who state that Islamic education aims to cultivate the *insan kamil* an individual who achieves a balance between their spiritual and social dimensions.

Epistemologically, Islamic education in the Curriculum of Love recognizes revelation as the primary source of knowledge, with the Qur'an and Hadith serving as guides. The teaching methods employed include a humanistic approach that emphasizes the emotional and social development of students. Koto et al. (2025) emphasize the importance of integrating humanistic values into Islamic education to foster a tolerant character that values diversity.

From an axiological perspective, Islamic education within the Kurikulum Cinta emphasizes the application of ethical and moral values in daily life. The primary goal of Islamic education is to shape individuals who possess high spiritual and social values and are capable of living harmoniously amidst diversity. Syah et al. (2025) state that Islamic education must produce individuals who embody ethical and aesthetic values in life and are able to make positive contributions to a pluralistic society.

The Values Embodied in the Curriculum of Love *Love for God (Hablum Minallah)*

The Love Curriculum emphasizes the importance of instilling love for God as the primary foundation of students' spiritual and social lives. In this context, love for God is not limited to ritual worship but also encompasses the internalization and practice of religious teachings in daily life. This aligns with the view that Islamic religious education must foster a learning process that cultivates students' critical, creative, and objective thinking, while drawing on the traditional values inherent in society, without neglecting modern scientific advancements (Khairani et al., 2025; Maharani et al., 2025).

In its implementation, education that teaches love for God must be able to shape students who possess the ability to exercise self-control and distance themselves from intolerant attitudes. Religious education based on the values of tolerance and pluralism can create a harmonious and peaceful society. Thus, instilling love for God through Islamic religious education can serve as an effective means of shaping students' characters to be tolerant and respectful of diversity (Afryansyah & Sirozi, 2025). An approach to religious education that emphasizes the values of tolerance and pluralism can also strengthen students' social awareness of the importance of maintaining interfaith harmony. By understanding and practicing religious teachings that prioritize compassion and mutual respect, students are expected to become agents of change in creating an inclusive and harmonious society (Arham, 2025; Labibah et al., 2026).

Love for Fellow Human Beings (Hablum Minannas)

The Love Curriculum emphasizes the importance of instilling love for fellow human beings, regardless of differences in religion, race, or culture. This is in line

with the principles of Islamic education, which emphasize the values of tolerance and pluralism, as well as the importance of understanding diversity to foster respect for differences. In this context, Islamic religious education must be able to shape students who possess an open-minded attitude, respect for differences, and the ability to live peacefully alongside others. Through the internalization of the values of love for fellow human beings, students are expected to develop empathy, compassion, and an inclusive attitude in their daily lives. Education that teaches love for fellow human beings can also strengthen social cohesion and reduce the potential for conflict in society. By accustoming students to value and respect differences, education can create a generation that is not only intellectually intelligent but also possesses noble character and is capable of making positive contributions to society (Dinata et al., 2025; Saskia et al., 2025).

Love for the Environment (Hablum Bi'ah)

The Love Curriculum also emphasizes the importance of instilling a love for the environment as an integral part of character education. This aligns with the view that education must be able to create a learning process that fosters students' awareness and responsibility toward environmental sustainability (Arham, 2025; Ulfiani & Ningsih, 2026).

In practice, education that teaches love for the environment must be able to shape students who demonstrate a caring attitude toward nature and behave in an environmentally friendly manner. Through the internalization of environmental values, students are expected to develop ecological awareness and the skills to protect and preserve the environment. Furthermore, education that emphasizes love for the environment can also strengthen conservation efforts and sustainable development. By instilling in students the habit of valuing and protecting the environment, education can foster a generation that cares not only about social well-being but also about the Earth's sustainability for future generations (Arham, 2025; Gunagraha et al., 2025).

Love for the Nation (Hubbul Wathan)

The Love Curriculum emphasizes the importance of instilling love for the nation as part of character education. This aligns with the view that education must be able to create a learning process that fosters a sense of nationalism and love for the homeland among students (Arham, 2025).

In its implementation, education that teaches love for the nation must be able to shape students who possess a patriotic attitude, value local culture, and contribute positively to the nation's progress. Through the internalization of the values of love for the nation, students are expected to develop a sense of pride in their national identity and play an active role in the nation's development. Furthermore, education that emphasizes love for the nation can also strengthen social integration and reinforce national unity and solidarity. By instilling in students a love for and commitment to preserving the nation's unity, education can foster a generation that is not only intellectually capable but also possesses a strong sense of national spirit and is able to face global challenges with confidence (Arham, 2025).

Thus, the Love Curriculum integrates the values of love for God, fellow human beings, the environment, and the nation as the foundation for the character development of students. Through the internalization of these values, it is hoped that a generation will emerge that is not only academically intelligent but also possesses noble character, is tolerant, and cares for others and the surrounding environment.

Challenges in Implementing the Curriculum of Love in Islamic Educational Settings

Human Resource Readiness

One of the main challenges in implementing the Love Curriculum is the readiness of teachers as human resources. Teachers need to have the understanding and skills to integrate the values of love into the learning process. However, not all teachers possess these competencies, so intensive training and mentoring are required. For example, at MTsN 3 Malang, which was selected as a pilot madrasah for the Love Curriculum, teachers and educational staff received training on the concepts and implementation of this curriculum. Nevertheless, challenges remain in ensuring that all teachers can implement this curriculum consistently and effectively (Al Fikri et al., 2026).

Infrastructure and Technology

The implementation of the Love Curriculum requires adequate infrastructure and technological support. In some madrasahs, limited facilities and access to technology pose obstacles to the implementation of this curriculum. This necessitates investment in the procurement of facilities and training in the use of technology for educators. For example, in some remote areas, madrasahs face difficulties in providing adequate learning facilities, such as comfortable classrooms and stable internet access, which are prerequisites for optimally supporting the implementation of the Cinta Curriculum (Astathi, 2023).

Resistance to Change

Changes in the education system often encounter resistance from various parties, including educators, parents, and the community. The Love Curriculum, as a new approach, requires a paradigm shift in the learning process, which may not be immediately accepted by everyone. For example, some teachers may feel comfortable with traditional teaching methods and be reluctant to adopt the new approach offered by the Kurikulum Cinta, making a persuasive approach and ongoing guidance necessary.

Lack of Support from Parents and the Community

The successful implementation of the Love Curriculum does not depend solely on the madrasah; it also requires support from parents and the community. If parents do not understand or do not support the values taught in this curriculum, the process of instilling these values in students will be hindered. For example, in some madrasahs, parents do not yet fully understand the importance of character education and the values of love, so they are less active in supporting activities related to this curriculum (Khairani et al., 2025; Maharani et al., 2025).

Suboptimal Evaluation and Monitoring

Effective evaluation and monitoring are crucial for assessing the success of the Love Curriculum's implementation. However, in some madrasahs, the existing evaluation systems are not yet fully capable of measuring the character traits and values of love that are the primary focus of this curriculum. For example, some madrasahs still rely on written exam-based evaluations that emphasize cognitive aspects, while affective and psychomotor aspects related to the values of love receive less attention (Nopita & Saputra, 2025).

The Role of Educators and the Curriculum in Addressing the Phenomenon of Intolerance Among Students

The following is the role of teachers in integrating the love curriculum in overcoming the phenomenon of intolerance among students. *First*, instilling the values of compassion, empathy, and respect for diversity. The Love Curriculum places the value of compassion as the primary foundation of the educational process. Through learning centered on respect for others, students are encouraged to understand that every individual has different backgrounds, cultures, religions, and perspectives. Educators play a role in guiding students to develop empathy, appreciate diversity, and avoid discriminatory attitudes that can fuel intolerance. *Second*, serving as role models of moderation and inclusivity. Educators hold a strategic position as figures whom students look up to. In implementing the Love Curriculum, teachers not only deliver instructional content but also demonstrate behaviors that reflect tolerance, fairness, and respect for differences. This role modeling is crucial because students tend to mimic the attitudes and behaviors they observe in their daily school environment. *Third*, integrating tolerance education into learning materials. The Love Curriculum encourages the integration of tolerance values across various subjects. Learning materials can be linked to the importance of living together peacefully, respecting others' rights, and resolving differences wisely. Thus, tolerance education is not merely a standalone subject but an integral part of the overall learning process experienced by students. *Fourth*, creating a safe and dialogue-oriented learning environment. One way to address intolerance is to foster a school culture that is open to dialogue and differing opinions. Educators can provide opportunities for students to discuss, exchange ideas, and express their views respectfully. A safe and dialogue-oriented learning environment helps students learn to accept differences without prejudice and develop the ability to resolve conflicts constructively. *Fifth*, developing collaborative activities that foster togetherness. The Love Curriculum can be implemented through various collaborative activities, such as group work, social projects, community service activities, and character-building programs involving students from diverse backgrounds. Through positive interactions and sustained cooperation, students learn to build harmonious relationships, reduce negative stereotypes, and foster a sense of brotherhood and solidarity within the school environment (Afryansyah & Sirozi, 2025; Dinata et al., 2025; Ifendi, 2025; Khairani et al., 2025; Maharani et al., 2025; Saputra et al., 2026).

These five roles demonstrate that the success of the Love Curriculum in addressing intolerance depends not only on the curriculum content but also on the active role of educators in instilling values of compassion, exemplary behavior, dialogue, respect for diversity, and strengthening cooperation among students.

Integrating the Curriculum of Love Into Indonesia's Education System to Combat Intolerance

The Reflective Learning Approach

This approach emphasizes learning through storytelling and reflection, group activities, and Religious Education lessons that foster nationalism. Through storytelling and reflection, students are encouraged to understand and reflect on the values of diversity and tolerance. Group activities allow students to interact and learn to appreciate differences. Religious Education that fosters nationalism helps students love their homeland and appreciate cultural diversity.

Research by Maysyaroh & Burhanuddin (2026) shows that the humanistic approach in Islamic education, which is part of reflective learning, is effective in instilling values of compassion and tolerance in students. This approach also helps students develop empathy and appreciation for differences.

Multicultural Approach

This approach involves the teaching of non-religious education subjects and the

educational system in madrasahs that foster awareness of differences and mutual love amidst diversity, tolerance, and acceptance. Through this approach, students are taught to appreciate cultural, religious, and ethnic diversity. An inclusive and multicultural educational system in madrasahs creates an environment that supports the development of students' character, fostering tolerance and appreciation for differences.

Research by Harmonis (2025) reveals that multicultural Islamic education holds great potential for building social cohesion and improving the quality of life for communities. However, challenges such as a lack of understanding of the concept of multiculturalism and resistance to change must be addressed to maximize this potential.

Participatory and Collaborative Approaches

This approach involves assignments related to religious holidays that foster recognition and appreciation of diversity, engage parents, and collaborate with the community. Through participation in religious holiday celebrations, students learn to respect and understand the religious observances of others. The involvement of parents and the community in school activities creates an environment that supports the development of students' tolerant and inclusive character.

Research by Tohet et al. (2025) indicates that multicultural Islamic education grounded in the wasathiyah perspective can strengthen the character of students as pioneering patriots in society. A participatory and collaborative approach in multicultural Islamic education can enhance understanding and appreciation of diversity.

In their study, Amara et al. (2025) demonstrated that humanistic theory influences students' moral character. The humanistic approach helps students develop good character and appreciate diversity.

The Integrative Approach

This approach involves character-based teaching and emotion-oriented learning methods. Through character-based teaching, students are taught to understand and practice good character values. Emotion-oriented learning methods help students develop empathy and respect for others' feelings.

Research by Aldi & Khairanis (2025) shows that integrating values of compassion into learning can be achieved through various means, such as using methods that support the development of students' character and emotions.

The Role Model Approach (Qudwah)

This approach involves setting an example through attitudes, words, and behaviors that demonstrate love and compassion. Through this role modeling, educators can exhibit attitudes and behaviors that reflect the values of love, compassion, and tolerance. Students who observe this role modeling are expected to emulate and practice these values in their daily lives.

In her research, Al Fikri et al. (2026); Syafi'i et al. (2023) emphasized the importance of the role of parents and the exemplary behavior of teachers in improving the quality of moral education for students at Madrasah Ibtidaiyah. The example set by educators and parents is crucial in shaping students' good character.

By integrating the above approaches into Indonesia's education system, the Curriculum of Love can effectively address intolerance among the younger generation. Consistent and sustained implementation of these approaches is expected to foster a younger generation that is tolerant, values diversity, and makes positive contributions to society.

CONCLUSION

The findings of this study indicate that the Curriculum of Love is an innovative concept in Islamic education designed to address the challenge of intolerance among the younger generation through a philosophical approach that encompasses ontological, epistemological, and axiological aspects. The values of love for God, fellow human beings, the environment, and the nation contained in this curriculum serve as a crucial foundation for shaping students' character to be inclusive, tolerant, and patriotic. Although its implementation faces a number of challenges, such as educator readiness, school cultural resistance, and infrastructure limitations, the active role of teachers, reflective curriculum support, multicultural and participatory approaches, as well as consistent exemplary leadership, are key strategies for integrating this curriculum into the national education system. Therefore, the Love Curriculum is not only relevant as a policy but also urgent as a transformative foundation for shaping a generation of learners who are peaceful, civilized, and loving one another amidst diversity.

REFERENCES

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974-980.
- Afryansyah, & Sirozi, M. (2025). Pendidikan humanis melalui internalisasi kurikulum berbasis cinta di Madrasah Aliyah Negeri. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 15(2), 343-358. <https://doi.org/10.33367/ji.v15i2.7484>
- Al Fikri, M. M. A., Wahidmurni, W., & Efiyanti, A. Y. (2026). Analisis Efektivitas Pembelajaran Berbasis Kurikulum Cinta terhadap Pembentukan Karakter Peduli Sosial Siswa. *Dinamika Sosial: Jurnal Pendidikan Ilmu Pengetahuan Sosial*, 5(1), 41-55.
- Aldi, M., & Khairanis, R. (2025). Integrasi Ilmu Pendidikan Islam dan Psikologi Pendidikan dalam Membentuk Karakter dan Kecerdasan Spiritual Siswa. *Akhlak: Journal of Education Behavior and Religious Ethics*, 1(1).
- Amara, R., Asy'Ari, H., & Anwar, M. S. (2025). Implementasi Metode Kolaboratif dalam Pembelajaran Pendidikan Agama Islam untuk Meningkatkan Partisipasi Siswa. *Jurnal Keislaman*, 8(1), 107-114.
- Apriyanti, N. (2026). Kurikulum Cinta Dalam Perspektif Pendidikan Kholistik: Antara Moral, Emosi, Dan Relasi Sosial Peserta Didik. *Jurnal Komunikasi*, 3(12), 640-647.
- Arham, R. (2025). Model Kurikulum Cinta di MIN 22: Ekoteologi, Moderasi, Nasionalisme. *Journal of Islamic Education Studies*, 4(1), 89-96. <https://doi.org/10.58569/jies.v4i1.1331>
- Astathi, F. (2023). Tantangan Madrasah Daerah 3T dalam Menghadapi Masyarakat 5.0. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, 8(2), 171-186. <https://doi.org/10.22515/attarbawi.v8i2.7831>
- Dinata, F. R., Kuswadi, A., Sutomo, E., & Wulandari, E. (2025). Konsep kurikulum cinta sebagai landasan pembentukan karakter Islami anak usia dini. *El-Mumtaz: Jurnal Pendidikan Islam Anak Usia Dini*, 1(1), 13-18.
- Gunagraha, S., Chayati, S., & Ibrahim, R. (2025). Implementasi Ekoteologi

- Pendidikan Islam (Studi Kasus MI Mambaul Huda Widodaren Ngawi). *Al-I'tibar: Jurnal Pendidikan Islam*, 12(3), 210–216. <https://doi.org/10.30599/5bkme931>
- Harmonis, M. (2025). Pendampingan Transformasi Pendidikan Islam Multikultural di Madrasah Berbasis Pesantren. *AL-KHIDMAT: Jurnal Pengabdian Masyarakat*, 2(2), 432–455.
- Ifendi, M. (2025). Kurikulum cinta: Membangun paradigma pendidikan berbasis kasih sayang di madrasah. *As-Sulthan Journal of Education*, 1(4), 698–711.
- Kartika, I., & Arifudin, O. (2026). Implementasi Kurikulum Cinta Dalam Pendidikan Agama Islam Untuk Meningkatkan Karakter Siswa. *Antologi Kajian Multidisiplin Ilmu (Al-Kamil)*, 4(1), 1–15.
- Khairani, V., Fitriani, F., Ekowati, E., Daulay, I. R., Darmawan, D., Anggraini, V., & Aslami, S. (2025). Kurikulum Cinta sebagai strategi moderasi beragama dalam dunia pendidikan: Tinjauan literatur. *Studia Sosia Religia*, 8(2), 75–83. <https://doi.org/10.51900/ssr.v8i2.25008>
- Koto, M. K., Hasibuan, E. K., Sandi, R. R., Siregar, A. S. B., & Darlis, A. (2025). Pendidikan Islam dan Kurikulum Cinta. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 12(8), 3278–3287. <https://doi.org/10.31604/jips.v12i8.2025.3278-3287>
- Labibah, H. S., Ulul'Ilmi, I. H., & Fuadi, N. (2026). Manajemen Pendidikan Humanis Berbasis Kurikulum Cinta: Penelitian. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(3), 21487–21496. <https://doi.org/10.31004/jerkin.v4i3.5693>
- Laelah, N. A., Insiyah, S., Halili, H., & Hasani, I. (2023). *Laporan Survei Toleransi Siswa Menengah Atas (SMA)*.
- Maharani, A., Nugraha, L., Zainuri, A., & Hamzah, A. (2025). Implementasi Kurikulum Berbasis Cinta pada Madrasah Ibtidaiyah di Kota Palembang: Sebuah Studi Literatur. *El Banar: Jurnal Pendidikan Dan Pengajaran*, 8(2), 100–111.
- Maysyaroh, U., & Burhanuddin, H. (2026). Transformasi Tugas E-Learning PAI: Menggeser Paradigma Objek Teoritis Menjadi Subjek Naratif dalam Refleksi Keberagaman Siswa. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 12(02), 190–198.
- Miles, M. B., & Huberman, A. M. (2014). *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*. UI Press.
- Moleong, L. J. (2018). *Metodologi penelitian kualitatif*. PT Remaja Rosdakarya.
- Nopita, R., & Saputra, D. (2025). Evaluasi Hasil Belajar Pendidikan Islam di Madrasah dan Pondok Pesantren. *IMTIYAZ: Jurnal Ilmu Keislaman*, 9(2), 310–325.
- Rosyada, D. (2020). *Penelitian Kualitatif untuk Ilmu Pendidikan*. Kencana.
- Saputra, A., Solikhin, H. N., & Balqis, L. H. (2026). Implementasi Kebijakan Kurikulum Cinta dalam Pendidikan Agama Islam: Strategi Pembentukan Karakter Religius-Humanis di MTs Nurul Ummah. *Jurnal Pendidikan Agama Islam*, 5(1), 182–192.
- Saskia, S., Hindana, S. M., Zainuri, A., & Zahra, F. F. (2025). Meaning Full Studi Keislaman Kurikulum Berbasis Cinta Pada Madrasah Ibtidaiyah. *Al-Ilmiya: Jurnal Pendidikan Islam*, 1(3), 694–699.
- Syafi'i, A., Bulan, S., Hasnawati, H., & Akmal, A. (2023). Potret Moderasi Beragama oada Pembelajaran Pendidikan Agama Islam di MTs As'adiyah Uloe. *Wawasan:*

Jurnal Kediklatan Balai Diklat Keagamaan Jakarta, 4(2), 203–219.
<https://doi.org/https://doi.org/10.53800/wawasan.v4i2.258>

Syah, A., Meiwindah, M., Fatihah, M. R., Al Fariza, Z., & Dealova, J. (2025). Penerapan Kurikulum berbasis cinta di MI Al-Islah Palembang: Membangun pendidikan yang humanis dan berkarakter. *SENTRI: Jurnal Riset Ilmiah*, 4(10), 2858–2867.

Tohet, M., Ramadani, A. M., & Mahbubi, M. (2025). Strategi Mengatasi Rendahnya Motivasi dan Partisipasi Belajar Siswa dalam Pembelajaran Pendidikan Agama Islam dan Budi Pekerti. *Kartika: Jurnal Studi Keislaman*, 5(1), 556–569.

Ulfiani, N., & Ningsih, E. I. (2026). Integrasi ekoteologi dan kurikulum cinta dalam pendidikan agama Islam madrasah untuk penguatan etika lingkungan siswa. *Idarah Tarbawiyah: Journal of Management in Islamic Education*, 7(2), 335–344.
<https://doi.org/10.32832/itjmie.v7i2.23004>