

KURIKULUM BERBASIS CINTA AND ITS ROLE IN STRENGTHENING ISLAMIC CHARACTER EDUCATION IN MADRASAH IBTIDAIYAH

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Abstract

Basic education is a fundamental phase in the formation of students' character and personality, including the instillation of Islamic character values from an early age. However, in practice, education often emphasizes academic achievement rather than the affective and spiritual dimensions. This condition demands a holistic curriculum based on the values of love and compassion. This study aims to analyze in depth the concept, implementation strategies, and implications of a *kurikulum berbasis cinta* in madrasas. The research method used is qualitative with a case study approach at MIN 3 Tulungagung. Respondents included Islamic Cultural History (SKI) teachers, second and third grade teachers, and two students. Data were collected through observation, interviews, and documentation. Data validity was obtained through triangulation of sources and methods to ensure the validity of the findings. Data analysis was carried out through the process of data condensation, data presentation, and drawing conclusions. The results of the study indicate that: (1) the philosophical foundation of the love-based curriculum is rooted in the principles of *rahmatan lil 'alamin*, humanism, and the value of compassion; (2) its implementation is realized through religious habits, integration of love values in learning, co-curricular activities, and the creation of an empathetic and inclusive learning environment; and (3) a love-based curriculum has a positive influence on the formation of student character and on building a harmonious, religious, and humanistic madrasa culture. These findings recommend that a love-based curriculum be an alternative paradigm for contemporary Islamic education that balances the cognitive, affective, and spiritual dimensions.

Keywords: Love-Based Curriculum, Islam, Character Education, Elementary School



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INTRODUCTION

Education, in essence, aims not only to develop students intellectually but also to develop individuals with character and noble morals (Fitrianis et al., 2024, p. 140; Rosita et al., 2022, p. 452). However, the reality of education shows that academic outcomes are often prioritized over character development (Wahib, 2022, p. 482). Overly dense, academic-focused curricula, coupled

with limited teacher understanding, mean that the affective dimension receives less attention (Achadah et al., 2022, p. 4726; Heriyudanta, 2023, p. 205). This situation raises concerns that the education system is losing its human spirit, namely the values of love, compassion, and sincerity that are integral to Islamic teachings.

Given recent conditions, Indonesia is facing a moral and ethical crisis (Abdullah et al., 2021, p. 3) and a series of bullying cases in education by 2025 (Abatan et al., 2025, p. 3; Almardiyah et al., 2025, p. 116), this poses a serious challenge that threatens social cohesion. Indonesia is a nation synonymous with diversity (William et al., 2024, p. 127), but on the other hand, diversity can become a source of conflict if not managed wisely. Given the increasingly complex social situation, education plays a crucial role in nurturing the values of humanity and compassion. The Ministry of Religious Affairs of the Republic of Indonesia, through Nasarudin Umar (Danil et al., 2025, p. 1328), responded with a sustainable approach: *kurikulum berbasis cinta*.

Kurikulum berbasis cinta initiative demonstrates that the Ministry is not remaining silent in the face of a values crisis in education. It is a pioneer in building an adaptive Islamic education system (Akip et al., 2025, p. 284). *Kurikulum berbasis cinta* has a compelling foundation, rooted in the values of compassion, love for God, others, nature, and the nation. Through a deep spiritual awareness and a more humanistic and transformative approach, the love-based curriculum reforms the madrasah environment to be more welcoming, empathetic, compassionate, and meaningful, reflecting the values of *rahmatan lil 'alamin* (Al-Faroqi et al., 2025, p. 8; Munawir et al., 2024, p. 569).

This research is crucial because it highlights the implementation of a *kurikulum berbasis cinta* at MIN 3 Tulungagung, which emphasizes not only academic achievement but also the holistic development of students' character. By delving deeply into the challenges, potential, and support for its implementation in madrasas, this research is expected to make a tangible contribution and provide recommendations regarding strategies for its optimization. Through a *kurikulum berbasis cinta*, education in madrasas is expected to produce a generation that excels not only in knowledge but also possesses social sensitivity, love for others, and moral responsibility as people of faith.

Several previous studies have reinforced the urgency of implementing a *kurikulum berbasis cinta*, (Kaur et al., 2023, p. 8; Nugraha et al., 2025, p. 93) emphasize that a love-based curriculum has significant potential to strengthen character education, spirituality, environmental awareness, compassion, and creativity. Shulhan (2025, p. 4) explains that a *kurikulum berbasis cinta* is an alternative for fostering love in students for religion, fellow human beings, and nature. Based on these findings, this study reinforces the view that a *kurikulum berbasis cinta* is a strategic step in

building an education system in madrasas that is more oriented toward character formation and human values.

This study seeks to further analyze the basic concept of the *kurikulum berbasis cinta* launched by the Ministry of Religious Affairs of the Republic of Indonesia in response to challenges in the education sector. Furthermore, this study explores the strategy and implementation of the love-based curriculum at MIN 3 Tulungagung and examines its role in building the foundation of Islamic character education. The results of this study are expected to provide conceptual and practical contributions to the development of a transformative, inclusive, and relevant approach to Islamic education that meets the challenges of the times.

RESEARCH METHODS

This research uses a qualitative approach (Creswell, 2014, p. 26) with a case study approach (Bassey, 2019, p. 126). The researcher sought to gain a deeper understanding of the concepts, strategies, implementation, and role of a love-based curriculum as a foundation for Islamic character education. This type of research was chosen to allow for a natural and comprehensive data collection from various sources directly in the field. The research was conducted at MIN 3 Tulungagung from October 10-20, 2025, starting with initial observations and data collection, interviews, and documentation.

The informants included the (SKI) teacher, second and third grade teachers, and two students. The collected data were analyzed qualitatively through three stages: data condensation, data presentation, and conclusion drawing (Miles et al., 2014, p. 36). The researcher used source and technique triangulation to ensure data validity (Moleong, 2016, p. 67). The researcher conducted member checks, which involved reconfirming the findings with informants to ensure the data accurately reflected the reality on the ground.

FINDINGS AND DISCUSSION

The Concept of a *Kurikulum berbasis cinta* as the Foundation of Islamic Character Education

The *kurikulum berbasis cinta* aims to ensure that education is not solely focused on academic achievement but also fosters compassion, caring, and spirituality in students. Interviews with teachers at MIN 3 Tulungagung revealed that the love-based curriculum is understood as a concept that instills the value of love in learning. This is reflected in statements from respondents, including:

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"The value of love is an important part of every learning activity at the madrasah." Mrs. Dyah:

"Love plays a foundation for shaping students' behavior, fostering morality, caring, and a strong spiritual bond with Allah SWT." Mrs. Nurul

"The implementation of the love-based curriculum prioritizes compassion between the madrasah community, teachers and students, and among students, and encompasses five components in accordance with Ministry guidelines." Mrs. Endah.

From these three statements, it can be concluded that teachers at MIN 3 Tulungagung understand the love-based curriculum as holistic learning that integrates intellectual, emotional, social, and spiritual aspects. Love is interpreted as the foundation for developing religious character and a peaceful and compassionate learning environment. This understanding is also reflected in the views of students at MIN 3 Tulungagung.

Interviews with several fifth-grade students at MIN 3 Tulungagung revealed that they possess a simple yet meaningful understanding of the concept of love in learning. Rhajwa Septian Prastya stated, "Love in learning, learning with sincerity and enthusiasm for the sake of Allah SWT. We learn not only for grades, but to become understanding and useful children." Meanwhile, another student, Amellya Nayunda Sudarmanto, also expressed that "love means affection and enthusiasm for learning to be smart."

Although simple, this statement demonstrates students' understanding of love as a positive feeling that fosters enthusiasm and motivation for learning. This understanding illustrates the internalization of spiritual values in the learning process. These two perspectives demonstrate that students interpret love as an intrinsic motivation born from positive feelings, sincerity, and devotional intentions, which develop through a loving learning environment.

The value of love in a *kurikulum berbasis cinta* is not only understood as an emotion, but also as a spiritual and moral value that underpins the entire madrasah community. Love serves as a driving force for learning, encouraging teachers to teach sincerely and students to learn with awareness and spiritual responsibility. The value of love creates a warm, compassionate, and respectful learning environment, so that education focuses not only on academic aspects but also on fostering Islamic character and spirituality.

Interview results indicate that the implementation of the *kurikulum berbasis cinta* at MIN 3 Tulungagung encompasses various aspects of values and learning practices. This is reflected in the following statements from respondents:

"There are five forms of love that are developed: love for God Almighty, love for oneself and others, love for knowledge, love for the environment, and love for the homeland." Mrs. Dyah.

"The values of love that I understand are love for Allah SWT and the Prophet Muhammad, love for oneself and others, love for knowledge, love for the natural environment, and love for the nation and state." Mrs. Nurul.

These two perspectives demonstrate a similar emphasis on the holistic value of love, encompassing spiritual, social, intellectual, ecological, and national dimensions. In addition to the teachers' perspectives, understanding of the application of the value of love is also evident in the experiences of students at MIN 3 Tulungagung. Interviews with students demonstrate a sincere and concrete understanding of the value of love as embodied in the madrasah environment.

Rhajwa Septian Prastyta expressed, "I love my teachers, friends, and everyone because they are kind, patient, and help me in my studies." This illustrates that students experience a madrasa atmosphere full of love and mutual respect, where relationships within the madrasa community are harmonious. The value of love is manifested through attitudes of mutual assistance, respect for teachers, and appreciation for friends, which form the basis for a positive atmosphere.

Amellya Nayunda Sudarmanto expressed, "I love my teachers and friends because they are all kind and helpful." This statement reflects the understanding of love as a form of caring within the madrasa environment. Mutual assistance and respect demonstrate that the value of love is ingrained in students' daily lives, creating a warm, positive, and compassionate learning atmosphere at MIN 3 Tulungagung.

The love-based curriculum at MIN 3 Tulungagung has been integrated into daily learning activities and habits. The value of love for Allah SWT is instilled through religious practices such as reciting the Asmaul Husna, reciting short surahs (chapters), daily prayers, Dhuha Prayers, and Dhuhur Prayers in congregation. The value of love for others is demonstrated through the 5S culture (greeting, greeting, smiling, being polite, and being courteous), social and religious activities such as Friday charity, and maintaining the cleanliness and sustainability of the madrasah environment. Furthermore, teachers are seen implementing compassionate learning without violence, creating a comfortable learning environment.

The findings indicate that MIN 3 Tulungagung has official documents and policies that outline the principles of a *kurikulum berbasis cinta*. Based on statements from several teachers, it was discovered that the values of love are clearly stated in the madrasah's vision and mission, operational curriculum, character-building program, and daily student habit guidelines. This is as stated by respondents, among others:

"This new love-based curriculum policy serves as a guideline for the learning process based on the values of love." Mrs. Dyah.

"The development of the love-based curriculum guideline was carried out by the Madrasah Principal, together with the curriculum team and madrasah developers." Mrs. Nurul.

The love-based curriculum policy document has been implemented effectively in learning activities, religious practices, and madrasah culture. The implementation of the *kurikulum berbasis*

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cinta at MIN 3 Tulungagung contributes significantly to the achievement of Islamic character education goals. This is as stated by respondents, among others:

“With the emphasis on this kurikulum berbasis cinta, the formation of Islamic character is easier to achieve because students are accustomed to carrying out their daily activities based on love.” Mrs. Dyah

“This curriculum is an important asset in developing students who excel not only in grades but also have good morals, are polite, and are responsible in their daily lives.” Mrs. Nurul.

The values of love instilled at MIN 3 Tulungagung are not only understood by teachers but are also demonstrated by students in madrasah activities. The results of an interview with Rhajwa Septian Prastya stated that, “The teacher reminded us to respect each other, not to tease our friends, and to help each other.” This shows that learning at MIN 3 Tulungagung not only focuses on cognitive aspects, but also emphasizes the formation of social and moral character. Rhajwa expressed her love for Allah and the Prophet through the Dhuha prayer, reading the Quran, reciting blessings, and enthusiastically participating in religious practices. These activities reflect the internalization of the value of spiritual love that is manifested in daily religious behavior.

Meanwhile, another fifth-grade student, Amellya Nayunda Sudarmanto, stated, “My teacher told me to love each other and not to misbehave with my friends.” Amellya expressed her love for Allah and the Prophet Muhammad (peace be upon him) by praying, reciting the Quran, and reciting salawat (prayers) to please Allah and the Prophet Muhammad (peace be upon him). Although simple, this statement demonstrates a sincere religious understanding and is appropriate for elementary school children. The value of love develops through religious practices and loving interactions at the madrasah.

Observations at MIN 3 Tulungagung revealed that the implementation of a *kurikulum berbasis cinta* was evident in various learning activities. Most teachers understood the concept of love and strived to implement it through compassionate behavior, engaging in enjoyable learning, and instilling moral and spiritual values in learning activities. The classroom atmosphere was warm, teachers treated students with empathy, and interactions among members of the madrasah community were harmonious.

The implementation of a *kurikulum berbasis cinta* in the classroom showed variation, depending on the awareness and creativity of the teachers. Teachers instilled the value of mutual respect, showed appreciation for students, and modeled good behavior. The results of the study show that a culture of compassion and caring has long existed at MIN 3 Tulungagung, even long before the love-based curriculum policy was formally implemented.

The concept of a love-based curriculum at MIN 3 Tulungagung draws on three complementary perspectives: Islamic education with the concept of *rahmatan lil ‘alamin* (blessing

for the universe), which emphasizes the spread of compassion regardless of differences (Alifah, 2025, p. 17; Indriya & Wijayanti, 2022, p. 437); humanism, which emphasizes individual potential through unconditional acceptance and empathy (Afryansyah & Sirozi, 2025, p. 344); and a foundation of compassion and caring (Aslan & Arifudin, 2025, p. 85). Research at MIN 3 Tulungagung aligns with this theory, demonstrating that values-based education emphasizes all aspects of student development, including physical, cognitive, emotional, and spiritual aspects.

The love-based curriculum is closely linked to several curriculum theories that focus on social, emotional, and moral development. One example is the relevance of Rogers' theory to the love curriculum, as evidenced by the emphasis that the *kurikulum berbasis cinta* focuses not only on academic achievement but also on character development through the values of compassion, empathy, tolerance, cooperation, responsibility, justice, and respect for others. The implementation of a *kurikulum berbasis cinta* at MIN 3 Tulungagung aligns with humanistic theory, where the curriculum places students at the center of learning and encourages the development of a holistic personality that encompasses social and emotional aspects.

The *kurikulum berbasis cinta* is also relevant to Albert Bandura's social learning theory. Humans learn through observing and imitating the behavior of others in their environment (Yanuardianto, 2019, p. 6). The exemplary behavior of MIN 3 Tulungagung teachers serves as a model for development. In the love-based curriculum, teachers not only teach the values of love but also serve as role models in their attitudes, speech, and behavior. Furthermore, character building through habituation is also crucial, where values such as compassion and cooperation are taught not only verbally but also through everyday interactions.

The love-based curriculum, as an effort to humanize education, demonstrates that religious and social habituation activities at MIN 3 Tulungagung serve as a means of humanization, developing students' spiritual, emotional, and social potential. This aligns with findings (Azwar et al., 2023, p. 4) that fostering school culture practices such as smiling, greeting, and greeting, regular prayer, and tolerance can strengthen religious character. This is in line with a literature review (Basori et al., 2025, p. 3735), which explains that education based on love can foster empathy, caring, and harmonious relationships between teachers and students.

The integration of the value of love into the Islamic curriculum in madrasah education represents the values of Islamic education, as emphasized by (Danil et al., 2025, p. 1328) in the goal of Islamic education. Ta'dib is an educational process that emphasizes development rooted in love for Allah SWT. Through education, it serves as a means of transforming noble moral values rooted in religious teachings into human beings, and serves as the foundation for the Islamization of

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knowledge (Abdiyantoro et al., 2024, p. 16). Religious habituation activities at MIN 3 Tulungagung such as congregational prayer in the prayer room, reading the Qur'an, and habituating prayer are forms of real implementation of love-based education that can foster students' spiritual and moral awareness.

Strategy and Implementation of *Kurikulum berbasis cinta* at MIN 3 Tulungagung

Observations indicate that MIN 3 Tulungagung implements various strategies in implementing a love-based curriculum by integrating love values into teaching materials and school activities. Religious practices such as reciting the Asmaul Husna, short surahs (chapters), daily prayers, and congregational Dhuha and Zuhur prayers are part of the daily routine. Teachers serve as role models in fostering the character of love and compassion through attitudes and behavior. The school culture also fosters empathy and social awareness, and creates a religious, harmonious, and collaborative learning environment between the school, parents, and the community. This is reflected in statements from respondents, including:

"The strategies implemented include outreach and training for teachers, developing teaching materials based on love values, and creating activity programs that integrate the principles of a love-based curriculum." Mrs. Dyah.

The implementation of the *kurikulum berbasis cinta* at MIN 3 Tulungagung is reflected in various social activities. Rhajwa Septian Prastya expressed, "I enjoy Friday clean-up and giving alms with friends. We work together and share with others." This demonstrates that students understand the meaning of love through direct experience in social activities. Amellya Nayunda Sudarmanto expressed that "I like Friday clean-up and sharing food with friends." This reflects the habituation of caring and togetherness at the madrasah. Both students' views illustrate that madrasah activities can foster love, empathy, and mutual cooperation as part of Islamic character.

Research findings indicate that teachers at MIN 3 Tulungagung play an active role in instilling the value of love through the learning process. Teachers demonstrate empathy, tolerance, and compassion toward students, and create a comfortable and enjoyable learning environment. Furthermore, teachers also demonstrate concern for students' emotional development by fostering interactions and respecting each individual, thus creating a loving learning atmosphere. This is echoed by statements from respondents, including:

"The values of love are realized by integrating them into learning, co-curricular activities, and students' daily routines at the madrasah." Mrs. Endah.

Interviews with students indicate that teachers at MIN 3 Tulungagung treat students with patience and compassion. Rhajwa Septian Prastya explained that, "Teachers don't get angry if we answer incorrectly; they explain slowly so we understand." This statement demonstrates that teachers implement learning that fosters a sense of security and comfort. Rhajwa also added that

mutual assistance has become a habit, such as helping friends who are having difficulty with assignments, lending stationery, or cleaning the classroom together. This reflects the growing values of solidarity and empathy among students.

Meanwhile, Amellya Nayunda Sudarmanto stated that, "The teachers are always patient and re-teach us well if we make mistakes." Amellya also stated that togetherness in class is demonstrated through mutual assistance and forgiveness when a friend makes a mistake. These two students' statements illustrate that the value of love has been internalized in the relationship between teachers and students, creating a harmonious, compassionate learning environment that supports the development of positive social and emotional character.

The value of love is instilled through environmental stewardship, mutual cooperation, and social activities such as providing assistance to orphans. Love for the environment is demonstrated through caring for plants on the madrasah grounds. The findings of this study indicate that religious, extracurricular, and social activities at MIN 3 Tulungagung play a vital role in supporting the development of Islamic character based on love. This is reflected in statements from respondents, including:

"Religious and social activities at the madrasah are aimed at fostering Islamic character through concrete actions that reflect religious teachings." Mrs. Dyah.

"Activities such as practicing congregational prayer in the prayer room, commemorating Islamic holidays, community service, scouting, and environmental cleanup are effective ways to strengthen the values of love for Allah SWT, others, and the environment, which are reflected in students' daily behavior." Mrs. Nurul.

Interviews with students at MIN 3 Tulungagung indicate that environmental awareness grows through various activities. Rhajwa Septian Prastya stated, "I plant flowers in the yard, dispose of trash properly, and participate in the Madrasah Mijau program." This statement demonstrates that practicing cleanliness and greening activities are part of environmental awareness at the madrasah. Amellya Nayunda Sudarmanto expressed a similar sentiment, stating, "I really enjoy cleaning the classroom and watering the flowers." These simple activities demonstrate that environmental values are instilled through direct experience, fostering responsibility and ecological awareness from an elementary age.

The following table presents the types of activities that reflect the value of love implemented at MIN 3 Tulungagung for easier understanding.

Table 1: Types of Activities at MIN 3 Tulungagung that Reflect the Value of Love

Love-Based Curriculum Values	Forms of Activities that Reflect
Love of Allah and the Messenger	1. Dhuha and Dhuhur prayers in congregation at the madrasah

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(Worship and Obedience)	2. Reading the Quran every morning (tadarus) 3. Commemorating Isra' Mi'raj, the Prophet's Birthday, and Ramadan 4. Memorizing hadiths and daily prayers 5. Juz 'Amma Tahfidz Program
Love of Science (The Spirit of Learning and Teaching)	1. Serious teaching and learning activities 2. Quiz competitions, olympiads, and literacy competitions 3. Educational visits (study tours) 4. Reading in the reading corner or madrasah library 5. Science projects or science experiments
Love the Environment (Maintaining Cleanliness and Nature)	1. Clean Friday and community service at the madrasah 2. Planting and caring for plants in the madrasah garden 3. Waste management (separating organic and inorganic waste) 4. Adiwiyata or Green School Program 5. Water and electricity saving campaign
Self-Love and Compassion (Care and Responsibility)	1. Helping and sharing with friends 2. Blessed Friday program (sharing food or giving alms) 3. Visiting sick friends 4. Mutual respect and cooperation in class 5. Character guidance activities or Islamic counseling
Love of the Motherland (Nationalism and Nationality)	1. Flag ceremonies every Monday and on National Holidays 2. Singing the national anthem Indonesia Raya and national songs 3. Celebrating Indonesian Independence Day with competitions 4. Wearing batik on certain days

Evaluation of the implementation of the *kurikulum berbasis cinta* at MIN 3 Tulungagung is carried out through assessments that emphasize student character development. Formative assessment is conducted through observation, while summative assessment is conducted through projects and interviews. Evaluation includes observations of student behavior, character development journals, peer assessments, and communication with parents to monitor the internalization of love values. This attitude assessment is integrated into learning through student-to-student rubrics and regular monitoring of habituation activities.

The implementation of the *kurikulum berbasis cinta* still faces several obstacles that require serious attention. Some teachers face challenges in terms of readiness and competence, due to infrequent training. Family support for the implementation of love values is uneven, so habits at home are not fully aligned with those implemented at the madrasah. Differences in students' initial character, limited time and supporting resources, and diverse student behaviors also contribute to the consistent application of love values in the learning process and madrasah activities.

MIN 3 Tulungagung is implementing various efforts to address obstacles to the implementation of the *kurikulum berbasis cinta* by providing an understanding of the *kurikulum berbasis cinta* through training and education for teachers. Strengthening communication with parents is carried out to build synergy in character development. Students requiring special attention receive support to help them adjust to the learning environment. The Madrasah encourages teacher professionalism and strengthens a culture of religious and social habits as a concrete manifestation of the implementation of a *kurikulum berbasis cinta* in daily life.

The implementation of the *kurikulum berbasis cinta* at MIN 3 Tulungagung is realized through harmonious collaboration between teachers, parents, and the community. All three play an active role in strengthening student character development. Teachers serve as role models and facilitators in the learning environment, while parents monitor their children at home, motivate them to worship and behave politely, and participate in madrasah activities. This synergy creates a madrasah culture based on compassion and fosters a love-based Islamic character in a sustainable manner.

1. Instilling the values of love and spirituality through religious practices

The findings of this study indicate that MIN 3 Tulungagung implements religious practices, with teachers serving as role models and inspiration, centering character development. This aligns with the concept of a love-based curriculum, which places “love for God Almighty” and the spiritual dimension as key pillars (Mujahidin et al., 2025, p. 89). Research by (Achadah et al., 2022, p. 4723; Maftukha & Kurniawan, 2023, p. 98) indicates that the implementation of religious character education based on school culture aims to build a school environment characterized by Islamic values and a strong culture. The findings indicate that the implementation of a *kurikulum berbasis cinta* at MIN 3 Tulungagung demonstrates the implementation of a school culture that facilitates spiritual values in students’ daily lives.

2. A comfortable learning environment, empathetic teacher-student relationships, and inclusive learning

The findings of this study indicate that teachers at MIN 3 Tulungagung demonstrate empathy, tolerance, and compassion toward students, creating a comfortable and enjoyable learning environment, and respecting each individual. This aligns with the *kurikulum berbasis cinta* guidelines, which emphasize the values of compassion, harmony, and civilization based on mutual love (Maslani et al., 2025, p. 1550). Research conducted by (Shabrina et al., 2025, p. 7772), identified three fundamental dimensions of the *kurikulum berbasis cinta*: philosophical foundations, emotional intelligence development, and implementation challenges. (Pratama & Nurani, 2024, p. 47) The

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approach employed by teachers at MIN 3 Tulungagung is as facilitators, role models, and relationship builders, in line with strengthening the pedagogical components of the *kurikulum berbasis cinta*.

3. Integration of love values in learning, co-curricular activities, and social habits

Research findings indicate that love values are realized through religious and social activities, as well as collaboration with the school community. This means that the *kurikulum berbasis cinta* focuses not only on intracurricular aspects but also through madrasah culture and social interactions. (Ayako, 2023, p. 446) explains that the love-based curriculum is not a new subject but is integrated into all school subjects and activities. Research conducted by (Arif & Chapakiya, 2025, p. 249) explains that character education based on school cultural values is a crucial aspect in student character formation. The implementation of the values of love and compassion at MIN 3 Tulungagung reflects an integrated strategy embedded in all elements of the school environment.

4. Evaluation of character learning through observation, journals, and parent collaboration

The research results indicate that the evaluation of the love-based curriculum is implemented through formative assessments (observations, character journals, peer-to-peer interactions) and summative assessments (projects, interviews), with the involvement of parents. This aligns with the literature (Triana & Kurniawan, 2025, p. 6) that character assessment requires a holistic method involving cognitive, affective, and behavioral aspects. This includes the development of social-emotional skills, the instilling of ethical and loving values, the formation of positive habits, and the involvement of the broader school community. Based on the research findings, MIN 3 Tulungagung has implemented an evaluation system that supports the internalization of the values of love as the foundation of Islamic character.

5. Implementation barriers include teacher readiness, family support, and student diversity.

This study's findings, such as teacher understanding, unequal family support, and diverse student behavior, are all part of the institution's readiness to implement a *kurikulum berbasis cinta*. Research Basori et al., (2025, p. 3738) identified several obstacles, such as teachers' unequal understanding of the concept of a love-based curriculum, selfish tendencies among some students, and a lack of support from various parties, which pose challenges to optimizing a love-based curriculum. However, the collaborative spirit among teachers at MIN 3 Tulungagung provides a valuable asset and a source of optimism for the sustainable development of a *kurikulum berbasis cinta*.

6. Strategies through teacher training, school-family-community synergy, and student mentoring.

Previous findings have identified several obstacles, but MIN 3 Tulungagung has developed several strategies to address these challenges. The madrasah has provided training and education for teachers, strengthened communication with parents, and encouraged teacher professionalism and provided special mentoring to students. These are strategies for implementing a *kurikulum berbasis cinta* recommended in policy. Based on the *kurikulum berbasis cinta* guide, it states that teachers need to be trained to be able to instill the values of love to the maximum (Nada & Listiana, 2025, p. 394).

The research findings indicate that the implementation of the love-based curriculum at MIN 3 Tulungagung demonstrates an integration of spiritual, emotional, and social values, internalized through religious practices, empathetic learning, and social activities reflecting the values of compassion and caring. The *kurikulum berbasis cinta* emphasizes not only cognitive aspects but also focuses on developing Islamic character rooted in love for God, others, and the environment.

The implementation of the *kurikulum berbasis cinta* still faces challenges, such as teacher preparedness, lack of family support, and diverse student character. To address these challenges, the madrasah implemented teacher training strategies, strengthened synergy across all school elements, and provided personal mentoring to students in need. Therefore, the implementation of the love-based curriculum at MIN 3 Tulungagung can serve as a good example of practice in realizing character education grounded in the values of love and spirituality.

The Role of a *Kurikulum Berbasis Cinta* as a Foundation for Islamic Character Education

The implementation of a *kurikulum berbasis cinta* at MIN 3 Tulungagung has had a positive impact on the development of students' Islamic character, which has improved. This is reflected in statements from respondents, including:

"Students demonstrate more religious behavior, are polite in their interactions with others, and demonstrate a sense of caring." Mrs. Dyah.

"The madrasah environment is filled with love, compassion, and mutual respect, reducing the emergence of negative behavior." Mrs. Endah.

The statements of both respondents indicate that the *kurikulum berbasis cinta* contributes to creating a harmonious madrasah atmosphere, fostering noble moral values, and shaping spiritual, social, and moral character. The love-based curriculum plays a crucial role in developing Islamic character that upholds the values of love and humanity.

Interviews with students indicate that the implementation of the *kurikulum berbasis cinta* at MIN 3 Tulungagung has a positive impact on students' attitudes and behavior in their daily lives.

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Rhajwa Septian Prastya stated, “I respect my parents, love my teachers, and care about my friends,” and explained that demonstrating love for Allah SWT and others involves speaking kindly, being honest, helping others, and diligently practicing religious practices. Rhajwa's statement reflects the development of spiritual and social character that aligns with Islamic values.

Meanwhile, Amellya Nayunda Sudarmanto also stated, “After studying at the madrasah, I have become more compassionate and don’t want to upset my parents, teachers, and friends.” She also understands that love for Allah SWT and others manifests itself in diligently praying, speaking kindly, not being naughty, and not being arrogant. The statements of these two students demonstrate that the values of love have been truly internalized, fostering empathy, religiousness, and noble morals, as a manifestation of the implementation of Islamic character education at the madrasah.

The *kurikulum berbasis cinta* at MIN 3 Tulungagung not only creates a warm and compassionate learning environment but also brings positive changes to students’ behavior and character. Teachers observed an increase in student enthusiasm, discipline, and concern after the value of love was consistently implemented in learning and habituation activities. This is reflected in statements from respondents, including:

“Students are more enthusiastic about participating in habituation activities, are more forgiving of their peers, and demonstrate politeness to teachers.” Mrs. Dyah.

“The values of responsibility, caring, and discipline in worship are increasingly evident, and students are more enthusiastic in their daily lives at the madrasah.” Mrs. Nurul.

“There are no cases of bullying; there is a caring attitude among students.” Mrs. Endah.

These findings indicate that the implementation of the value of love can create a more harmonious, religious, and positive madrasah environment. Interviews with students indicate that learning and activities at MIN 3 Tulungagung play a significant role in fostering Islamic character. Rhajwa Septian Prastya stated, “I like the aqidah and akhlak lessons and the morning tadarus activities, because they teach good qualities that can be emulated.” Rhajwa also expressed a sense of joy, calm, and enthusiasm for learning when the madrasah atmosphere is filled with compassion and mutual respect. This demonstrates that the value of love has created a learning environment that fosters inner peace and positive motivation.

Meanwhile, Amellya Nayunda Sudarmanto expressed, “I like the lessons on faith, morals, and reciting the Quran, because they teach me to be a good and devoted child.” Amellya feels happy and comfortable learning in a madrasa environment filled with values of love and compassion. These two students’ statements reinforce the finding that implementing a *kurikulum*

berbasis cinta not only fosters religious behavior but also fosters a more harmonious, enjoyable, and meaningful learning environment for students.

Observations at MIN 3 Tulungagung indicate that the implementation of a *kurikulum berbasis cinta* has made students more enthusiastic about participating in religious activities. Researchers observed that students diligently performed congregational prayers, even leaving on their own before being instructed. Students appeared enthusiastic about participating in the practice of reciting daily prayers, as evidenced by their enthusiasm for reading aloud. The love-based curriculum reflects the growth of compassion and empathy in daily life.

Interviews revealed that this *kurikulum berbasis cinta* plays a crucial role in creating a madrasah culture grounded in Islamic character and compassion. This culture is fostered through an educational approach that emphasizes humanitarian and Islamic values. The implementation of a *kurikulum berbasis cinta* is a crucial tool in realizing the goals of Islamic education at MIN 3 Tulungagung: creating a madrasah that is faithful, knowledgeable, and imbued with noble morals.

The impact of the *kurikulum berbasis cinta* is already visible at MIN 3 Tulungagung, resulting in harmonious relationships between teachers and students, as well as among students. This is evident in the increased sense of mutual respect. Relationships between students demonstrate positive traits, including mutual trust and the ability to work together. The learning atmosphere at the madrasah is comfortable, safe, and enjoyable due to the emotional closeness formed between teachers and students. A *kurikulum berbasis cinta* is seen as having the potential to become a model for a holistic, humanistic, and relevant Islamic character approach to meet today's educational needs. This is reflected in statements from respondents, including:

"This kurikulum berbasis cinta not only focuses on developing students' cognitive aspects, but also fosters strong character and noble morals, making it a worthy example for other madrasahs." Mrs. Dyah.

"The implementation of a kurikulum berbasis cinta has proven effective in reducing negative student behavior, such as eliminating bullying, and increasing students' role models and positive attitudes in their daily lives." Mrs. Nurul.

This study recommends that the future development of a *kurikulum berbasis cinta* be implemented in a more structured and sustainable manner to improve the quality of education in Indonesia. Its implementation needs to involve active support from parents and the surrounding community so that madrasahs truly function as centers for character formation based on love. In addition, the core value of compassion should be continuously strengthened to create harmonious relationships between teachers and students, prevent the emergence of violence and foster students' self-confidence and positive potential.

1. Impact of a *Kurikulum Berbasis Cinta* on Student Character Development

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The implementation of a *kurikulum berbasis cinta* at MIN 3 Tulungagung has a positive impact on the development of students' Islamic character. The values of love integrated into religious learning and practices foster religious attitudes, responsibility, empathy, and courtesy. This finding aligns with findings by Lickona (Darwanti et al., 2025, p. 5) and (Amalia, 2024, p. 2), which emphasize the importance of the affective dimension in character education. An indicator of the success of a *kurikulum berbasis cinta* is students' mental and spiritual well-being (Ahmawati et al., 2025, p. 4; Shulhan, 2025, p. 6). The implementation of a *kurikulum berbasis cinta* at MIN 3 Tulungagung plays a crucial role in developing a humanistic and noble Islamic character.

2. Love-Based Madrasah Culture

The implementation of a *kurikulum berbasis cinta* at MIN 3 Tulungagung creates a harmonious, religious, and humanitarian educational climate. Through religious practices and exemplary teacher behavior, teachers are able to foster mutual respect, discipline, and social awareness. In line with humanistic education theory (Muhajirah, 2020, p. 39), which emphasizes a learning environment filled with love and trust, and reinforced by the success indicators of a love-based curriculum (Danil et al., 2025, p. 1329), namely a child-friendly madrasah: a safe and tolerant learning environment. A love-based madrasah culture is an important foundation for realizing a humanistic Islamic education that reflects the values of *rahmatan lil 'alamin* (blessing for the universe).

3. Implications and Recommendations for a *Kurikulum Berbasis Cinta*

The implementation of a *kurikulum berbasis cinta* has broad implications for the character development of madrasah students. First, this curriculum emphasizes that education is not solely oriented toward academic results, but also fosters the development of the heart, empathy, and humanitarian values. The value of love integrated into learning can create a harmonious learning atmosphere, strengthen emotional bonds between teachers and students, and reduce the potential for negative behavior. Second, the implementation of a *kurikulum berbasis cinta* strengthens students' religious culture and Islamic character through religious habits and teacher role models. (Aliyah et al., 2023, p. 10) This clearly demonstrates that a *kurikulum berbasis cinta* is an effective approach that reflects essential dimensions based on compassion and care. Recommendations based on research findings suggest that the development of a *kurikulum berbasis cinta* needs to be implemented in a more structured, systematic, and sustainable manner. Madrasahs are advised to make the value of love the spirit of educational activities, both intracurricular, co-curricular, and extracurricular. Teachers need to receive training and mentoring in implementing compassion-oriented learning and character building. Parental and community involvement is crucial to expanding the ecosystem

of love beyond the madrasah so that these values continue to live in students' daily lives. The government and educational institutions are expected to support the policy of implementing a *kurikulum berbasis cinta* as a holistic model of Islamic character education that is relevant to the challenges of the times.

CONCLUSION

A *kurikulum berbasis cinta* is an Islamic educational approach grounded in compassion, role models, and the instillation of Islamic values. The results of this qualitative case study indicate that: 1) the philosophical conceptual foundation is rooted in the principles of *rahmatan lil 'alamin* (blessings for the universe), which spread compassion, and humanism that emphasizes individual potential, and is grounded in love and caring; 2) its implementation strategy involves instilling the value of love through religious practices, integrating these values into learning, co-curricular activities, and practices within the madrasah (Islamic school), as well as creating a comfortable learning environment, empathetic teacher-student relationships, and inclusive learning; 3) a love-based curriculum has a positive impact on student character development and creates a more harmonious, religious, and humanitarian-based madrasah culture or climate.

Through the integration of love values into education, madrasah students can grow into individuals with faith, noble character, empathy, and responsibility. This research recommends that educational institutions develop a love-based curriculum that is integrated into daily learning activities. A *kurikulum berbasis cinta* can be an alternative paradigm for contemporary Islamic education that emphasizes a balance between cognitive, affective, and spiritual dimensions. Future researchers are advised to conduct more in-depth empirical research on the application of a love curriculum to improve the cognitive, affective, and spiritual aspects of elementary madrasah students.

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