

Love-Based Curriculum: Integrating Islam, Humanism, and Local Wisdom in Madrasas

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ABSTRACT

This article develops an integrative conceptual model of a *Love-Based Curriculum* for madrasas, founded on Islamic values, humanistic principles, and Indonesian local wisdom. Using a literature study with philosophical-analytical analysis, the research maps the concept of love from three perspectives: the transcendental-moral (Islamic), psychological-interpersonal (humanistic), and socio-cultural (local wisdom). These perspectives are synthesized and integrated into four curriculum components: objectives, content, learning strategies, and evaluation. The results indicate that this synthesis yields a curriculum framework that is both theoretically robust and contextually applicable in madrasa settings. Additionally, the study proposes a love-based character evaluation rubric to assess students' affective development. The model's theoretical implications include redefining the teacher's role as a character facilitator, enhancing value-based supervision systems, and informing more humanistic Islamic education policies. The article concludes by recommending empirical testing of the model through practice-based research in madrasas.

KEYWORDS

Affective Values, Character Education, Local Wisdom, Love-Based Curriculum, Madrasa Education

INTRODUCTION

In the 21st century, the world of education faces complex challenges due to globalization and technological disruption. Educational institutions are not only required to produce graduates who excel academically but must also address the problem of character degradation, manifested through the prevalence of bullying, intolerance, and identity crises among students (Rezky et al., 2025; Rado et al., 2022). The context of Indonesia as a diverse nation makes this challenge even more crucial. In this situation, madrasas, as institutions integrating general and religious sciences, undoubtedly hold a strategic yet vulnerable position.

Although policy frameworks such as the Merdeka Curriculum provide autonomy for the development of local content (Ainissyifa et al., 2024; Gani et al., 2023), in practice, learning approaches often remain trapped in a cognitive-instrumental paradigm. Consequently, the affective and spiritual dimensions fundamental to character formation are frequently neglected (Rodriguez, 2024; Syafii et al., 2025). Furthermore, educators are often not fully prepared to respond to identity-based bullying, which requires an approach sensitive to diversity (Görzig et al., 2025). Therefore, it is urgent to develop curriculum innovations that

not only bridge the gap between academic achievement and character building but also present a holistic and contextual framework responsive to current socio-pedagogical realities.

Literature Review

Theoretical studies in education indicate a shift towards more humanistic, relational, and contextual learning approaches, making the concept of *love-based pedagogy* increasingly relevant to address the challenges of dehumanization, bullying, and the empathy crisis in educational environments. In this context, the meaning of love in education is not a singular concept but a multidimensional construct interpreted through three main lenses: Islamic theological, psychological-humanistic, and cultural-indigenous. This literature review analytically and comparatively examines these three perspectives to identify fundamental differences, common ground, and potential synthesis as a foundation for the madrasa curriculum.

From an Islamic perspective, love (*mahabbah*) is understood as a spiritual force that unites human relationships with Allah, fellow humans, and nature through *rahmah* (compassion), sincerity, and moral service. Aligned with this, Syahrizal & Kasim (2020) have conceptualized love education from an Islamic perspective, emphasizing compassion as the foundation of educational relationships. Such an approach, as demonstrated in the interaction between educators and students, has proven effective in creating a peaceful and inclusive learning environment by emphasizing empathetic relationships (Yusuf et al., 2023). Furthermore, the meaning of love in educational practice is not a monolithic concept. As revealed in Karandashevs (2019) meta-analysis, love is a multifaceted concept whose interpretation is heavily influenced by religious and cultural lenses. This is reinforced by studies in Islamic thought that position love as a force bridging spirituality and human relationships (Karimullah, 2023), a principle also reflected in the Sufi teachings of Jalaluddin Rumi, which emphasize love as a transformative educational principle (Aseffudin et al., 2022).

In a more specific context, the integration of local wisdom into the curriculum has been recognized as a powerful strategy for contextualizing character education. The autonomy provided by the Merdeka Curriculum opens wide space for such initiatives, allowing living local community values to become contextual learning content (Ainissyifa et al., 2024; Gani et al., 2023). In parallel, the evolving discourse on humanistic Islamic education increasingly emphasizes the importance of humanistic and affective approaches in Islamic Religious Education to cultivate noble character. This approach is not only aligned with local wisdom values but also intersects with the core values of love-based pedagogy, which emphasize empathetic relationships and compassion as the foundation of education (Syahrizal and Kasim, 2020; Yusuf et al., 2023).

More than just an imported concept, this vision of love-based education actually has deep roots in the treasury of Indonesian local wisdom. The educational philosophy of Ki Hajar Dewantara, particularly the principle of *Tut Wuri Handayani*, positions the educator as a figure who provides encouragement and exemplary guidance with full compassion from behind, a concept representing love in contextual educational practice (Dewantara, 2019). Meanwhile, the pesantren tradition, which is the spirit of madrasas in Indonesia, has inherited similar values through the works of scholars such as K.H. Hasyim Asyari in *Adāb al-‘Ālim wa al-Muta‘allim*, which emphasizes teacher-student relationships based on respect (*tadzim*), compassion (*rahmah*), and love for knowledge (Asyari, 1994). In the societal realm, values

such as *silih asah*, *silih asih*, *silih asuh* (Sundanese), representing a way of life of mutual humanization (Mulyani, Koswara, and Darajat, 2024), and *tepo seliro* (Javanese), emphasizing mutual tolerance and social sensitivity (Mubasirun, 2021), serve as living cultural foundations.

A comparative analysis of these three perspectives shows that although they have different orientations, all place human relationships at the heart of education and view empathy, compassion, and respect for human dignity as values inseparable from the learning process. However, there are fundamental differences determining how each perspective contributes to the curriculum: the Islamic perspective is transcendental-moral oriented with an emphasis on fundamental values, the humanistic perspective is psychological-interpersonal oriented with strength in pedagogical strategies, while local wisdom is social-collective oriented and provides a cultural context that enriches learning materials. These differences can be seen in the following table:

Table 1.
Comparison of Orientations, Nature, and Contributions of Three Perspectives on Love in Education

Perspective	Main Orientation	Nature of Love	Dominant Curriculum Dimension
Islam	Transcendental - Spiritual	Moral - Religious	Curriculum philosophy and objectives
Humanistic	Psychological - Interpersonal	Emotional - Relational	Learning strategies and classroom climate
Local Wisdom	Social - Collective	Communal harmony and ethics	Cultural context and content material

From the table above, it can be understood that although each has a distinct orientation, the three complement each other: Islam provides visionary fundamental values, humanism provides pedagogical approaches that foster positive relations, and local wisdom provides a contextual dimension that grounds the curriculum in the student culture. It is this convergence between policy vision, global educational theory, and living cultural roots that will make the *Love-Based Curriculum* not only theoretically relevant but also grounded and contextual in its practice in madrasas.

Responding to academic discourse and field challenges, the Indonesian Ministry of Religious Affairs (2025) launched a policy breakthrough in the form of the Guidebook *Love-Based Curriculum* in Madrasas. This document offers a vision that places love (*mahabbah*) for Allah, fellow humans, and nature as the central axis of the educational process. This initiative is an important policy leap for operationalizing deep and contextual character education in the madrasa environment.

To clarify the dynamic relationship between the three philosophical foundations and curriculum implementation, this study proposes an integrative conceptual framework (Figure 1). This framework visualizes how love-based values from Islamic, humanistic, and local wisdom perspectives converge to form a philosophical foundation, which is then operationalized into the curriculum components of madrasas.

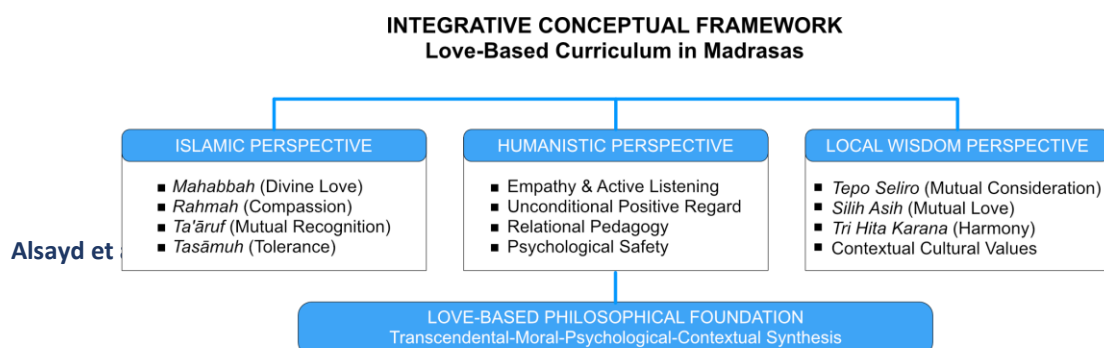


Figure 1. Integrative Conceptual Framework of the Love-Based Curriculum in Madrasas

As shown in Figure 1, the three perspectives are not only complementary but also mutually enriching in shaping a holistic curriculum. The core values resulting from this synthesis such as *rahmah*, empathy, and contextual respect then flow into the design of objectives, content, strategies, evaluation, and even the learning supervision system. This model emphasizes that value integration does not stop at the philosophical level but must be reflected in pedagogical practices and more humane, transformative madrasa policies.

Research Gap

Although policy foundations and initial academic support exist, a critical knowledge gap remains open. The Love-Based Curriculum Guidebook (Kemenag RI, 2025), as a policy document, still requires academic enrichment and in-depth theoretical formulation. No research has systematically formulated an integrative theoretical framework for the *Love-Based Curriculum* by synthesizing its three main pillars Islamic perspective, humanistic education, and Indonesian local wisdom into a coherent and operational curriculum construct. Without this academic reconstruction, there is a risk that this brilliant concept will remain a policy discourse without a clear implementation roadmap and a solid scientific foundation.

Objectives and Contribution

Based on the identified gap, this research aims to formulate an integrative and coherent conceptual model of a *Love-Based Curriculum* for madrasas. The specific objectives are: (1) To analyze and synthesize the concept of love from the perspectives of Islam, humanistic education, and Indonesian local wisdom as the philosophical foundation of the curriculum; (2) To map the integration of these values into curriculum components (objectives, content,

strategies, and evaluation); and (3) To develop the theoretical implications of this model for learning practices and character formation.

The original contribution of this research lies in its effort to transform a policy initiative into a robust theoretical model. By providing a clear philosophical foundation, a systematic integration map, and a relevant evaluation framework, this research is expected to become an academic reference and practical guide for curriculum developers, madrasa principals, and teachers in realizing education that not only educates but also humanizes and builds character.

METHOD

Research Approach

This research uses a library research method with a philosophical-analytical approach to formulate the conceptual framework of the *Love-Based Curriculum* in madrasas. The library research method was chosen because it suits the character of research aimed at developing a conceptual model through exploration and synthesis of existing intellectual treasures (Creswell and Creswell, 2018; Zed, 2008). The philosophical-analytical approach is used to explore the profound meaning of the concept of love from multidisciplinary perspectives and reconstruct it into a solid curriculum foundation (Klein, 2018; Bogdan and Biklen, 2007).

Data Sources and Data Collection

Data in this research were collected through systematic documentation techniques. Data sources are divided into two main categories (Zed, 2008). Primary data sources include the Guidebook *Love-Based Curriculum* in Madrasas (Kemenag RI, 2025), sacred texts of the Quran and Hadith related to the concept of love (*mahabbah*, *rahmah*), and monumental works by educational figures such as Ki Hajar Dewantara. Meanwhile, secondary data sources consist of internationally indexed Scopus/Web of Science journal articles, reference books in the fields of educational philosophy and curriculum development, and recent educational policy documents. Literature search was conducted systematically using the SLR (*Systematic Literature Review*) technique with stages of identification, screening, eligibility, and inclusion (Kitchenham and Charters, 2007). Databases used include Google Scholar, Scopus, ERIC, and DOAJ with keywords combined using Boolean operators to ensure the completeness and relevance of sources.

Data Analysis Techniques

Data were analyzed using qualitative content analysis techniques and conceptual analysis, which include three main stages (Klein, 2018; Strauss and Corbin, 2015). The first stage is open coding, which identifies and categorizes key concepts from various sources. The second stage is axial coding, which connects the formed categories, while the third stage is selective coding, which integrates categories to build a coherent theoretical construct.

To ensure validity and reliability in this library-based research, we applied methodological triangulation and peer debriefing throughout the analysis process. Specifically, source triangulation was used by comparing and cross-checking interpretations

of love concepts across three distinct categories: Islamic theological sources (Quran, Hadith, classical texts), psychological-humanistic literature, and local wisdom references (both academic and cultural documents). This allowed us to identify convergences and divergences in how love is conceptualized across traditions. Additionally, peer debriefing was conducted through structured discussions with two colleagues specializing in Islamic education and curriculum studies. These sessions served as a forum to critically examine our analytical interpretations, challenge emerging themes, and refine the integrative framework. The debriefing process helped minimize researcher bias and enhance the credibility of the conceptual synthesis.

The analysis also considered the historical and philosophical context of each concept studied (Bogdan and Biklen, 2007). An audit trail was maintained to transparently document the entire research process, from literature selection to final theoretical reconstruction (Creswell and Miller, 2000). Through this comprehensive analytical approach, this research produces a systematic theoretical reconstruction for the development of the Love-Based Curriculum.

FINDINGS AND DISCUSSION

Synthesis of the Concept of Love as the Philosophical Foundation of the Madrasa Curriculum

The findings of this research successfully formulate an integrative conceptual synthesis of love from three main perspectives relevant to the madrasa context. From the Islamic perspective, love (*mahabbah*) is understood as a spiritual force originating from Allah SWT, which obligates its manifestation in educational relationships through compassion (*rahmah*), patience, and care (Syahrizal and Kasim, 2020). This concept aligns with humanistic education, which emphasizes unconditional positive regard, where educators create a psychologically safe learning environment through acceptance and empathy (Rodriguez, 2024). In the madrasa context, this synthesis finds a strong common ground with Indonesian local wisdom, particularly the philosophy of *Tut Wuri Handayani* from Ki Hajar Dewantara (2019), which emphasizes educational leadership that provides encouragement from behind with full compassion, and the value of *tepo seliro* (Mubasirun, 2021), which teaches social sensitivity. The convergence of these three perspectives gives birth to the philosophical foundation of the *Love-Based Curriculum*, which can be operationalized in madrasa learning practices through the creation of a religious, humanistic, and cultural learning climate.

However, in the process of integrating these three perspectives, there is potential for value conflicts arising from differences in normative orientation. The humanistic approach, which emphasizes unconditional positive regard and individual freedom (Rogers, 1983; Rodriguez, 2024), can clash with the Islamic approach, which upholds transcendental norms and divine moral authority (Karimullah, 2023). On the other hand, local wisdom often has highly contextual variations in interpretation and practice, and can even be syncretic or adatistic, which may not be directly compatible with the principles of tawhid or modern pedagogical values (Mubasirun, 2021).

To address this, the researchers propose an integrative transpedagogical approach (Klein, 2018), a strategy that views love as a meta-ethical value and a dialectical bridge between religious norms, modern psychology, and cultural wisdom. In this framework, value

conflicts are not eliminated but managed as an educational dialogical space that actually enriches students character formation (Zajda, 2018). This approach is based on the principles of epistemic humility and value pluralism, encouraging teachers to reflect on the values they teach within the context of students diverse backgrounds (Biesta, 2010).

For example, potential friction between the concept of *rahmah* (Islam) and cultural tolerance (local-global) can be mitigated through the values of *ta'āruf* (mutual recognition) and *tasāmuh* (mutual respect), two principles in Islam that align with multicultural ethics (Syahrizal and Kasim, 2020). In this way, the *Love-Based Curriculum* avoids being trapped in value homogenization but instead fosters reflective, empathetic, and contextual thinking abilities in educators and students.

To clarify the dynamics of the relationship between the three perspectives, a mapping of conflicts and their resolutions can be arranged in table form. This table aims to illustrate how each perspective (Islamic, humanistic, and local wisdom) potentially creates value tensions in educational practice, as well as the conceptual strategies that can be taken to bridge them based on relevant literature. This approach aligns with the integrative transpedagogical framework, which views love not as an exclusive concept of one value but as an ethical principle across approaches.

Table 2.
Analysis of Potential Value Conflicts and Resolution Strategies in Integrating Love Perspectives

Perspective	Potential Conflict	Resolution Strategy
Islam	Strict moral and sharia norms may limit individual expression	Use the concepts of <i>rahmah</i> , <i>ta'āruf</i> , and <i>tasāmuh</i> as an empathetic bridge
Humanistic	Unbounded freedom may conflict with religious values	Develop unconditional acceptance within a spiritual ethical framework
Local Wisdom	Variations in customary values may not align with Islamic principles or modern psychology	Contextualize local values through universal principles of humanity and justice

As seen in the table above, the Islamic, humanistic, and local wisdom approaches each contribute unique strengths to curriculum development but also harbor potential friction. The Islamic perspective brings spiritual depth and a solid moral orientation but needs to be balanced with space for individual expression and freedom of thought from the humanistic approach. On the other hand, the highly contextual values of local wisdom demand cultural sensitivity when integrating them into the tendentially uniform national curriculum. By clearly understanding these sources of conflict, resolution strategies based on meta-ethical values such as *rahmah*, *ta'āruf*, and multicultural principles can be consciously implemented. This makes the *Love-Based Curriculum* not just a passive synthesis but an active space for developing empathy, inter-value dialogue, and the affirmation of contextual and reflective character.

Mapping the Integration of Values into Madrasa Curriculum Components

Based on the analysis of various sources, this research successfully maps the integration of love values into four applicable curriculum components within the madrasa setting. In learning objectives, integration is realized by formulating learning outcomes that include not only cognitive aspects but also the development of empathy, care, and social responsibility, such as in Islamic Religious Education (PAI) and Character Education in madrasas that integrate the values of *silih asah*, *silih asih*, *silih asuh* (Mulyani et al., 2024). In material selection, integration is carried out through contextualizing learning content in madrasa subjects by incorporating real-life examples that reflect love values in local and Islamic traditions. For learning strategies, this research recommends collaborative learning approaches, role-playing, and value reflection that can be applied in madrasa classrooms to allow students to directly experience the practice of love values in educational interactions. Meanwhile, in evaluation, integration is realized through an authentic assessment system feasible for madrasas, which includes self-assessment, peer-assessment, and character development portfolios that measure the internalization of love values in daily behavior.

To strengthen the conceptual dimension of value integration into curriculum components, this research proposes a simulative-normative approach, namely through the preparation of an integrative sketch illustrating the possible application of love values in each curriculum element. As an illustration, the Islamic Religious Education (PAI) subject can formulate affective learning objectives that internalize the concept of rahmah, while an authentic evaluation system can be developed to assess student empathetic responses through written reflections or character rubrics. This effort is not intended to replace empirical studies but serves as an initial framework that can be tested and developed further in practice-based research.

As part of the evaluative dimension in the *Love-Based Curriculum*, it is important to develop assessment tools capable of capturing the internalization of affective values more holistically. Evaluation in this context is no longer limited to cognitive measurement but includes how students demonstrate empathy, care, and compassionate attitudes in daily interactions (McMillan, 2017). Therefore, an authentic assessment approach based on character becomes highly relevant for madrasas implementing this curriculum. Brookhart (2013) emphasizes that character rubrics can provide systematic indicators of student affective behavior and become an important instrument in value-based formative assessment. Aligned with this, one of the conceptual strategies proposed in this research is the development of a love-based character assessment rubric, which can be used as an initial guide in designing a more directed and systematic non-cognitive evaluation system.

Table 3.

Example of an Authentic Assessment Rubric for Measuring the Internalization of Love-Based Character Values

Character Aspect	Excellent (4)	Good (3)	Adequate (2)	Needs Improvement (1)
Empathy towards peers	Actively listens and responds empathetically in all situations	Shows empathy in most situations	Shows empathy only in specific situations	Rarely shows empathy, even in important situations
Emotional control in conflict	Always able to control emotions and resolve conflicts peacefully	Often controls emotions well, though sometimes needs guidance	Sometimes fails to control emotions, needs external intervention	Often fails to control emotions and triggers conflict

Attitude of tolerance and acceptance of differences	Shows high tolerance towards all differences without coercion	General accepts differences, though sometimes needs more understanding	Shows acceptance but is easily influenced by stereotypes	Shows exclusive attitudes or rejects differences
Willingness to help voluntarily	Consistently helps peers without being asked	Helps peers when asked or directed	Lacks initiative in helping, needs clear direction	Reluctant to help even when asked
Value reflection in written/oral tasks	Able to deeply connect love values with personal experiences	Connects love values with experiences in general	Reflection is still superficial and descriptive	Unable to reflect on love values in tasks

Note: This rubric is designed as a formative assessment tool to guide educators in observing and documenting students' affective development. Scores are indicative and should be complemented with qualitative feedback and contextual examples.

The rubric above provides a structured yet flexible framework for assessing the internalization of love-based values in madrasa students. By combining periodic rubric-based evaluation with reflective teaching practices, educators can foster a learning environment that prioritizes character growth alongside academic achievement. This approach aligns with the transformative vision of the *Love-Based Curriculum*, where evaluation serves not only as measurement but as a meaningful part of the humanization process in education.

In addition to mapping the integration of values into curriculum components, this *Love-Based Curriculum* model is also designed with high contextual flexibility, allowing it to be adapted according to the diversity of local wisdom across various regions in Indonesia. This flexibility is crucial given that Indonesia is not a monolithic cultural entity, but rather a mosaic of living local values that evolve within society. The model is not intended as a uniform template, but as an open philosophical framework that enables each madrasa to express and embody the values of love (*mahabbah*, *rahmah*, empathy) through the lens of their local culture. The following table provides examples of how the universal values in this curriculum can be operationalized through different local wisdoms, illustrating its potential for adaptation in learning practices:

Table 4
Example of Adaptation of Love Values in Local Wisdom from Several Regions in Indonesia

Region	Local Wisdom Value	Expression in the Curriculum	Contribution to Love-Based Learning
Java	<i>Tepo Seliro</i> (mutual consideration/empathy)	Role-play activities in conflict resolution, group discussions with principles of respecting differing opinions.	Sharpens empathy and the ability to resolve problems respectfully.
Sunda	<i>Silih Asih, Silih Asah, Silih Asuh</i> (mutual love, enlightenment, care)	Community-based learning projects (service learning) such as tutoring younger students or caring for the school environment.	Applies love in tangible actions and builds a sense of social responsibility.
Bali	<i>Tri Hita Karana</i> (harmony with God, people, nature)	Integration of environmental themes in Islamic Education (PAI) and Science (IPA) lessons, mindfulness practices in a local-religious context.	Connects spirituality, social relationships, and love for nature.

Minangkabau	<i>Adat Basandi Syarak, Syarak Basandi Kitabullah</i> (custom is based on sharia, sharia is based on the Quran)	Learning history and culture by integrating customary values and Islamic teachings into lesson materials.	Strengthens contextual Islamic identity aligned with local culture.
South Sulawesi (Bugis-Makassar)	<i>Siri' na Pace</i> (self-esteem/dignity and solidarity)	Conflict resolution simulations that preserve dignity and build reconciliation.	Fosters respect for self and others in social interactions.
Papua	<i>One dalam Hati</i> (togetherness and brotherhood in heart)	Collaborative activities among students from diverse backgrounds in traditional art or sports projects.	Builds inclusive social bonds and a strong sense of community.

The table above demonstrates that the *Love-Based Curriculum* framework is dynamic and can be contextualized through the living values of local wisdom in society. This approach not only enriches the curriculum content but also makes learning more relevant and meaningful for students. Thus, the curriculum functions not only as an instrument for value transfer but also as a medium for preserving and revitalizing local wisdom in madrasa education. The implication is that teachers and curriculum developers are encouraged to identify and integrate local values that align with the philosophy of love, ensuring that the character education promoted remains rooted in the students' cultural heritage.

Theoretical Implications for Learning Practices and Character Formation in Madrasas

The *Love-Based Curriculum* model resulting from this research has significant theoretical implications for learning practices and character formation in the madrasa environment. First, this model transforms the role of madrasa teachers from mere instructors into facilitators of character development who build educational relationships based on compassion and exemplary behavior, as exemplified in the pesantren tradition through the concept of *tadzim* (Asyari, 1994), which is the cultural root of madrasas. Second, this model offers a theoretical framework for creating an inclusive learning environment in madrasas free from bullying, where values of empathy and mutual respect are developed systematically through all curriculum components (Görzig et al., 2025). Third, this research provides a theoretical contribution to character education, particularly in madrasas, by integrating a neurocognitive-spiritual approach through mindfulness practices and value reflection, proven effective in enhancing students emotional and spiritual intelligence (Syafii et al., 2025). The implementation of this model in madrasa learning is expected to form graduates who not only master religious and general sciences but also possess noble character reflected in daily life.

Furthermore, the theoretical implications of this *Love-Based Curriculum* model also have strategic relevance to the national education policy framework, particularly regarding curriculum supervision and the madrasa quality assurance system. Values such as empathy, rahmah, and moral reflection can serve as indicators in learning supervision that assesses not only administrative aspects but also the quality of educational relationships and students character achievements. In this context, madrasa supervisors function not only as administrative evaluators but also as catalysts for value transformation, encouraging the application of a more humanistic and transformative curriculum. Teacher performance

assessment, for example, can be supplemented with instruments measuring the creation of an empathetic classroom climate responsive to diversity (Görzig et al., 2025).

This aligns with the policy of the Ministry of Religious Affairs through the *Love-Based Curriculum* Guidebook (2025), which opens space for value-based supervision through contextual and cross-dimensional approaches. Thus, the resulting conceptual model not only contributes theoretically to curriculum studies but also serves as a conceptual foundation for formulating indicators of educational quality that are more holistic, spiritual, and based on compassion.

Research Implications

This research provides a theoretical contribution to the development of value-based curricula by formulating a conceptual model of a *Love-Based Curriculum* that integrates three main dimensions: Islamic values (*mahabbah, rahmah*), a humanistic approach (empathy, acceptance), and Indonesian local wisdom (*tepo seliro, silih asih*). Its main implication lies in strengthening the philosophical foundation of character education in madrasas and providing an integrative map of love values into curriculum components such as learning objectives, strategies, content, and evaluation. At the policy level, this model can become a reference for policymakers in developing learning supervision instruments based on compassion and empathy. At the practical level, the results of this research can serve as an initial framework for teachers, madrasa principals, and supervisors to reflect on the design and implementation of a more humane, contextual, and spiritual curriculum.

Research Limitations

As research using a library study approach with philosophical-conceptual analysis, the main limitation lies in the absence of empirical validation of the formulated model. No field testing was conducted on the implementation of the *Love-Based Curriculum* in madrasas, so its effectiveness and practical challenges cannot be directly ascertained. Furthermore, the study of local wisdom in this research is still representative and does not cover the entire cultural diversity of Indonesia. The selection of sources was also limited to online and indexed literature, which may not fully represent the broader spectrum of thought in the context of love-based education.

Suggestions for Further Research

To expand and deepen the contribution of this *Love-Based Curriculum* model, it is suggested that subsequent research conduct empirical validation through field studies in madrasas using qualitative or mixed methods approaches. Research can focus on developing thematic love-based teaching tools, measuring the effectiveness of character rubrics, or analyzing the perceptions of teachers and students regarding love values in learning practices. In addition, further studies also need to explore more deeply the richness of local wisdom from various regions in Indonesia so that the integration of cultural values into the curriculum becomes more inclusive and representative. Finally, it is important to analyze how this curriculum design can be aligned with the national evaluation system and educational supervision framework under the regulations of the Ministry of Religious Affairs.

CONCLUSION

his research formulates an integrative conceptual model of a *Love-Based Curriculum* for madrasas by synthesizing Islamic transcendental values, psychological-humanistic approaches, and Indonesian local wisdom. Through a philosophical-analytical literature study, the study establishes love as the educational axis and integrates it into curriculum components: objectives, content, strategies, and evaluation. The model demonstrates that madrasa education can be transformed into a holistic, humanizing, and culturally responsive learning space. Furthermore, it provides a value-based framework for educational policy, particularly in supervision, teacher development, and compassion-centered curriculum reform. Thus, the *Love-Based Curriculum* serves not only as a normative discourse but also as a strategic foundation for building an inclusive, contextual, and transformative madrasa ecosystem.

AI Usage Declaration

In the preparation of this manuscript, the authors used DeepSeek AI as an aid for initial reference searches and the formulation of theoretical concepts. All outputs generated have undergone a process of review, verification, and in-depth editing by the authors. The authors bear full responsibility for all published content.

Author Contribution Statement

Abdulnasir Dhaw Alsayd: Conceptualization, Supervision, Project Administration, Writing Original Draft, Writing Review & Editing. Imam Rusdi: Literature Review, Data Curation, Formal Analysis, Writing Original Draft. Amin Muhtar: Methodology, Visualization, Validation, Writing Review & Editing. Nur Setyaningrum: Investigation, Resources, Writing Original Draft, Data Analysis. All authors have reviewed and approved the final version of the manuscript.

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