

## Love-Based Curriculum: Fostering a Spiritual, Humanistic, and Inclusive Educational Paradigm in Madrasah

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### Abstract

*The curriculum is the foundation of the educational process that shapes learners' character, spirituality, and social awareness. This study explores the concept and implementation of a Love Based Curriculum (LBC) as an effort to develop a spiritual, humanistic, and inclusive paradigm in madrasah education. The main objective of this research is to examine how love centered values such as compassion, empathy, and respect for diversity can be integrated into learning design, teaching strategies, and educational culture in Islamic schools. Using a qualitative descriptive method through literature review and content analysis, this study analyzes various theoretical frameworks, educational models, and previous research related to love-based education. The findings indicate that a LBC encourages holistic learning, strengthens emotional and spiritual intelligence, and promotes inclusive attitudes among students. Moreover, it provides a moral foundation that harmonizes intellectual, emotional, and spiritual development in accordance with Islamic values. The study concludes that implementing a LBC is essential to actualize madrasah as institutions that nurture compassionate, tolerant, and morally grounded individuals.*

**Keywords:** Love-Based Curriculum, Spiritual Education, Humanism, Inclusivity, Madrasah

### INTRODUCTION

Education is a fundamental instrument in shaping the holistic personality of human beings. In the context of Islamic education, madrasahs function not only as institutions for knowledge transmission but also as spaces for moral and character formation.<sup>1</sup> However, in practice, madrasah education often remains cognitively oriented and provides limited opportunities for the development of affective and spiritual dimensions.<sup>2</sup> This condition underscores the need for a curriculum approach that can integrate intellectual, emotional, and spiritual intelligence in a balanced manner. One approach that aligns with this need is the LBC. This approach places love as the core value of the educational process, encompassing love for God, fellow human beings, knowledge, the environment, and the homeland.<sup>3</sup> Through these values, learning processes are expected to foster an atmosphere filled with compassion, empathy, and respect for students' diversity.<sup>4</sup>

Emphasizes that the LBC can create a conducive learning atmosphere, strengthen students' character, and foster positive relationships between teachers and students in madrasah ibtdaiyah. Such a curriculum not only enhances learning motivation but also cultivates social sensitivity and moral responsibility toward the surrounding environment.<sup>5</sup> Highlights that implementing a LBC in Islamic educational institutions such as madrasahs and Islamic elementary schools (Madrasah Ibtida'iyah) has positively influenced students' character formation particularly in nurturing compassion, responsibility, and self discipline. In this context, love is understood as a moral energy that guides the learning process toward the formation of insan kamila complete human being with faith and noble character.<sup>6</sup>

The LBC can serve as a new paradigm for Islamic education aligned with the principles of religious humanism. Education is no longer seen merely as a rational teaching process but as a spiritual dialogue that connects humans with God and with one another. Thus, madrasahs have the potential to

become laboratories of humanity that nurture awareness of universal love.<sup>7</sup> Beyond its spiritual and humanistic dimensions, the LBC also promotes inclusive education. Love serves as the moral foundation for character education that values diversity, encourages participation from all students without discrimination, and fosters social solidarity within the madrasah environment. Such a curriculum helps transform madrasahs into inclusive educational institutions welcoming to all groups. Applying the LBC in the *Aqidah Akhlaq* subject at Madrasah Ibtidaiyah strengthens contextual understanding of Islamic values. Love centered learning transforms teacher student interaction patterns from an authoritative to a dialogical relationship, in which students are respected as individuals with inherent dignity and unique potential.

From an institutional perspective, the successful implementation of the LBC in madrasahs depends heavily on the active role of teacher training institutions and school principals in cultivating a culture of compassion and collaboration within the school environment. Systemic support from educational institutions reinforces commitment to the realization of a love oriented curriculum.<sup>8</sup> Emphasizes the relevance of the LBC in addressing contemporary social challenges, particularly in mitigating intolerance among students. By instilling love and respect for diversity from an early age, madrasahs can play an active role in fostering peaceful and civilized communities.

Studies demonstrate that the LBC is not merely a moralistic idea but a comprehensive educational paradigm. It integrates spiritual, humanistic, and inclusive values into the teaching and learning process in madrasahs. Love serves as the foundational value in nurturing students' full potential so that they may grow into individuals of faith, knowledge, virtue, and active social engagement. This study aims to systematically examine how the LBC can construct a spiritual, humanistic, and inclusive paradigm within madrasahs. It is expected to provide both conceptual and practical contributions to the development of Islamic education curricula grounded in universal human values and the compassionate teachings of Islam.

## LITERATURE REVIEW

### The concept of the LBC as an educational paradigm

The LBC is a learning approach that places the values of compassion, empathy, respect for human dignity, and spirituality as the fundamental basis of education. This approach emphasizes that a curriculum should not merely transmit cognitive knowledge but also shape students' character through humanistic and affective relationships. Conceptually, this idea is supported by several studies asserting that the LBC is rooted in Islamic teachings on love for God, humanity, the environment, knowledge, and the homeland five core pillars that serve as the foundation for its implementation in madrasahs.<sup>9</sup>

In the field of educational philosophy, argue that the LBC should not be understood merely as a pedagogical strategy, but rather as a philosophical foundation of education oriented toward humanistic values and students' spiritual awareness. This perspective opens a discursive space for understanding how love can serve as a connecting principle between the learning process and the holistic formation of moral character.<sup>10</sup>

Studies emphasize that the LBC has the potential to become a transformative instrument of education amid the challenges of globalization and the ongoing character crisis among younger generations. In this context, the value of love is understood as an active moral action emerging from the experience of connectedness with God, fellow human beings, and the natural environment an experience that becomes embedded in every aspect of the curriculum.<sup>11</sup>

### The paradigm of spirituality and religious life

The scope of spirituality as the foundation of the LBC is closely related to the role of religion in the lives of students. Studies on the development of a love based Islamic Education Curriculum (Pendidikan Agama Islam) through the interpretation of the Qur'an reveal that love centered education enhances students' empathy, emotional regulation, and sense of religious meaning through the understanding of Qur'anic verses on love within the context of Islamic education. Integrating Qur'anic exegesis into the LBC not only enriches students' spiritual dimensions but also provides a strong reflective framework for shaping their moral awareness and social behavior.

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Other literature also suggests that a curriculum understood as an expression of compassion can transform learning experiences into a journey of spiritual maturity. The LBC strengthens students' spiritual and moral dimensions through reflective learning and the teacher's role as a murabbi a spiritual mentor and guide for students. These findings indicate that spirituality is an integral element of the LBC, one that must be continuously cultivated through meaningful and consistent pedagogical practices.

### **The humanistic approach and character development**

The LBC is strongly aligned with the humanistic paradigm, which views students as active subjects rather than passive recipients in the educational process. This paradigm emphasizes that education should center on the learner's holistic growth intellectual, emotional, social, and spiritual. In this framework, the LBC aims to cultivate students' capacity for love, empathy, and self-awareness, positioning education as a process of personal transformation rather than mere knowledge transmission. The focus on human dignity and intrinsic motivation resonates with the ideas of Carl Rogers and Abraham Maslow, who argue that genuine learning occurs when individuals feel valued and emotionally secure.

Teaching methods are intentionally designed to honor students' dignity, potential, and lived experiences. LBC provides teachers with the flexibility to build learning environments that nurture empathy and compassion through interactive, reflective, and cooperative learning strategies. Such pedagogical designs encourage students to relate knowledge to their daily realities, thereby fostering a sense of meaning and relevance in their education. The classroom, therefore, becomes a community of care and dialogue, where every student's emotional and moral development is supported alongside academic progress.<sup>12</sup>

The LBC serves as a strategic response to the limitations of traditional character education models that often overemphasize external behavior control and cognitive knowledge of moral rules. Studies reveal that moral instruction based solely on obedience and memorization fails to engage students' inner moral reasoning or emotional connection with ethical values. By contrast, the LBC's approach invites students to experience love and empathy through real life encounters helping others, collaborative projects, and reflective storytelling that translate moral principles into lived practice.

Integrating the LBC with a deep learning approach in Islamic Religious Education (Pendidikan Agama Islam) that harmonizing cognitive needs with affective values enhances the quality of learning in a reflective and humanistic manner. The study indicates that integrating LBC principles can make learning not only academically effective but also personally meaningful, contributing significantly to students' character development.

### **The inclusive paradigm and multicultural education**

Recent literature also emphasizes that the LBC plays a significant role in promoting inclusive and pluralistic education. Within this framework, education is understood as a space to cultivate respect, empathy, and understanding among students of diverse backgrounds. The LBC moves beyond traditional moral instruction by fostering emotional connection and mutual respect, encouraging students to appreciate differences as part of shared humanity. This pedagogical shift aligns with contemporary humanistic education theories that view love and compassion as the foundation for peaceful coexistence and intercultural dialogue.

Studies focusing on the integration of LBC in Islamic schools show that it enhances interfaith harmony and tolerance among students. In multicultural contexts, such as Indonesia, where Madrasah Ibtidaiyah operate within plural societies, LBC helps prevent exclusivism by embedding values of openness, cooperation, and solidarity. Research by educational scholars demonstrates that students exposed to love centered approaches tend to develop stronger empathy and social awareness, which in turn foster community harmony. Thus, the LBC serves as both a pedagogical and sociocultural tool that bridges religious understanding with civic responsibility.

The implementation of LBC in multicultural settings supports the development of inclusive citizenship. This approach aligns with the national education goals stated in Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, which emphasizes respect for diversity and the creation of a democratic, civilized society. Through the lens of LBC, teachers are encouraged to integrate

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local wisdom, cultural narratives, and real life community projects that celebrate difference and mutual care. Such contextual practices reinforce unity in diversity (Bhinneka Tunggal Ika) and ground inclusive values within students' lived experiences.

From a theological standpoint, the inclusive nature of LBC resonates with the Islamic concept of rahmah (compassion) and ta'aruf (mutual recognition). The Qur'anic teaching in Surah Al-Hujurat (49:13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! Indeed, We have created you from a male and a female and made you into nations and tribes so that you may know one another. Truly, the most noble of you in the sight of Allah is the one who is most righteous. Indeed, Allah is All Knowing and All Aware.”(Qur'an, Surah Al-Hujurat: 13)

Underlines that diversity is divinely intended for humanity to know one another, not to create division. LBC embodies this principle by promoting learning environments that reflect love as an ethical response to difference. Therefore, Islamic education through the LBC becomes not only a means of personal moral formation but also a framework for building peaceful coexistence in society.

The LBC can serve as a mitigation strategy against intolerance in madrasah ibtidaiyah settings. The research shows that love centered values embedded in the curriculum are effective in reducing discriminatory attitudes and fostering mutual respect among students from diverse backgrounds.

### **Integration of local values and the context of basic education**

Several studies have emphasized that education rooted in love must not be detached from the cultural and social context in which it operates. The LBC, as a pedagogical model, becomes more meaningful when aligned with the values and traditions that students encounter daily. Local wisdom (kearifan lokal) offers a rich source of moral and ethical principles that can nurture the spirit of compassion, respect, and empathy all of which are core elements of the LBC. By integrating these cultural dimensions, educators can design learning experiences that resonate deeply with students' sense of identity and belonging.<sup>13</sup>

Moreover, the inclusion of local wisdom helps bridge the gap between formal education and community life. As noted by scholars such as Ki Hadjar Dewantara, education should be rooted in national culture while remaining open to universal values. This perspective supports the LBC's aim to cultivate love and harmony through familiar cultural narratives, symbols, and practices. For instance, incorporating traditional stories, proverbs, and local art forms into learning activities can embody values such as cooperation, respect for elders, and harmony with nature there by reinforcing emotional and moral development in students.<sup>14</sup>

In the context of madrasah ibtidaiyah, applying local wisdom within the LBC framework also ensures that religious and cultural teachings remain complementary rather than separate. Studies in Islamic education (e.g., Tarbiyah Islamiyah) suggest that faith based education becomes more effective when linked to local practices and ethical traditions that reflect rahmatan lil 'alamin (mercy for all creation). This approach helps students see love not as an abstract ideal, but as a living value demonstrated in their relationships with family, community, and the environment.

Contextual learning based on cultural values enhances students' sense of purpose and engagement. When the curriculum reflects their lived experiences, students feel seen and valued, which strengthens intrinsic motivation. Educational theorists such as John Dewey and Paulo Freire also highlight that learning is most transformative when connected to the learner's real world context. In this light, the LBC supported by local wisdom promotes not only cognitive understanding but also emotional and moral intelligence key components of holistic education.<sup>15</sup>

Integrating local wisdom into the LBC is not merely an additive process but a transformative one. It redefines education as an act of cultural preservation, emotional cultivation, and moral awakening. Through this synthesis, madrasah ibtidaiyah can become spaces where students learn to love themselves, others, and their environment in ways that are both spiritually grounded and culturally

authentic. This alignment between love, learning, and local culture ultimately strengthens the relevance, depth, and humanity of education.

## METHOD

This study employs a descriptive qualitative approach with a library research design, as its focus lies in analyzing scholarly literature that discusses the concept and implementation of the LBC in madrasahs. This approach aims to gain a deep understanding of the meanings, principles, and implications of the LBC through an in depth examination of academic texts. This study interprets conceptual patterns derived from various scholarly sources relevant to the spiritual, humanistic, and inclusive values within Islamic education. The data obtained from national and international academic journal articles, books on Islamic education, and official documents issued by the Ministry of Religious Affairs of the Republic of Indonesia concerning curriculum development policies in madrasahs. The literature was selected purposively based on thematic relevance, publisher credibility, and recency (2018–2026). Data collection involved a systematic literature review and documentation. The stages of analysis included identification, relevance screening, thematic classification, and conceptual synthesis from various sources. To analyze the data, this study employed the interactive analysis model, consists of three main steps: data reduction, data display, and conclusion drawing. This analytical framework was used to identify conceptual patterns that explain how the LBC is implemented within Islamic educational contexts, particularly in strengthening spiritual, humanistic, and inclusive values in madrasahs. The validity of data was ensured through source triangulation and peer review to maintain consistency across journal findings. An audit trail was also applied to ensure the transparency and replicability of the research process. The focus of this study is directed toward madrasah ibtidaiyah (Islamic elementary schools), as these institutions play a pivotal role in shaping students' character and spirituality from an early age. Literature indicates that madrasahs possess a strong philosophical foundation for implementing the LBC, as love and compassion are integral components of the Islamic educational system. Therefore, this study is expected to provide a conceptual contribution to the development of an Islamic education paradigm that emphasizes love, humanity, and social openness.

## RESULTS AND DISCUSSION

### The paradigm of spirituality and religious life

The implementation of the LBC in madrasahs significantly enhances students' spirituality and religious awareness. Integrating values of love into the curriculum not only shapes moral behavior but also fosters deep religious reflection. Students learning in such an environment demonstrate greater spiritual introspection and a stronger motivation to practice religious duties consistently.

The spiritual dimension in LBC emphasizes a direct relationship with God, aligned with the Islamic concept of *hablu minallah*. Lessons, such as Qur'anic interpretation emphasizing God's love, help students perceive worship as an act of devotion and love rather than a mere ritual obligation. Teachers who model compassion, patience, and moral integrity further strengthen students' religious motivation and emotional connection with God.<sup>16</sup>

LBC also cultivates humanistic and inclusive values, promoting empathy, social awareness, and multicultural harmony. Students develop tolerance, respect, and ethical engagement with peers and teachers, which allows religious life to extend beyond personal practice into social interactions. Active participation in group prayers, Qur'an studies, and reflective activities fosters an inclusive, emotionally meaningful, and socially integrated religious experience.<sup>17</sup>

The curriculum positively impacts students' psychological well being. By creating a safe spiritual space, LBC reduces anxiety, increases inner peace, and balances spiritual and academic growth. Students internalize moral values, manage spiritual emotions, and develop a holistic religious character that is humanistic, inclusive, and applicable in daily life.

### The humanistic approach and character development

The findings of this study indicate that the humanistic approach in Madrasah Ibtidaiyah, when integrated into a LBC, significantly contributes to character development among students. Students

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exposed to humanistic teaching methods demonstrate higher levels of empathy, social responsibility, and interpersonal communication skills. Classrooms structured around humanistic principles foster collaborative learning environments, where students actively participate in discussions and respect differing perspectives, thus enhancing their moral reasoning and ethical awareness.

The implementation of the humanistic approach has been shown to improve students' emotional intelligence. When teachers adopt empathy driven pedagogy, students develop better self regulation, resilience, and the ability to manage social conflicts constructively. This approach emphasizes the holistic development of learners, nurturing not only cognitive skills but also affective and social competencies critical for character formation.<sup>18</sup>

The research also highlights the role of teachers as facilitators and moral exemplars. Teachers who model patience, respect, and care inspire students to internalize these values, which become embedded in their daily behaviors and interactions. Consequently, humanistic pedagogy within a Love Based Curriculum contributes to the formation of students who are not only academically competent but also ethically grounded and socially aware.

The humanistic approach strengthens the inclusive culture of madrasahs, students participating in humanistic learning environments demonstrate increased tolerance, cooperation, and a sense of community responsibility. The approach encourages the development of well rounded individuals capable of contributing positively to society while respecting diversity and promoting social harmony.

### **The inclusive paradigm and multicultural education**

Implementing an inclusive paradigm in Madrasah Ibtidaiyah significantly supports multicultural education by fostering respect for diversity and promoting social cohesion among students. a LBC encourages students to appreciate differences in religion, ethnicity, and socio cultural backgrounds, which enhances tolerance and harmonious interaction within the classroom. Inclusive practices such as collaborative group activities, peer mentoring, and discussion of social justice issues allow students to internalize values of equality and mutual respect.

Multicultural education integrated within a LBC positively affects students' social awareness and civic responsibility. Students who experience inclusive learning environments develop higher levels of empathy and active participation in community initiatives. They learn to negotiate differences constructively and engage in cooperative problem solving, which strengthens their moral reasoning and social competence.<sup>19</sup> Teachers play a pivotal role in operationalizing the inclusive paradigm. Educators who apply inclusive pedagogy such as differentiated instruction, culturally responsive teaching, and valuing diverse perspectives help students feel accepted and empowered. As a result, students gain confidence in expressing their identities while simultaneously learning to value others, creating a positive and supportive learning environment that reinforces multicultural understanding. Key findings of the LBC are: Spiritual, strengthening students' religious experiences and faith reflection; Humanistic, enhancing students' empathy, social awareness, and mutual respect; Inclusive/tolerance, strengthening attitudes of tolerance and multicultural harmony; Psychological well being, Reducing learning anxiety and increasing motivation, and; Practical implementation, the need for teacher training and school policy support. LBC represents a strategic innovation in the development of Islamic education in Indonesia, emphasizing a balance between intellectual and spiritual dimensions. Based on the review of various scholarly sources, the LBC has proven effective in cultivating a learning culture grounded in compassion, empathy, and respect for diversity. Its implementation at Madrasah Ibtidaiyah Palembang has increased student participation and strengthened teacher student relationships through warm and affectionate communication.<sup>20</sup>

Philosophically, the LBC is founded upon the *Panca Cinta* (Five Dimensions of Love), which serves as the theoretical and practical framework for curriculum implementation in madrasahs: Love for God, Love for Knowledge, Love for Others, Love for Nature, and Love for the Homeland. These values function as moral and spiritual foundations for students navigating the complexities of modern life.<sup>21</sup>

### **Love for God (*Hablu minallah*)**

*Hablu minallah* is the core of the LBC. Teaching that integrates Qur'anic verses on compassion such as *Ar Rahman* and *Ar Rahim* fosters students' spiritual awareness. Through the cultivation of love

for Allah, students are not only taught about religious obligations but also guided to understand their emotional connection with the Creator. Teachers who embody love for God in their daily conduct play a crucial role in nurturing deep and contextual spirituality among students.

#### **Love for knowledge (*Hablu minal 'ilm*)**

The second dimension emphasizes that seeking knowledge is an expression of love for truth and wisdom. A curriculum designed with compassion encourages students to learn sincerely and with intellectual curiosity. Love for knowledge also generates a sense of moral responsibility to use learning for the benefit of humanity. In practice, teachers foster learning enthusiasm through dialogue and reflection rather than pressure or competition.

#### **Love for others (*Hablu minannas*)**

The value of love for others underscores the importance of empathy and social solidarity. The implementation of the LBC in madrasahs fosters an environment that values diversity and encourages collaboration among students. This reinforces the humanistic dimension of Islamic education. Teacher–student relationships become more egalitarian and empathetic, transforming the classroom into a dialogical space that nurtures fraternity and mutual understanding.

#### **Love for nature (*Hablu minal 'alam*)**

Research findings show that love for the environment is an emerging dimension within the LBC. The Directorate of Madrasah Curriculum, Facilities, Institutions, and Student Affairs emphasizes the importance of instilling eco theological values in Islamic education through practices such as maintaining cleanliness, planting trees, and conserving energy. The LBC helps students understand that caring for nature is an expression of love for Allah as the Creator. Madrasahs implementing this curriculum have been more successful in cultivating ecological awareness than those relying solely on theoretical instruction.

#### **Love for the homeland (*Hubbul wathan*)**

Nationalism is also an essential element of the LBC. The curriculum instills pride and responsibility toward the nation through community service and civic activities. The internalization of patriotic love is achieved through the integration of Islam Nusantara history, flag ceremonies, and moral based leadership training. This value helps students link religious devotion with national loyalty, in line with the principle “*hubbul wathan minal iman*” (love for the homeland is part of faith).

The implementation of these five dimensions of love has produced multiple positive impacts. Spiritually, students exhibit greater devotion and sincerity in learning. Academically, their motivation increases as knowledge gains moral and social meaning. Socially, they demonstrate more empathy and care toward peers and the surrounding environment. Overall, the LBC strengthens the harmony between intellect and heart in the educational process.

The application of the LBC reduces academic stress and enhances students’ psychological wellbeing. Learners feel accepted, respected, and encouraged to grow according to their potential. A compassionate madrasah environment creates a sense of safety and happiness in learning, which in turn reinforces intrinsic motivation.

The blended learning model adapted within the LBC has proven effective in maintaining humanistic values even in digital education settings. Teachers who provide empathetic feedback foster emotional bonds with students virtually. This demonstrates that love transcends space and time and can be meaningfully integrated into modern educational technology.<sup>22</sup>

Challenges remain in the implementation of the LBC. Some teachers still lack a deep pedagogical understanding of love, causing it to remain at the level of slogans. Continuous professional development is therefore essential to help teachers translate love into teaching methods, assessment, and classroom communication.

The LBC has also been found effective in promoting interreligious tolerance in multicultural school environments. Students learn to respect differences in faith as expressions of universal compassion. Hence, the curriculum serves as a bridge between religious education and civic character education.

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Parental and community involvement also play a critical role in the success of the LBC. Collaboration between home and school ensures consistent internalization of love based values.<sup>23</sup> Parents increasingly understand that love based education is not merely about moral instruction but about shaping holistic personalities.

In general, this study demonstrates that the LBC, through the *Panca Cinta* framework, successfully establishes a spiritual, humanistic, and inclusive paradigm within madrasah education. The values of love extend beyond theoretical discourse to become lived social and cultural practices that nurture noble character. With its foundation of love for God, knowledge, humanity, nature, and the homeland, the madrasah can cultivate a generation embodying rahmatan lil ‘alamin individuals of faith, knowledge, and active commitment to building harmony in life.

## CONCLUSION

This study demonstrates that the implementation of a LBC in Madrasah Ibtidaiyah effectively integrates three interrelated educational paradigms: spirituality, humanism, and inclusivity. The spiritual paradigm fosters students’ relationship with God (*hablu minallah*) and encourages meaningful religious practice, reflection, and moral awareness, which contribute to the internalization of ethical and spiritual values. The findings indicate that integrating spiritual values into daily learning enhances students’ motivation, emotional well being, and ethical decision making. The humanistic approach emphasizes empathy, character development, and socialemotional competence. Students exposed to humanistic pedagogy exhibit higher levels of emotional intelligence, interpersonal communication skills, and responsibility for themselves and others. Teachers play a critical role as facilitators and moral exemplars, ensuring that students internalize humanistic values both cognitively and behaviorally. The inclusive paradigm strengthens multicultural education, tolerance, and social harmony within the school environment. By promoting respect for diversity in religion, culture, and social background, students learn to engage in cooperative problem solving, practice empathy, and develop civic awareness. Inclusion, when combined with humanistic and spiritual dimensions, creates a holistic learning environment that nurtures well rounded, socially responsible individuals. The integration of spirituality, humanistic values, and inclusivity in a LBC provides a comprehensive framework for developing morally, emotionally, and socially competent students. The *Panca Cinta* framework love for God, knowledge, others, environment, and homeland serves as the foundational principle guiding pedagogical practices. Implementing this curriculum not only prepares students to succeed academically but also equips them with the character, empathy, and ethical consciousness needed to contribute positively to society as compassionate and responsible citizens.

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