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Love-Based Curriculum as a Humanistic Approach in Islamic Basic Education

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ABSTRACT. This study aims to analyze the Love-Based Curriculum (KurikulumBerbasisCinta) as a humanistic approach in Islamic elementary education. The research employs a qualitative method using a literature review design by analyzing relevant scholarly articles, books, and policy documents published between 2015 and 2025. The findings indicate that the Love-Based Curriculum is a transformative educational paradigm that integrates intellectual, emotional, social, spiritual, and moral dimensions through values of compassion, empathy, and respect for human dignity. The curriculum is grounded in Islamic educational philosophy, particularly the concept of rahmatanlil 'alamin, and is operationalized through the framework of PancaCinta, which includes love for God, oneself, others, the environment, and the nation. The study also reveals that this curriculum aligns strongly with humanistic educational theory, emphasizing learner-centered approaches, emotional well-being, and self-actualization. Its implementation contributes to the development of students' character, social responsibility, spiritual awareness, and positive teacher–student relationships. However, challenges such as teacher readiness, assessment limitations, and institutional support remain significant concerns. The study concludes that the Love-Based Curriculum has strong potential to serve as a holistic and humanistic model for Islamic elementary education in addressing contemporary moral and educational challenges.

Keywords: *Love-Based Curriculum, Humanistic Education, Islamic Elementary Education.*

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INTRODUCTION

Islamic elementary education plays a strategic role in shaping students' character, morality, and personality from an early age. At the MI/SD level, educational practices are not merely oriented toward academic achievement but also toward the development of students' affective, spiritual, and social dimensions. However, contemporary educational practices tend to emphasize cognitive aspects and measurable academic outcomes. Consequently, learning activities often provide limited opportunities for nurturing empathy, compassion, and harmonious human relationships between teachers and students. This condition has contributed to various educational challenges, including declining social sensitivity, increasing intolerance, and weak internalization of Islamic values in daily life. Therefore, an educational approach that integrates

intellectual, emotional, and spiritual dimensions in a balanced manner is urgently needed to address these challenges(Maduerawa dkk., 2025)

The humanistic approach to education offers a relevant alternative for responding to these concerns. Humanistic education views learners as unique individuals whose potential should be developed holistically according to their needs and stages of development. From this perspective, learning is not merely a process of knowledge transmission but also a means of humanizing individuals through the cultivation of values, attitudes, and character. Humanistic theories developed by Abraham Maslow and Carl Rogers emphasize respect for human dignity, freedom in learning, and self-actualization. These principles are highly compatible with the objectives of Islamic education, which aim to develop individuals who are faithful, morally upright, and socially responsible. Accordingly, the humanistic approach provides an important foundation for fostering a more inclusive and humanity-oriented model of Islamic elementary education (Khairrina & Shalihah, 2025)

In the context of contemporary Islamic education, the Ministry of Religious Affairs of the Republic of Indonesia has introduced the Love-Based Curriculum (KurikulumBerbasisCinta/KBC) as a new paradigm for madrasah education. This curriculum emerged as a response to educational practices that have often been formalistic, cognitively oriented, and less attentive to students' affective development. The Love-Based Curriculum places compassion, empathy, care, and respect for human dignity at the center of the educational process. Through the concept of the Five Dimensions of Love (PancaCinta), students are encouraged to cultivate love for God, themselves, fellow human beings, the environment, and the nation. This orientation demonstrates that education should not only produce intellectually capable individuals but also morally and socially conscious citizens. Therefore, the implementation of the Love-Based Curriculum represents a significant effort to strengthen the humanistic dimension of Islamic education in Indonesia (Susilo dkk., 2026)

Conceptually, the Love-Based Curriculum is closely related to Islamic educational values that emphasize the principle of *rahmatanlil 'alamin* (mercy to all creation). Islam teaches that educational processes should be conducted with compassion, gentleness, and respect for human nature (*fitrah*). These values are reflected in the educational practices of Prophet Muhammad (peace be upon him), who employed persuasive, dialogical, and humanistic methods in educating his companions. Consequently, the implementation of the Love-Based Curriculum in Islamic elementary education should not be regarded as an entirely new concept but rather as a revitalization of long-standing Islamic educational principles. Strengthening compassion within educational practices is believed to create a safe, supportive, and comfortable learning environment that facilitates students' optimal development. Such an environment is essential for nurturing a generation that possesses not only intellectual competence but also emotional and spiritual maturity (Lantieri, 2002).

Several studies have demonstrated that the implementation of the Love-Based Curriculum contributes positively to the quality of teacherstudent relationships and the development of students' character (Díaz-Megolla & Falcon, 2025). found that the curriculum successfully integrates affective, spiritual, and social dimensions into the educational process of madrasahs. Other studies have indicated that love-based educational approaches can enhance students' empathy, tolerance, and social awareness through meaningful and participatory learning experiences. Furthermore, the implementation of the curriculum has the potential to strengthen inclusive school cultures and promote holistic character development. Despite these promising findings, most existing studies have focused primarily on practical implementation within madrasahs in general. Research specifically examining the Love-Based Curriculum as a humanistic approach in the context of Islamic elementary education remains limited and requires further scholarly attention (Aisyah&Zainal, 2025; Hasanah et al., 2025).

Based on the foregoing discussion, this study aims to analyze the Love-Based Curriculum as a humanistic approach in Islamic elementary education through a library research

methodology. The analysis is conducted by examining various scholarly sources that discuss the concepts, principles, and implementation of the Love-Based Curriculum within Islamic educational settings. This study is important because it provides a comprehensive understanding of the relevance of humanistic values in curriculum development for elementary education. In addition, the research is expected to contribute theoretically to the advancement of Islamic educational paradigms that prioritize humanity, compassion, and character formation. The findings may also serve as a reference for educators and policymakers in implementing educational practices grounded in love and respect for students. Ultimately, the Love-Based Curriculum can be understood as a strategic effort to realize a humanistic, inclusive, and civilized model of Islamic elementary education in the contemporary era.

METHOD

This study employed a literature review approach to examine the Love-Based Curriculum as a humanistic approach in Islamic elementary education. Literature review research is a method that focuses on collecting, analyzing, and synthesizing information from various scholarly sources to develop a comprehensive understanding of a particular topic (Snyder, 2019). The data used in this study were obtained from secondary sources, including peer-reviewed journal articles, books, conference proceedings, policy documents, and other relevant academic publications published between 2015 and 2025. The selection of literature was based on relevance to the concepts of humanistic education, Islamic education, character development, and the Love-Based Curriculum. Academic databases such as Google Scholar, Scopus, Crossref, and SINTA-indexed journals were utilized to identify credible and up-to-date references. This approach enabled the researchers to explore theoretical perspectives and empirical findings related to the implementation of the Love-Based Curriculum in Islamic educational contexts.

The data analysis process followed the stages of literature review proposed by Snyder (2019), including literature identification, screening, classification, critical evaluation, and synthesis of findings. Relevant publications were first identified through keyword searches such as "Love-Based Curriculum," "humanistic education," "Islamic elementary education," "character education," and "compassion-based learning." Subsequently, the selected studies were reviewed critically to identify major themes, conceptual frameworks, and research findings associated with the topic. The analyzed data were then organized into thematic categories to facilitate interpretation and comparison across different studies. To ensure the credibility of the findings, priority was given to recent publications from reputable journals and authoritative academic sources. Through this systematic process, the study provides a comprehensive understanding of how the Love-Based Curriculum contributes to the development of a humanistic paradigm in Islamic elementary education.

RESULT AND DISCUSSION

Result

The Concept of the Love-Based Curriculum in Islamic Elementary Education

The findings of this literature study indicate that the Love-Based Curriculum (KurikulumBerbasisCinta/KBC) represents an educational paradigm that places compassion, empathy, respect, and human dignity at the center of the learning process (*Kementerian Agama RI. (2025).* Unlike conventional educational models that often emphasize academic achievement and cognitive performance, the Love-Based Curriculum seeks to balance intellectual development with emotional, social, and spiritual growth. This curriculum emerged as a response to contemporary educational challenges, including declining moral values, increasing social intolerance, bullying, and the weakening of character education among students. In the context of Islamic elementary education, the curriculum aims to create a learning environment that reflects

Islamic teachings of mercy, kindness, and respect for all creation. The principle of *rahmatanlil 'alamin* serves as the philosophical foundation for implementing educational practices rooted in love and compassion. Consequently, learning is not merely directed toward knowledge acquisition but also toward nurturing virtuous character and positive social relationships.

The literature further reveals that the Love-Based Curriculum is based on the concept of *PancaCinta* (Five Dimensions of Love)(Novita dkk., 2026). These dimensions include love for God, love for oneself, love for fellow human beings, love for the environment, and love for the nation. Each dimension serves as a guide for integrating moral and spiritual values into educational activities. Through love for God, students develop spiritual awareness and religious commitment. Love for oneself encourages self-respect, self-confidence, and personal responsibility. Love for fellow human beings promotes empathy, tolerance, cooperation, and social harmony. Love for the environment fosters environmental responsibility and sustainable behavior. Finally, love for the nation strengthens civic values, patriotism, and appreciation for cultural diversity. These dimensions collectively support the holistic development of students in Islamic elementary schools.

The reviewed studies demonstrate that the implementation of the Love-Based Curriculum is consistent with the objectives of Islamic education. Islamic educational philosophy emphasizes the development of balanced individuals who possess intellectual competence, moral integrity, and spiritual consciousness. Therefore, the integration of compassion-based values into curriculum design aligns closely with the educational mission of producing individuals who contribute positively to society. The literature also suggests that educational environments grounded in compassion can significantly improve students' learning experiences and psychological well-being. Students who feel respected and valued by their teachers are more likely to engage actively in learning activities and demonstrate positive behavior. As a result, the Love-Based Curriculum offers a practical framework for realizing the holistic goals of Islamic education.

Humanistic Foundations of the Love-Based Curriculum

A major finding from the literature concerns the strong connection between the Love-Based Curriculum and humanistic educational theory. Humanistic education emphasizes the importance of recognizing learners as whole persons with emotional, social, cognitive, and spiritual needs. According to humanistic scholars, education should facilitate self-development and self-actualization rather than simply transmitting information.(Maslow, 2023) The Love-Based Curriculum reflects these principles by prioritizing meaningful relationships, emotional support, and student-centered learning experiences. Instead of treating students as passive recipients of knowledge, the curriculum encourages active participation, creativity, reflection, and personal growth. Such characteristics are central to humanistic educational approaches.

The literature also highlights the relevance of Carl Rogers' learner-centered theory to the implementation of the Love-Based Curriculum. Rogers argued that effective learning occurs when students feel accepted, understood, and psychologically safe within the educational environment. Similar principles are evident in the Love-Based Curriculum, which encourages teachers to establish caring and respectful relationships with students. The teacher's role extends beyond academic instruction to include mentorship, guidance, and emotional support. Through compassionate interactions, teachers can foster students' self-confidence and motivation to learn (Noddings, 2015) This approach contributes to the creation of positive classroom climates that support both academic achievement and character development.

Another humanistic aspect identified in the literature is the emphasis on self-actualization. Inspired by Maslow's hierarchy of needs, the curriculum recognizes that students must experience security, belongingness, and esteem before they can achieve their full potential. Educational practices based on love and compassion help satisfy these psychological needs by creating supportive learning environments. When students feel emotionally secure and socially accepted, they become more willing to explore new ideas, express their opinions, and participate

actively in classroom discussions. Therefore, the Love-Based Curriculum can be viewed as a practical manifestation of humanistic educational principles within the context of Islamic elementary education.

Implementation of the Love-Based Curriculum in Islamic Elementary Schools

The literature indicates that successful implementation of the Love-Based Curriculum requires commitment from teachers, school leaders, parents, and educational stakeholders. Teachers play a central role in translating curriculum values into classroom practices. Compassionate teaching strategies include positive communication, constructive feedback, collaborative learning activities, and individualized attention to students' needs. These practices enable students to experience education as a supportive and meaningful process rather than merely an academic obligation. The reviewed studies suggest that students who learn in compassionate environments tend to demonstrate greater enthusiasm, confidence, and responsibility.

School culture also plays a significant role in the implementation process. Educational institutions that embrace the values of respect, inclusion, cooperation, and empathy are more likely to achieve the objectives of the Love-Based Curriculum. School policies, extracurricular activities, and daily interactions among members of the school community should reflect the principles of compassion and mutual respect. Several studies report that schools implementing compassion-based educational practices experience improvements in student discipline, peer relationships, and overall school climate. Such findings indicate that curriculum implementation extends beyond classroom instruction and requires institutional commitment to humanistic values.

Parental involvement is another important factor identified in the literature. Character formation and emotional development cannot be achieved solely through school-based interventions. Collaboration between schools and families is necessary to ensure consistency in the values and behaviors promoted to children. Parents who model empathy, kindness, and responsibility reinforce the objectives of the Love-Based Curriculum outside the classroom. Consequently, partnerships between educators and families strengthen the effectiveness of compassion-based educational initiatives. This collaborative approach supports the development of students who embody both academic competence and positive character traits.

The literature further reveals that the integration of compassion into learning activities can be achieved across various subjects. Islamic studies, language learning, social studies, science, and arts education all provide opportunities to incorporate values of empathy, cooperation, and social responsibility. For example, group projects encourage teamwork and mutual respect, while reflective activities help students develop emotional awareness and moral reasoning. Service-learning activities also provide opportunities for students to practice compassion through community engagement. These examples demonstrate that the Love-Based Curriculum is not limited to specific subjects but can be integrated throughout the educational experience.

Benefits of the Love-Based Curriculum for Student Development

The reviewed literature consistently identifies several positive outcomes associated with the implementation of the Love-Based Curriculum. One significant benefit is the enhancement of students' character development. Compassion-based educational practices promote honesty, responsibility, respect, empathy, and self-discipline. These character traits are essential for personal success and social harmony. The findings suggest that students exposed to caring educational environments are more likely to demonstrate prosocial behavior and positive interpersonal relationships. Therefore, the curriculum contributes substantially to character education objectives.

Another important benefit concerns students' emotional well-being. Educational environments characterized by acceptance, support, and respect help reduce anxiety, fear, and stress among learners. Students who experience emotional security are better able to concentrate on learning activities and develop positive attitudes toward education. Several studies indicate

that positive teacher student relationships are associated with higher levels of motivation, engagement, and academic achievement. Consequently, compassion-based educational practices support both emotional health and academic success.

The literature also highlights the curriculum's contribution to social development. Through collaborative activities and empathy-focused learning experiences, students learn to appreciate diversity and respect differences. These skills are increasingly important in multicultural societies where social cohesion depends on mutual understanding and tolerance. By fostering positive social interactions, the Love-Based Curriculum prepares students to become responsible citizens capable of contributing constructively to their communities. Such outcomes are consistent with broader educational goals related to citizenship and social responsibility.

Spiritual development constitutes another major benefit identified in the literature. Since the curriculum emphasizes love for God and moral responsibility, students are encouraged to strengthen their religious commitment and ethical awareness. Spiritual growth is not limited to ritual practices but includes the internalization of values such as gratitude, humility, compassion, and integrity. These values provide moral guidance for students as they navigate personal and social challenges. Consequently, the curriculum contributes to the formation of individuals who are both spiritually grounded and socially responsible.

Challenges and Future Directions

Despite its potential benefits, the literature identifies several challenges in implementing the Love-Based Curriculum. One challenge involves teachers' understanding of compassion-based educational principles. Effective implementation requires educators to move beyond traditional teacher-centered approaches and adopt more humanistic teaching practices. This transition may require professional development programs and continuous support. Without adequate preparation, teachers may struggle to integrate compassion-based values into classroom activities effectively.

Another challenge concerns assessment practices. Traditional educational systems often prioritize standardized testing and measurable academic outcomes. In contrast, many objectives of the Love-Based Curriculum, such as empathy, compassion, and character development, are difficult to quantify. Therefore, educators need alternative assessment methods that capture students' emotional, social, and moral growth. Portfolio assessment, reflective journals, observation, and performance-based evaluations may provide more appropriate measures of these outcomes.

The literature also points to the importance of policy support and institutional commitment. Sustainable implementation requires alignment between curriculum goals, school policies, teacher training programs, and educational leadership. Policymakers should ensure that educational reforms support holistic student development rather than focusing exclusively on academic performance indicators. Such support would strengthen the long-term effectiveness of compassion-based educational initiatives.

Overall, the findings demonstrate that the Love-Based Curriculum offers a promising framework for integrating humanistic values into Islamic elementary education. By emphasizing compassion, empathy, respect, and character formation, the curriculum addresses important educational challenges while remaining consistent with Islamic educational philosophy. Its successful implementation has the potential to create learning environments that nurture intellectual achievement, emotional well-being, social responsibility, and spiritual growth. Therefore, the Love-Based Curriculum can serve as a valuable model for developing more humane and holistic educational systems in the contemporary era.

Discussion

The findings of this study demonstrate that the Love-Based Curriculum (KurikulumBerbasisCinta/KBC) represents a significant transformation in the paradigm of

Islamic elementary education. Unlike traditional educational models that primarily emphasize cognitive achievement and academic performance, the Love-Based Curriculum seeks to establish a balance between intellectual development, emotional maturity, spiritual growth, and social responsibility. This orientation is highly relevant to contemporary educational challenges characterized by moral degradation, declining empathy, social fragmentation, and increasing intolerance among young generations. The curriculum therefore functions not merely as an instructional framework but as a value-based educational movement aimed at restoring the humanistic essence of education. Previous studies have similarly argued that the Love-Based Curriculum serves as a response to the dehumanization of education caused by excessive academic competition and outcome-oriented learning systems (Hasanah dkk., 2026). The present findings support these arguments by demonstrating that compassion-based education contributes to the holistic development of learners and aligns closely with the objectives of Islamic education.

One of the most important findings concerns the philosophical compatibility between the Love-Based Curriculum and humanistic educational theory. Humanistic education emphasizes the recognition of learners as complete human beings who possess intellectual, emotional, social, and spiritual dimensions. The works of Rogers (1969), Maslow (1970), and contemporary humanistic scholars emphasize that meaningful learning occurs when students experience acceptance, security, respect, and opportunities for self-development. The Love-Based Curriculum embodies these principles through educational practices that prioritize empathy, care, respect for human dignity, and positive teacher student relationships. Rather than positioning students as passive recipients of knowledge, the curriculum encourages active participation, reflection, creativity, and self-expression. Consequently, learning becomes a process of personal growth rather than merely a mechanism for transmitting information. This interpretation supports the conceptual analysis proposed by Qamariah and Anwar (2025), who argue that the Love-Based Curriculum operationalizes humanistic educational values within Islamic educational institutions.

The findings further reveal that the concept of *PancaCinta* serves as the primary foundation for integrating humanistic values into Islamic elementary education. The dimensions of love for God, oneself, others, the environment, and the nation provide a comprehensive framework for character formation and value internalization. Unlike character education programs that often focus on isolated moral behaviors, *PancaCinta* offers an interconnected system of values that addresses spiritual, personal, social, ecological, and civic responsibilities simultaneously. This multidimensional approach reflects the holistic philosophy of Islamic education, which seeks to develop balanced individuals capable of fulfilling their responsibilities toward God and society. The literature indicates that educational activities based on these dimensions encourage students to develop empathy, tolerance, environmental awareness, self-respect, and national commitment. Therefore, the Love-Based Curriculum contributes not only to individual character formation but also to broader social cohesion and citizenship development.

Another important aspect emerging from the findings is the relevance of the Love-Based Curriculum to the Islamic concept of *rahmatanlil 'alamin*. This principle emphasizes mercy, compassion, and benefit for all creation and constitutes one of the central values of Islamic teachings. The educational practices promoted within the curriculum reflect this philosophy by encouraging respectful interactions, emotional sensitivity, and inclusive attitudes toward diversity. In this regard, the curriculum can be interpreted as a contemporary educational manifestation of classical Islamic pedagogical values. Historical accounts of Islamic education demonstrate that compassion, dialogue, and wisdom were fundamental characteristics of the Prophet Muhammad's educational approach. Therefore, the Love-Based Curriculum should not be viewed as a completely new educational innovation but rather as a revitalization of authentic Islamic educational principles within contemporary educational settings. This interpretation is supported by studies highlighting the strong philosophical relationship between Islamic educational thought and compassion-based pedagogy.

The present study also found that the Love-Based Curriculum contributes significantly to the development of positive teacher student relationships. Humanistic educational theory consistently identifies interpersonal relationships as a critical factor influencing learning outcomes and psychological well-being. When teachers demonstrate empathy, care, and respect toward students, learners are more likely to feel secure, valued, and motivated to participate in learning activities. Positive teacher student interactions also strengthen students' sense of belonging within the school community. The literature reviewed in this study indicates that schools implementing love-based educational principles frequently report improvements in classroom climate, student engagement, and behavioral outcomes. These findings suggest that educational success is not determined solely by instructional strategies but also by the quality of human relationships established within educational environments. Consequently, the teacher's role extends beyond academic instruction to include emotional mentoring and character development.

Furthermore, the findings demonstrate that compassion-based education plays a crucial role in strengthening students' emotional and social competencies. Contemporary educational research increasingly recognizes emotional intelligence as an essential component of student success. Skills such as empathy, self-awareness, emotional regulation, cooperation, and conflict resolution are necessary for effective participation in modern society. The Love-Based Curriculum provides opportunities for developing these competencies through collaborative learning activities, reflective practices, and value-oriented instruction. Students are encouraged to understand their own emotions, appreciate the perspectives of others, and engage in constructive social interactions. As a result, educational experiences become more meaningful and personally relevant. The findings therefore support the argument that emotional development should receive equal attention alongside academic achievement within educational policy and practice.

The discussion also highlights the curriculum's contribution to promoting inclusive and tolerant attitudes among students. In increasingly diverse societies, educational institutions are expected to prepare learners to interact respectfully with individuals from different backgrounds. The literature reviewed indicates that the Love-Based Curriculum encourages openness, mutual respect, and appreciation for diversity through its emphasis on empathy and human dignity. Such outcomes are particularly important in the context of religious education, where exclusivist interpretations may contribute to social polarization. By emphasizing shared human values and ethical responsibilities, the curriculum fosters a more inclusive understanding of religious identity. Consequently, students are better prepared to participate constructively in pluralistic societies while maintaining their religious commitments. These findings support previous studies suggesting that compassion-based educational approaches contribute significantly to the development of tolerant and inclusive character.

Another significant finding concerns the curriculum's role in strengthening environmental awareness among students. The dimension of love for the environment encourages learners to recognize their responsibilities toward nature and ecological sustainability. Environmental degradation and climate-related challenges have become major global concerns requiring educational responses. The integration of ecological values within the Love-Based Curriculum demonstrates an understanding that humanistic education extends beyond interpersonal relationships to include responsible interactions with the natural world. Students are encouraged to develop environmentally responsible behaviors through practical activities, reflection, and value internalization. Such educational efforts contribute to the formation of environmentally conscious citizens capable of addressing contemporary ecological challenges. The integration of compassion and ecological awareness therefore represents an innovative aspect of the curriculum's holistic educational framework.

Despite these positive contributions, the literature identifies several challenges associated with implementing the Love-Based Curriculum. One major challenge involves teacher preparedness and professional competence. Effective implementation requires educators to possess not only pedagogical expertise but also emotional intelligence, communication skills, and

a deep understanding of humanistic educational principles. Teachers accustomed to traditional teacher-centered approaches may encounter difficulties adapting to more relational and student-centered forms of instruction. Professional development programs are therefore essential for supporting educators during the transition toward compassion-based educational practices. Without adequate training and institutional support, implementation efforts may remain superficial and fail to achieve the intended educational outcomes. The findings thus emphasize the importance of continuous teacher development as a prerequisite for successful curriculum implementation.

Assessment practices constitute another challenge highlighted in the literature. Conventional educational systems frequently rely on standardized examinations and measurable academic indicators. However, many objectives of the Love-Based Curriculumincluding empathy, compassion, moral awareness, and character developmentcannot be adequately assessed through traditional testing methods. Alternative forms of assessment such as reflective journals, portfolio assessment, classroom observation, self-assessment, and performance-based evaluation may provide more comprehensive insights into students' holistic development. The findings suggest that educational policymakers need to reconsider assessment frameworks to ensure alignment between curriculum objectives and evaluation practices. Failure to address this issue may create tensions between humanistic educational goals and accountability requirements within educational systems.

The findings additionally indicate that successful implementation requires collaboration among schools, families, communities, and policymakers. Character formation and value internalization are long-term processes that extend beyond classroom instruction. Parents play a particularly important role in reinforcing the values promoted through the Love-Based Curriculum. When educational messages communicated at school are supported by family practices, students experience greater consistency in their moral and social development. Community involvement can further strengthen educational outcomes by providing authentic contexts for practicing compassion, social responsibility, and civic engagement. Therefore, the curriculum should be understood as a collective educational endeavor rather than a school-based initiative alone.

Overall, the discussion confirms that the Love-Based Curriculum offers a promising framework for revitalizing humanistic values within Islamic elementary education. Its emphasis on compassion, empathy, human dignity, and holistic development addresses many of the challenges facing contemporary educational systems. The curriculum successfully integrates Islamic educational philosophy with modern humanistic educational theory, creating a comprehensive model that supports intellectual, emotional, social, spiritual, and ecological development. Although implementation challenges remain, the available evidence suggests that the curriculum has substantial potential to transform educational practices and strengthen character formation among learners. Consequently, the Love-Based Curriculum may serve as an important reference for future educational reforms aimed at promoting more humane, inclusive, and value-oriented educational systems in Indonesia and beyond.

CONCLUSION

This literature review concludes that the Love-Based Curriculum (KurikulumBerbasisCinta) represents a relevant and innovative humanistic approach to Islamic elementary education. The curriculum emphasizes the integration of intellectual, emotional, social, spiritual, and moral development through the cultivation of compassion, empathy, respect, and responsibility. Grounded in the Islamic principle of *rahmatanlil 'alamin* and supported by humanistic educational theories, the curriculum seeks to create learning environments that prioritize human dignity and holistic student development. The concept of *PancaCinta* love for God, oneself, others, the environment, and the nation provides a comprehensive framework for character formation and value internalization among students.

The findings indicate that the implementation of the Love-Based Curriculum contributes positively to character development, emotional well-being, social competence, spiritual growth, and inclusive attitudes among learners. Furthermore, the curriculum strengthens teacher student relationships and promotes a more supportive and meaningful educational experience. Despite these advantages, successful implementation requires adequate teacher preparation, supportive assessment systems, institutional commitment, and collaboration among schools, families, and communities. Therefore, the Love-Based Curriculum has significant potential to serve as a transformative educational model that humanizes learning and responds to contemporary educational challenges.

Future studies are recommended to investigate the practical implementation of the Love-Based Curriculum in various educational settings, particularly at the MI/SD level, using empirical and mixed-method research designs. Such studies would provide deeper insights into its effectiveness, challenges, and long-term impact on students' academic achievement, character development, and social behavior. By integrating Islamic values with humanistic educational principles, the Love-Based Curriculum offers a promising direction for developing a more inclusive, compassionate, and holistic system of Islamic elementary education.

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