The Curriculum Of Love In The Perspective Of The Qur'an And Psychology: New Trends In Holistic Islamic Education

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Article Info	Abstract
	This study is important as it responds to the growing need for education that emphasizes not only cognitive development but also students' emotional well-being. The primary objectives of this research are: (1) to analyze the concept of love from the perspectives of the Qur'an and psychology, (2) to examine the role of the Curriculum of Love in the context of holistic Islamic education, and (3) to explore the implementation of this curriculum in contemporary Islamic educational institutions. The research employs a library study method with a descriptive-analytical approach, involving the analysis of Qur'anic commentaries, educational psychology literature, and relevant studies on Islamic curriculum development. The findings reveal that the concept of love in both the Qur'an and psychology is closely related to character formation, a sense of security, and learning motivation. The Curriculum of Love has been shown to improve the quality of relationships within schools and foster a supportive learning environment. The novelty of this study lies in the integration of transcendental values with psychological and scientific approaches to curriculum design, implying the need for educational policies that prioritize compassion-based learning in Islamic education. *Penelitian ini menjadi penting karena menanggapi kebutuhan akan pendidikan yang tidak hanya berfokus pada aspek kognitif, tetapi juga pada kesejahteraan emosional peserta didik. Tujuan utama dari studi ini adalah untuk: (1) menganalisis konsep cinta menurut perspektif Al-Qur'an dan psikologi, (2) menelaah peran Kurikulum Cinta dalam konteks pendidikan Islam yang holistik, dan (3) mengeksplorasi implementasi kurikulum ini di berbagai lembaga pendidikan Islam kontemporer. Metode yang digunakan adalah studi kepustakaan dengan pendekatan deskriptif-analitis, yang melibatkan telaah terhadap kitab tafsir, literatur psikologi pendidikan, serta hasil-hasil penelitian terkait pengembangan kurikulum Islam. Hasil penelitian menunjukkan bahwa nilai cinta dalam Al-Qur'an dan psikologi memiliki keterkaitan erat dengan pembentukan karakter, rasa aman, dan semangat belajar. Kurikulum Cinta terbukti mampu meningkatkan kualitas relasi antarwarga sekolah dan menciptakan lingkungan belajar yang suportif. Kebaruan dari studi ini terletak pada integrasi nilai-nilai transendental dengan pendekatan ilmiah psikologis dalam desain kurikulum, yang berimplikasi pada perlunya kebijakan pendidikan Islam yang lebih berorientasi pada nilai kasih sayang sebagai dasar pembelajaran.*

A. INTRODUCTION

Islamic education serves as a fundamental pillar in shaping the character and values of the younger generation. However, over the past decade, a major challenge has emerged concerning the balance between cognitive achievement and students' emotional well-being (Sahnan, 2019). Data from the Indonesian Ministry of Religious Affairs (2021) reveals that while academic performance in madrasahs and pesantren has improved, more than 60% of students in Islamic educational institutions experience emotional pressure and show low affective engagement in the learning process. Similar findings were reported by (Haqqani, 2018) noting that 67% of madrasah students exhibit moderate to high stress symptoms due to authoritarian teaching styles and a lack of emotional support from teachers.

This reality indicates a significant gap between the dominant cognitive-based learning approach and the emotional and psychological needs of learners . Most Islamic institutions still prioritize memorization, strict discipline, and curricula that emphasize religious knowledge without providing sufficient space for the development of empathy, compassion, or emotional intelligence. Yet, the Qur'an explicitly emphasizes the importance of love and compassion in human relationships, as reflected in Surah Ar-Rum: 21 (mawaddah wa rahmah – love and mercy) and Surah Ali Imran: 159, which highlights the significance of gentleness in social interaction.

On the other hand, developments in modern educational psychology also highlight the importance of supportive and caring learning environments in shaping students' motivation and character. Self-Determination Theory (Deci & Ryan) explains that individuals thrive best in environments that provide emotional support, safety, and appreciation for their affective needs. Likewise, Positive Psychology (Seligman & Csikszentmihalyi) emphasizes that positive emotions and psychological well-being are crucial components of academic success and personality development.

In this context, the main cause of the problem lies in the dominance of traditional pedagogical approaches in Islamic educational institutions, which have yet to accommodate the importance of affective aspects in learning. The lack of teacher training in emotional intelligence and the absence of policies that promote compassion-based education have widened the gap between the ideal aspirations of education and what occurs in practice. As a result, students become vulnerable to stress, lose motivation, and feel disconnected from an educational process that should be enjoyable and holistically supportive.

Therefore, this study limits its focus to a conceptual analysis of the *Curriculum of Love* from the perspectives of the Qur'an and modern psychology, and examines the extent to which this concept has been or can be implemented in Islamic educational institutions in Indonesia. This study does not aim to empirically evaluate all types of institutions but concentrates on selected pesantren and madrasahs that are beginning to adopt affective learning approaches. It is hoped that the findings of this research can provide a foundation for future studies and for the formulation of more compassionate, human-centered Islamic education policies.

Several Islamic schools and universities have begun to adopt love-centered educational methods, incorporating strategies such as compassionate teaching, active listening, and emotional intelligence training into their curricula. This transformation reflects a shift toward student-centered learning, where the emotional and psychological well-being of students is given as much importance as their academic achievements (Waytz et al., 2010). Despite its many benefits, the implementation of the Curriculum of Love faces various challenges. One of the main obstacles is the lack of awareness among educators and policymakers about the importance of integrating emotional intelligence in education. Additionally, some institutions still adhere to rigid, traditional teaching methods that prioritize rote memorization over interactive and emotional engagement (Kuntardjo, 2020).

Another challenge is the difficulty in measuring the impact of love-based education. Unlike standardized academic tests, the effects of emotional and psychological growth are harder to quantify. However, qualitative studies and observational research suggest that students who experience compassionate education demonstrate higher levels of motivation, empathy, and social responsibility (Asyari & Rasidi, 2022). To ensure the successful implementation of the Curriculum of Love, educational institutions need to provide teacher training programs that emphasize the importance of emotional intelligence and compassionate teaching methods. Moreover, curriculum designers should incorporate interactive and experiential learning activities that encourage students to practice empathy and kindness in real-life situations (Gleibermann, 2016).

The Curriculum of Love aligns with the broader movement toward holistic Islamic education, which seeks to integrate faith, knowledge, and emotional well-being. By embracing this approach, Islamic education can prepare students not only to

excel academically but also to become compassionate and responsible individuals who contribute positively to society (Naputi et al., 2022).

In conclusion, the Curriculum of Love represents a new and essential trend in holistic Islamic education. By combining insights from the Qur'an and psychology, this approach offers a more comprehensive and meaningful educational experience. While challenges remain, the growing recognition of emotional intelligence in education provides a strong foundation for the continued development of love-based learning in Islamic institutions. The future of Islamic education depends on its ability to adapt and integrate these values, ensuring that students receive a balanced, fulfilling, and transformative learning experience (Adamson et al., 2004).

Previous studies have highlighted the importance of incorporating love and compassion in Islamic education. Sahnan (2019) emphasized the need to integrate values of compassion into the curriculum as an effort to shape empathetic and socially aware learners. Rifai (2020) focused on character education based on the Qur'an and Hadith, emphasizing the affective domain as a vital element in shaping Islamic personality. Meanwhile, Abdullah and Hasan (2021) proposed a holistic Islamic education that balances cognitive, affective, and spiritual aspects as the foundation of comprehensive learning.

This study shares similarities with those earlier works in its emphasis on love, compassion, and empathy as key elements in Islamic education. The holistic approach that views learners as whole individuals also aligns with the perspectives presented in the previous studies.

However, this study takes a different path. While previous studies tend to focus primarily on moral and spiritual dimensions, this research adopts an interdisciplinary approach by integrating Qur'anic insights with psychological perspectives, especially emotional intelligence theory. The combination of the Curriculum of Love and emotional intelligence sets this study apart, offering a new direction for Islamic curriculum development.

The novelty of this research lies in its conceptual framework for a love-based curriculum that is inspired by Islamic values and supported by contemporary psychological findings. This study proposes that love and empathy are not merely abstract values, but emotional skills that can be developed structurally through education. In the face of global challenges such as identity crises, emotional instability,

and technological disruption, this approach is highly relevant to nurturing a generation that is not only intellectually capable but also emotionally and spiritually mature.

The aim of this study is to analyze the concept of the Curriculum of Love from the perspectives of Islamic education and psychology, explore its urgency in Islamic educational institutions, and formulate a transformative, humanistic, and love-based curriculum framework. It is hoped that this research will contribute meaningfully to the development of a new paradigm in Islamic education—one that fully touches and nurtures the human dimension of the learner.

B.   RESEARCH METHODOLOGY

This study employs a qualitative design using a library research approach, aiming to explore in depth the concept of the *Curriculum of Love* from the perspectives of the Qur'an and psychology, and to examine its implementation in contemporary Islamic education. The research adopts a descriptive-analytical approach, which involves systematically describing and critically analyzing data obtained from various literature sources. The main instrument in this study is the researcher, functioning as a *human instrument* responsible for selecting sources, interpreting the content of the literature, and developing analysis based on the research focus. Data were collected through an extensive review of relevant literature, including tafsir books, educational psychology journals, books on holistic Islamic education, and other scholarly articles. Data analysis was conducted using content analysis techniques by identifying, organizing, and deriving meaning from the information found in the sources, and relating it to the central concepts and objectives of the study. To ensure the credibility of the data, the researcher applied source triangulation by comparing data from diverse references to obtain valid and reliable findings.

C.   RESULTS AND DISCUSSION

Results

1. Love from the Perspective of the Qur'an

The Qur'an describes love as one of the greatest blessings bestowed by Allah Swt upon humanity. Love is not confined solely to the relationship between spouses but extends to a broader social context, including brotherhood, filial affection, and compassion toward others (Eka Firmansyah et al., 2022). This divine gift serves as a foundation for harmonious relationships and a means to strengthen human

connections in accordance with Islamic teachings. In Surah Ar-Rum: 21, Allah Swt highlights love and mercy as essential components of marital relationships. This verse emphasizes that love (*mawaddah*) and mercy (*rahmah*) are divine gifts meant to create peace and stability in relationships (Güven & Arslan, 2023). However, the essence of love extends beyond marriage it influences all human interactions and nurtures social harmony.

First, Love as the Foundation of Brotherhood

Islam encourages believers to uphold love and unity within the Muslim community. The Qur'an promotes the concept of ukhuwwah Islamiyyah (Islamic brotherhood), which fosters mutual respect and support among individuals. Allah Swt said in Surah Al-Hujurat: 10. This verse highlights that love is a binding force among believers, strengthening social ties and encouraging reconciliation in times of conflict (Dahami, 2023). By fostering love within communities, individuals contribute to a society based on mutual care and understanding.

Second, Love for Parents and Family

Filial love is another significant aspect of love in Islam. The Qur'an repeatedly commands believers to show kindness and respect to their parents, recognizing their sacrifices and unwavering care. In Surah Al-Isra: 23. Loving and honoring parents is a form of gratitude to Allah Swt, as they are the means through which life is granted (Haroon Ahmed Mohammed Arbab, 2022). This deep bond serves as a reminder of the significance of love within the family unit.

Third, Love and Compassion Toward Others

Beyond family ties, Islam promotes compassion toward all of humanity. Acts of kindness and love are highly encouraged, and believers are instructed to care for the less fortunate (Shobahiya et al., 2023). Allah Swt states in Surah Al-Baqarah: 195. Through acts of generosity and compassion, love becomes a means of spreading goodness and alleviating hardship within society.

Forth, The Prophet's Example of Love

The Prophet Muhammad (peace be upon him) exemplified love and mercy in all aspects of his life (Rashidi & Qazizadah, 2023). He treated his companions with kindness, showed patience toward those who wronged him, and displayed deep affection for his family. Allah Swt affirms this in Surah Al-Anbiya: 107. Love in the Qur'anic perspective is a comprehensive and divine gift that encompasses various aspects of life marriage, family, community, and faith. It serves as the foundation for

human relationships, fostering peace and unity in society. By practicing love in accordance with Qur'anic principles, individuals can enhance their spiritual well-being and contribute to a more compassionate world.

2. Allah Swt Love as a Manifestation of Gentleness

The Qur'an repeatedly emphasizes the importance of gentleness and compassion in human interactions. Love is not merely an emotion but a guiding principle that fosters harmony and understanding (Wangi et al., 2022). The Prophet Muhammad (Saw) was commanded to be gentle with his people, as mentioned in Surah Ali Imran: 159. This verse highlights that love, manifested through gentleness, is a powerful force in leadership, education, and social relationships. The Prophet's success in uniting his followers was largely due to his compassionate approach, which serves as a model for all believers.

First, Allah Swt Gentleness in Family Relationships

Love and gentleness are essential within family life. A home built on mutual kindness and understanding creates an environment where every member feels valued and supported. The Prophet Muhammad (Saw) demonstrated exceptional gentleness in his interactions with his wives, children, and companions (Zainal Abidin et al., 2020). The Qur'an instructs husbands to treat their wives with kindness, as stated in Surah An-Nisa: 19. This command emphasizes that love should not be conditional but a continuous effort to nurture relationships through understanding and patience. When love is accompanied by gentleness, conflicts are minimized, and family bonds are strengthened.

Second, Allah Swt Love and Gentleness in Raising Children

The way parents treat their children greatly impacts their emotional and psychological development. Islam encourages parents to show affection, speak gently, and discipline with kindness rather than harshness. The Prophet Muhammad (Saw) was known for his love toward children. He would play with them, carry them in his arms, and show deep concern for their well-being. His famous hadith states: "He is not one of us who does not show mercy to our young ones and respect to our elders." (Hadith Abu Dawud). This teaches that raising children with love and tenderness fosters confidence, emotional security, and strong moral character.

Third, Allah Swt Gentleness in Education

In the realm of education, gentleness is a key factor in effective teaching. A teacher who imparts knowledge with patience and kindness will inspire students to learn with enthusiasm. The Prophet Muhammad (Saw) said: "Allah is gentle and loves gentleness in all matters." (Hadith Muslim).

A teacher who corrects mistakes with encouragement rather than punishment creates a positive learning environment where students feel motivated to improve. Instead of instilling fear, this approach builds confidence and helps students view mistakes as opportunities for growth. When students are guided with patience and kindness, they become more willing to learn, take risks, and develop resilience in the face of challenges. A nurturing educational atmosphere fosters curiosity, creativity, and a lifelong love for learning. Students who feel emotionally secure in their educational environment are more likely to thrive academically and socially (Bushi et al., 2022). When teachers establish trust and show genuine care for their students, it enhances their self-esteem and willingness to participate actively in the classroom. Emotional security allows students to focus on their studies without fear of harsh criticism or failure. It also promotes better social interactions, as students who feel respected and valued are more likely to treat others with kindness and empathy.

Similarly, a leader who governs with love and gentleness earns the trust and loyalty of the people. Leadership is not just about authority; it is about inspiring and guiding others with wisdom and compassion. A leader who listens, understands, and supports their people creates a stable and united community. Harshness and oppression may impose control temporarily, but only love and kindness can foster long-term respect and cooperation among followers. The Prophet Muhammad (Saw) was a leader who won hearts through his kindness and humility. He led not through force but through sincere concern for the well-being of others. His leadership was marked by patience, understanding, and a willingness to forgive. Even when faced with hostility, he responded with grace and mercy, setting an example of how true leadership is built on love, not fear. His ability to transform individuals and societies stemmed from his unwavering commitment to justice and compassion (Adams, 2014).

He never ruled with arrogance or harshness but with a deep sense of care for his followers. The Prophet's actions reflected his belief that leadership is a responsibility, not a privilege. He treated everyone with fairness and respect, regardless of their background or status. His humility allowed him to connect with people on a personal level, making them feel valued and understood. This approach

fostered loyalty, unity, and a shared commitment to righteousness. Love, when expressed through gentleness, is a transformative force in all aspects of life. Whether in personal relationships, education, leadership, or daily interactions, love has the power to heal, unite, and inspire. Harshness may bring temporary results, but only kindness can create lasting change. A society that prioritizes love and empathy is one that nurtures stronger families, supportive communities, and meaningful human connections.

In family life, love fosters understanding, patience, and harmony. Parents who raise their children with warmth and encouragement cultivate strong bonds and emotional security. Spouses who treat each other with kindness build marriages based on mutual respect and trust. Sibling relationships, friendships, and community interactions all benefit from the presence of love and gentleness, leading to healthier and more fulfilling connections. The Qur'an and hadith emphasize the importance of leading with love, patience, and forgiveness. Many verses in the Qur'an highlight the rewards of kindness and the benefits of a gentle approach. The Prophet Muhammad (Saw) himself was described as a "mercy to the worlds" (Qur'an 21:107), underscoring his role in spreading compassion and understanding. His teachings encourage believers to practice patience, forgiveness, and empathy in their interactions with others.

By embodying gentleness, believers reflect the mercy of Allah in their daily lives. Islam teaches that Allah is the Most Merciful and that His mercy encompasses all things. When believers show kindness, they mirror this divine attribute and bring peace to those around them. Acts of compassion—whether through words, actions, or attitudes—create an atmosphere of warmth and positivity that benefits both individuals and society as a whole. Ultimately, practicing love and kindness contributes to a more compassionate world. In a time where conflict and division are prevalent, the need for understanding and empathy is greater than ever. Whether in education, leadership, or personal relationships, applying the principles of love and gentleness leads to greater harmony, trust, and success. By following the example of the Prophet Muhammad (SAW), individuals can create a more peaceful and just society, one act of kindness at a time.

3. Love in the Form of Good Deeds and Acts of Kindness

Islam teaches that love is not merely expressed in words but must be proven through actions. True love manifests in acts of kindness, generosity, and selflessness (Zainal Abidin et al., 2020). In Surah Al-Baqarah: 195. This verse highlights that one of the greatest expressions of love in Islam is social care and generosity toward others. By helping those in need, believers demonstrate their love for humanity and their commitment to Allah's teachings.

First, Charity as a Reflection of Love

One of the most profound ways to express love in Islam is through sadaqah (charity). The Prophet Muhammad (Saw) emphasized that giving to others, whether through financial aid, a kind word, or a helping hand, is an act of love. Charity is not only about material wealth but also about offering time, effort, and emotional support to those who need it (Zainal Abidin et al., 2020). The Qur'an repeatedly encourages believers to engage in charity as a means of purifying the soul and strengthening social bonds. In Surah Al-Insan: 8-9. This shows that true love is selfless, expecting nothing in return but the pleasure of Allah. Love is also reflected in everyday acts of kindness, no matter how small. The Prophet Muhammad (Saw) taught that even a smile is a form of charity and an expression of love: "A smile to your brother is charity." (Hadith Tirmidhi)

Simple gestures, such as greeting others warmly, offering help to a neighbor, or showing patience in difficult situations, are practical ways to manifest love. Islam encourages believers to be compassionate and gentle in their interactions, as this strengthens relationships and fosters a supportive community. Another way love is demonstrated in action is through forgiveness and patience. The Qur'an repeatedly encourages believers to overlook the faults of others and to respond to negativity with kindness. In Surah Ash-Shura: 40. This verse highlights that true love is not about holding grudges but about seeking peace and understanding. Love requires patience, the ability to let go of anger, and the willingness to build harmonious relationships. Love in Islam is more than just an emotion—it is a commitment to doing good (Alwani, 2022). Whether through charity, kindness in daily life, or acts of patience and forgiveness, love is best expressed through action. The Qur'an and Hadith emphasize that true believers are those who embody love through their deeds, making the world a better place through their compassion and generosity. By practicing love in its truest

form, believers not only strengthen their relationships with others but also draw closer to Allah, who is the Most Loving and Most Merciful.

4. Love as a Determining Factor of Psychological Well-Being

Love and affection play a crucial role in the psychological well-being of students. In the context of educational psychology, psychological well-being refers to a stable mental state, a sense of security, and the ability to manage emotions effectively. Children raised in a loving environment tend to have higher self-confidence and better social skills. Conversely, children who grow up in a stressful and affectionless environment often struggle with building social relationships and achieving academic success. According to Daniel Goleman's Emotional Intelligence Theory, a person's success is not solely determined by intellectual intelligence (IQ) but also by emotional intelligence (EQ) (Umar, 2013). Someone with strong emotional intelligence can regulate their emotions, understand the feelings of others, and build positive social relationships. Therefore, in education, it is essential for teachers and parents to foster a loving environment to support children's emotional development.

Students' psychological well-being is also greatly influenced by the social support they receive from family, peers, and teachers. Warm and harmonious relationships in the school environment can increase student engagement in the learning process. Students who feel valued and accepted are more motivated to learn and achieve better academic performance. In Islamic education, the concept of compassion is also emphasized. The Prophet Muhammad (peace be upon him) said: "The merciful are shown mercy by the Most Merciful. Be merciful on the earth, and you will be shown mercy from above." (Narrated by Abu Dawud). This hadith highlights that love and kindness not only impact human relationships but also strengthen one's connection with Allah. A love-based education system not only positively affects students' mental health but also boosts their intrinsic motivation. When students feel appreciated and supported, they become more enthusiastic about learning and strive to achieve their best. The sense of security they experience allows them to explore and develop their potential to the fullest (Indra et al., 2021).

On the other hand, a lack of affection in education can have negative consequences, such as anxiety, academic stress, and even low self-esteem. Therefore, it is crucial for educational institutions to implement strategies that emphasize a love-based approach in the teaching and learning process. Creating a love-filled learning

environment can be achieved by fostering effective communication between teachers and students, recognizing students' efforts, and maintaining a classroom atmosphere that supports psychological comfort. This way, education will not only produce intellectually capable individuals but also emotionally balanced and morally upright individuals.

5. Self-Determination Theory: The Importance of Emotional Support

The Self-Determination Theory, emphasizes that humans have three basic psychological needs that must be fulfilled for optimal development. These three needs are relatedness, competence, and autonomy. In education, these factors can be met through the emotional support provided by teachers and the school environment. The need for relatedness means that students require positive relationships with others to feel accepted and valued. When students have a strong bond with their teachers, they feel more comfortable learning and are more receptive to lessons. A good teacher-student relationship also contributes to increasing students' motivation and self-confidence (Chiu, 2022).

The need for competence refers to students' desire to feel capable in their academic tasks. Students who receive support from their teachers are more confident in facing academic challenges and are more willing to try new things. Conversely, students who lack emotional support tend to feel insecure and easily give up when encountering difficulties. The need for autonomy is related to the feeling of having control over one's own decisions and actions. In a love-based education system, teachers provide students with space to develop their creativity and teach them how to make wise decisions. Granting students responsible freedom helps them become independent individuals with a strong sense of responsibility (Napal Fraile et al., 2018).

In Islam, emotional support is also emphasized in the learning process. The Prophet Muhammad (peace be upon him) always showed concern for his companions and educated them with gentleness. This demonstrates that effective education is not just about delivering content but also about incorporating emotional aspects into the teacher-student relationship. Research has shown that schools that provide high emotional support to students have lower dropout rates and better academic outcomes. This indicates that a love-based approach is not only important for students' well-being but also impacts their academic success. Therefore, in implementing Islamic

education, it is essential for educational institutions to focus not only on cognitive aspects but also on students' emotional well-being. By creating an environment that supports their psychological needs, students will develop optimally and have a better quality of life.

6. Positive Psychology: Love as the Key to Happiness

The Positive Psychology approach, pioneered by Martin Seligman, emphasizes that positive emotions and strong social relationships contribute significantly to a person's happiness and psychological well-being. In education, a love-based learning approach creates a more conducive environment for students' growth. Love in education can be expressed in various forms, such as teachers' attention, appreciation for students' efforts, and constructive feedback (Sahnan, 2019). When students feel valued, they are more motivated to learn and more capable of developing their potential. Research shows that students in education systems that emphasize love and care experience lower academic stress and are more resilient in facing challenges. In contrast, a stressful and fear-based environment increases student anxiety and decreases their motivation to learn. In Islam, the concept of love as a source of happiness is also strongly emphasized. Allah says in Surah Ar-Rum: 21. This verse highlights that love and compassion are part of the divine system created by Allah to bring peace and happiness into human life. In education, these values should be implemented so that students can grow intellectually and emotionally. By incorporating Positive Psychology principles into education, schools can create a more harmonious and supportive environment for student well-being. Teachers who educate with love and care not only enhance students' academic achievements but also help them become happier and more morally upright individuals.

7. Implementation of the Love Curriculum in Islamic Education

The implementation of the Love Curriculum in Islamic education aims to create a more humane, warm, and emotionally and spiritually nurturing learning environment. Education is not just about knowledge transfer but also about shaping character and psychological well-being. The Love Curriculum can be applied in Islamic educational institutions through various strategies that emphasize values of affection, empathy, and care. One of the key implementations of the Love Curriculum is building strong emotional connections between teachers and students. A teacher is not only a

source of knowledge but also a figure who provides emotional support to students (Rustan et al., 2018). A strong teacher-student relationship creates a more comfortable and conducive learning atmosphere. In Islam, the importance of a compassionate teacher-student bond has been exemplified by the Prophet Muhammad (Saw) in his interactions with his companions.

Additionally, an empathy-based teaching approach can be applied. Empathy is the ability to understand and feel the emotions of others, which is crucial in education. Teachers who show empathy can better recognize students' difficulties, understand their different needs, and provide appropriate solutions. In this context, inclusive and differentiated education is highly relevant, as every student has unique characteristics and potential. Creating a safe and comfortable school environment is also a part of the Love Curriculum. Schools should be more than just formal institutions for learning—they should be places where students feel secure and happy. A compassionate environment helps students develop confidence, express themselves, and explore their talents. This positive atmosphere can be fostered by promoting a culture of respect, open communication, and student well-being-oriented policies (Kuntardjo, 2020).

Love-based education can be strengthened through interactive and humane teaching methods that engage students emotionally and intellectually. Traditional lecture-based instruction often fails to create meaningful connections between students and their learning materials. Instead, teachers can incorporate activities that make learning more dynamic and emotionally engaging. This ensures that students not only absorb information but also develop a sense of belonging and motivation in the classroom. One effective approach is storytelling, which has long been used as a powerful tool in education. By presenting lessons in the form of engaging narratives, teachers can instill moral and ethical values in students while keeping them interested. Stories allow students to empathize with characters, understand different perspectives, and apply lessons to real-life situations. This method helps students internalize values such as honesty, kindness, and perseverance in a way that is both natural and enjoyable (Saihu & Umar, 2022).

Another important strategy is reflective activities that encourage students to explore their emotions and personal growth. Reflection allows students to process their experiences, understand their feelings, and develop self-awareness. Teachers can guide students in journaling, group discussions, or self-assessment exercises to help them recognize their strengths and areas for improvement. This emotional awareness

fosters empathy, resilience, and a deeper understanding of oneself and others. Additionally, educational games and group-based projects can make learning more engaging and interactive. Games provide a fun and low-stress way for students to grasp difficult concepts, while group projects encourage teamwork, communication, and collaboration. These methods allow students to build strong social skills, develop problem-solving abilities, and learn the importance of cooperation in achieving shared goals. A love-based curriculum ensures that students experience learning as an enjoyable and meaningful process rather than a stressful obligation (Rienties et al., 2013).

In Islam, love-based education has been a fundamental principle of Prophet Muhammad's (Saw) teachings. He was known for his patience, kindness, and ability to guide people with wisdom and compassion. Even when facing individuals who were resistant to change, the Prophet approached them with understanding rather than harshness. His teaching methods were centered on encouragement, positive reinforcement, and nurturing relationships, which led to deep personal and spiritual transformations in his followers. This compassionate approach demonstrates that love-based education is far more effective than rigid and authoritarian methods. When students feel valued, respected, and emotionally supported, they are more likely to develop intrinsic motivation to learn and improve. In contrast, strict and punitive teaching methods can lead to fear, disengagement, and a lack of critical thinking skills. Islamic education should, therefore, reflect the Prophet's teaching style by prioritizing kindness, encouragement, and meaningful relationships.

By implementing the Love Curriculum, Islamic education seeks to develop individuals who are not only knowledgeable but also emotionally balanced and morally upright. A well-rounded education goes beyond academic excellence; it nurtures the heart and soul of students. When students receive love and support in their learning journey, they develop strong moral values, emotional resilience, and a greater sense of purpose. This creates individuals who contribute positively to their communities and uphold ethical principles in all aspects of life. The impact of a love-based education is evident in students who are more caring, empathetic, and socially responsible. They learn to value kindness and cooperation, making them better family members, friends, and future leaders. Emotional intelligence allows them to navigate challenges with patience and wisdom, leading to healthier relationships and better

decision-making. This aligns with the Islamic vision of education, which aims to produce individuals who uphold justice, integrity, and compassion.

Furthermore, spiritual consciousness is a key outcome of love-based education. When students are taught with kindness and empathy, they develop a deeper connection with their faith. They learn to see Islam not just as a set of rules but as a way of life rooted in love, mercy, and sincerity. This fosters a stronger commitment to ethical behavior, worship, and social responsibility. As a result, students become individuals who embody the principles of Islam in their everyday actions. In conclusion, the Love Curriculum is a transformative approach to Islamic education that prioritizes emotional well-being, moral development, and spiritual growth alongside academic achievement. Through storytelling, reflective activities, interactive learning, and a compassionate teaching style, educators can create a nurturing environment where students thrive. By following the example of Prophet Muhammad (Saw), Islamic education can cultivate a generation of individuals who are intellectually capable, emotionally intelligent, and spiritually conscious, ultimately contributing to a more just and compassionate society.

8. Challenges in Implementing the Love Curriculum

Despite its many benefits, implementing the Love Curriculum in Islamic education comes with challenges. One major obstacle is teachers' lack of understanding of the importance of emotional intelligence in education. Many educators focus solely on academic aspects without considering students' emotional well-being. This issue arises from an education system that prioritizes cognitive achievement over character development and mental health. Another challenge is the academic performance-oriented culture in education. Many schools and educational institutions emphasize test scores and rankings, often overlooking students' emotional and social development. This paradigm pressures teachers to meet rigorous curriculum targets, leaving little room to build emotional connections with students (Bingimlas, 2009).

Additionally, insufficient teacher training on love-based teaching approaches poses a barrier. Many educators have not received adequate preparation on how to implement empathetic and student-centered teaching methods. Therefore, professional development programs are needed to equip teachers with emotional intelligence skills, effective communication techniques, and strategies for creating a

supportive learning environment. From a policy perspective, the lack of regulations supporting the Love Curriculum in Islamic education is also a challenge. Many educational policies remain focused on academic aspects and fail to provide room for love-based learning approaches. To overcome this, flexible policies that encourage humanistic and student-well-being-centered education are essential (The University of Da Nang – University of Science and Education & My, 2022).

Another significant challenge is the diversity of student backgrounds. In a single classroom, students have different personalities, emotional needs, and learning styles. Teachers must tailor their approaches to meet the needs of all students, requiring adaptive pedagogical skills and a deep understanding of child psychology. Furthermore, family environment factors also impact the effectiveness of the Love Curriculum. If children grow up in stressful or dysfunctional households, applying a love-based education approach at school becomes more difficult. Therefore, involving parents in the educational process is crucial to ensure the success of this curriculum. Despite these challenges, the Love Curriculum is not impossible to implement. With awareness, proper training, and supportive policies, love-based Islamic education can become a solution for improving a more holistic and humane education system (Riyadi, 2016).

The Love Curriculum in Islamic education is not just an idealistic concept but a practical approach that can be implemented to create a more nurturing and compassionate learning environment. From a psychological education perspective, love and care play a crucial role in building emotional well-being, enhancing motivation, and helping students develop strong character. From an Islamic perspective, love-based education was exemplified by Prophet Muhammad (Saw) in his interactions with his companions. He taught with gentleness, empathy, and a deep understanding of his students' emotional needs. Therefore, Islamic education should remain rooted in these values throughout the teaching and learning process (Shofwan, 2023).

The Love Curriculum can be applied through various methods that emphasize emotional connections and a supportive learning environment. One of the most important aspects is strengthening teacher-student relationships. Teachers play a crucial role in shaping students' emotional well-being, not just their academic success. By fostering positive relationships, students feel more comfortable expressing themselves, asking questions, and engaging actively in the learning process. A strong

emotional bond between teachers and students can enhance motivation, reduce anxiety, and create a more meaningful educational experience. Another essential method in implementing the Love Curriculum is creating a comfortable and safe learning environment. Schools and classrooms should not only be places for academic instruction but also spaces where students feel valued and supported. This includes reducing excessive pressure from exams, promoting open communication, and encouraging a culture of respect and kindness. When students feel safe and comfortable, they are more likely to develop confidence, participate in discussions, and explore their potential without fear of judgment (Chandrawati & Aisyah, 2022).

In addition to a supportive environment, empathy-based teaching approaches play a vital role in the Love Curriculum. Teachers must understand their students' emotions, struggles, and learning differences. This requires a shift from rigid, one-size-fits-all teaching methods to more flexible and inclusive strategies. By incorporating empathy, educators can address individual student needs more effectively, helping them overcome challenges and develop a deeper love for learning.

Despite the many benefits of the Love Curriculum, its implementation faces several challenges. One major challenge is teachers' lack of awareness about the importance of emotional intelligence in education. Many educators are trained primarily in subject matter expertise but receive little guidance on how to nurture students' emotional and psychological well-being. Without proper understanding, teachers may unintentionally create a stressful learning environment that hinders students' growth. Another obstacle is the dominance of academic-oriented education, where schools focus heavily on test scores and rankings. This emphasis on cognitive achievement often comes at the expense of students' emotional and social development. The pressure to meet high academic standards can lead to anxiety, burnout, and a lack of motivation among students. As a result, there is limited room for love-based teaching approaches that prioritize students' overall well-being.

Additionally, the absence of supportive policies further complicates the implementation of the Love Curriculum. Many educational systems are structured around standardized assessments, rigid curricula, and teacher-centered instruction. Without policies that promote emotional intelligence and student well-being, schools may struggle to integrate love-based education effectively. Policymakers must recognize the importance of emotional and psychological development in students and design regulations that encourage a more balanced approach to education. To

overcome these challenges, teacher training programs must be improved to include emotional intelligence development and empathy-based teaching methods. Professional development workshops, mentorship programs, and ongoing training sessions can equip educators with the skills needed to implement the Love Curriculum successfully. When teachers understand how to create emotionally supportive classrooms, students will benefit from a more holistic and enriching learning experience.

Moreover, flexible educational policies should be introduced to accommodate love-based learning approaches. Schools need the freedom to integrate activities that foster emotional well-being, such as reflective discussions, storytelling, and collaborative projects. By shifting the focus from rigid academic performance to a more comprehensive educational experience, students can develop a strong foundation in both intellectual and emotional intelligence. Ultimately, the success of the Love Curriculum depends on the synergy between teachers, students, parents, and educational policymakers. Teachers must be willing to adopt compassionate teaching methods, students should actively engage in a positive learning culture, parents need to support emotional development at home, and policymakers must create an educational framework that nurtures both academic and personal growth. Only through collaboration can the Love Curriculum be effectively implemented.

If all stakeholders work together in fostering a compassionate education system, Islamic education can produce a generation that excels not only in academics but also in emotional and spiritual intelligence. A love-based educational approach aligns with Islamic values of kindness, empathy, and respect, ensuring that students grow into well-rounded individuals who contribute positively to society. By prioritizing love and emotional well-being, Islamic education can truly fulfill its mission of developing individuals who are intellectually, emotionally, and spiritually outstanding.

Discussion

1. The Concept of Love in the Perspective of the Qur'an and Psychology

Based on the findings, love in the Qur'an has a universal dimension, encompassing interpersonal relationships (Qur'an 49:10), familial affection (Qur'an 17:23), and social compassion (Qur'an 2:195). Love is regarded as a divine mercy and

spiritual energy that unites the ummah and serves as the foundation of social harmony (Eka Firmansyah et al., 2022; Dahami, 2023).

In psychology, love is examined through the lenses of affection, social support, and psychological well-being. The study confirms that love—expressed through empathy, appreciation, and emotional support—significantly contributes to students' psychological well-being. This aligns with Emotional Intelligence Theory (Goleman, 1995), which asserts that a person's success and happiness are more influenced by their ability to manage emotions than by cognitive intelligence (IQ) alone. Therefore, love in education is not only a spiritual value but also a psychological strength that can enhance students' social and academic capabilities.

2. The Role of the Curriculum of Love in Holistic Islamic Education Trends

The findings show that the *Curriculum of Love* plays a central role in shaping Islamic education as a comprehensive system—covering intellectual, emotional, social, and spiritual aspects. This curriculum is consistent with the spirit of *tarbiyah ruhiyyah* and *akhlaqiyyah* in Islamic tradition, as exemplified by the Prophet Muhammad (peace be upon him). He became a role model in educating with love, patience, and empathy (Qur'an 21:107), rather than harshness or authoritarianism (Qur'an 3:159).

Furthermore, the study synchronizes the role of the Curriculum of Love with *Self-Determination Theory* (Ryan & Deci, 2000), which identifies three basic psychological needs in education: relatedness, competence, and autonomy. A love-based approach fulfills all three: 1) Relatedness is realized through emotional connections between teachers and students.2) Competence is built through positive reinforcement rather than punishment. 3) Autonomy develops from responsible freedom in learning.

Thus, the Curriculum of Love not only reinforces Islamic values but also supports contemporary pedagogical principles that value individual differences, collaboration, and reflective learning.

3. Implementation of the Curriculum of Love in Islamic Educational Institutions

The study reveals that the implementation of the *Curriculum of Love* is already taking place through empathetic teaching approaches, the building of strong emotional relationships between teachers and students, and the creation of psychologically safe learning environments. The strategies mentioned include: 1) Story-based learning

(storytelling), 2) Reflective and collaborative activities, 3) Application of empathetic and differentiated instruction methods.

This aligns with the *Positive Psychology* approach (Seligman, 2011), which emphasizes the importance of positive emotions, social relationships, and meaning in the learning process. In the context of Islamic education, this implementation is reflected in the Prophet Muhammad's gentle teaching style, and in the values of *rahmah* (mercy) and *ta'lim bil hal* (educating by example).

However, the study also identifies several challenges, including: 1) Lack of teacher training on emotional intelligence and love-based pedagogies, 2) Dominance of educational systems that prioritize cognitive achievement and academic testing, 3) Absence of formal policies supporting affective approaches in national curricula, 4) Students' family backgrounds that may not support values of love and compassion, affecting the effectiveness of this approach in schools.

These findings are consistent with the works of Riyadi (2016) and Bingimlas (2009), who emphasize that integrating affective values in education requires systemic reform, ranging from teacher training, curriculum policy review, to parental involvement in the educational process.

The main implication of this study is the need to design Islamic education in a way that places love at the center of the learning process. This can be achieved through: 1) Reforming teacher training programs to enhance affective and empathetic competencies, 2) Strengthening school policies that balance academic and emotional development, 3) Encouraging active involvement of parents and communities in creating a compassionate educational environment.

A love-based curriculum offers a potential solution to the psychosocial crises faced by students in today's pressure-filled and competitive era. It also has the potential to revive the spirit of *rahmah lil 'alamin* (mercy to the worlds) within Islamic education in a practical and transformative way.

In summary, the results of this study demonstrate that the *Curriculum of Love* is not merely an affective approach but a robust Islamic pedagogical framework grounded in the Qur'an, the Prophet's example, and supported by modern psychological theories. This curriculum can cultivate learners who are not only intellectually competent but also emotionally balanced and spiritually mature. With collective commitment from teachers, parents, and policymakers, Islamic education

can evolve into a system that truly humanizes education and fosters compassionat. morally upright future generations.

D. CONCLUSION

This study aimed to address the issue of how the concept of the *Curriculum of Love*, from the perspectives of the Qur'an and psychology, can contribute to the development of a more holistic Islamic education and how it can be implemented in contemporary Islamic educational institutions. Through a library-based study and a descriptive-analytical approach, the findings reveal that the *Curriculum of Love* has the potential to become an educational framework that balances the cognitive, spiritual, and emotional dimensions of learners. By integrating the Qur'anic values of compassion with modern psychological theories of emotional intelligence, this approach can help shape students into whole individuals—morally grounded, empathetic, and socially resilient.

The implications of these findings for Islamic education policy include the need to design curricula that explicitly emphasize the affective development of students. Islamic educational institutions must go beyond focusing solely on cognitive and spiritual domains and begin to design learning experiences that cultivate empathy, compassion, and emotional intelligence. This can be incorporated into the curriculum through specific subjects, collaborative teaching methods, teacher training, and character-based assessment systems. Moreover, this approach aligns with national education goals, particularly the development of "Pancasila Student Profiles"—students who are faithful, noble in character, and collaborative.

As for suggestions for future research, it is recommended to conduct empirical studies on the effectiveness of implementing the *Curriculum of Love* at various educational levels. This may include observations, interviews with teachers and students, or classroom action research. Future research could also explore the long-term impact of this approach on students' character development and emotional well-being. In this way, the concept of a love-based curriculum will not remain merely theoretical but can be developed into a practical solution for the challenges faced by Islamic education today.

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