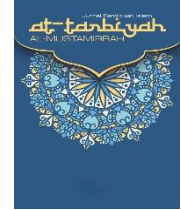




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Article

## Strengthening Students' Character through the Curriculum of Love in Islamic Religious Education

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### Abstract

This study is motivated by the increasing character crisis among students in the modern era, which is reflected in bullying, intolerance, declining social empathy, and moral degradation within educational environments. These conditions indicate that Islamic Religious Education (PAI) has not fully succeeded in developing students' affective, moral, social, and spiritual dimensions because learning practices still tend to emphasize cognitive achievement. Therefore, this study aims to analyze the concept of the Curriculum of Love in education, examine character strengthening from the perspective of Islamic education, and describe its implementation in Islamic Religious Education learning. This study employed a qualitative approach with a library research design. Data were collected from books, scientific articles, policy documents, and relevant literature related to the Curriculum of Love, character education, and Islamic Religious Education. The data were analyzed using the Miles and Huberman model, including data condensation, data display, and conclusion drawing, while source triangulation was used to ensure data validity. The findings reveal that the Curriculum of Love strengthens students' character through four core values, namely compassion, empathy, tolerance, and social responsibility, which are implemented through humanistic learning relationships, teacher role modelling, value habituation, parental collaboration, and meaningful learning environments. The study also found that the integration of peace-oriented educational media and digital pedagogical innovation supports the internalization of Islamic values and the development of respectful, disciplined, and socially responsible behavior among students. This study concludes that the Curriculum of Love offers a relevant and transformative approach for strengthening students' character in Islamic Religious Education by balancing cognitive, affective, spiritual, and social dimensions. The findings imply that Islamic Religious Education teachers need to develop more humanistic, compassionate, and value-oriented learning practices to address contemporary character crises among students.

**Keywords:** Curriculum of Love; Character Education; Islamic Religious Education.

### PUBLISHER'S NOTE

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## INTRODUCTION

Rapid changes in the modern world, particularly the widespread use of digital technology, have significantly affected students' behavior, social interaction, and moral responsibility, creating new challenges for character development in educational settings (Pérez-Juárez et al., 2023). Although digital technology provides many benefits for education, it also contributes to increasing individualism, declining empathy, cyberbullying, intolerance, and weakening respect toward teachers and peers (Syarif, 2025). Empirical evidence shows that character-related problems among students continue to increase in Indonesian educational environments, especially in cases related to bullying, violence, and intolerance among adolescents (Elsi et al., 2025). One recent case involved physical violence committed by three students in Ketapang, West Kalimantan, in March 2026, which later became a criminal case and attracted public attention regarding the urgency of character education in schools (Safarudin, 2026). These phenomena indicate that educational institutions are not only facing academic challenges but also a serious moral and character crisis that may weaken the role of schools as spaces for moral formation and social responsibility. Therefore, Islamic Religious Education needs to function as a preventive educational space that nurtures compassion, dialogue, inclusivity, and awareness of humanity through the implementation of the Curriculum of Love, which promotes justice, empathy, and the restoration of social relationships among students.

In response to these challenges, the urgency of strengthening character education has increased significantly because education is expected to shape students' intellectual, moral, and spiritual dimensions in facing the complexities of modern society. In this regard, Islamic Religious Education (PAI) holds a strategic role since it contains values of faith, morality, compassion, discipline, and social responsibility that are closely related to students' character formation (Sukiman et al., 2021). However, the implementation of Islamic Religious Education in schools is still frequently dominated by cognitive and textual approaches that emphasize memorization and theoretical understanding rather than value internalization and behavioral transformation (Syafuddin, 2025). As a consequence, many students may understand religious teachings conceptually but fail to demonstrate Islamic values consistently in their daily attitudes and social interactions. This condition indicates that Islamic Religious Education requires a more humanistic and transformative learning approach capable of addressing students' affective, emotional, and social dimensions alongside cognitive development (Lubis et al., 2025). Therefore, strengthening character through Islamic Religious Education should not merely focus on transferring religious knowledge but also on creating meaningful educational relationships that nurture empathy, compassion, moral awareness, and responsible social behavior among students.

One approach that is beginning to gain attention in educational discourse is the "curriculum of love", an educational approach that places compassion at the foundation of the learning process (Triasih et al., 2025). The curriculum of love not only emphasizes the affective aspect but also promotes learning that fosters self-awareness, social responsibility, and spiritual closeness. This approach is highly relevant to Islamic Religious Education because the values of love, mercy, kindness, and noble character are at the core of Islamic teachings. Thus, integrating the curriculum of love into Islamic Religious Education is crucial as an effort to strengthen students' character through an educational process that simultaneously addresses both the human and religious dimensions. The Love-Based Curriculum can be understood as an educational effort that places compassion not merely as a moral value, but as a way for schools to build inclusive, safe, and dignity-affirming learning spaces, while in the context of madrasah education, this approach emphasizes that the value of rahmah should be translated into teacher student relationships, learning strategies, and a

restorative school culture rather than a punitive one (Mukhsin et al., 2025). The Curriculum of Love should be positioned not only as an affective slogan, but as a concrete ethical framework for strengthening harmony in Islamic Religious Education, because through the values of mahabbah, rahmah, and amanah, love-based learning guides students to develop empathy, accept differences, avoid violence, and practice responsibility in social life, so that religious moderation becomes a lived outcome of compassionate pedagogy rather than merely a doctrinal topic taught in the classroom (Cahyati et al., 2025).

Several previous studies have shown that character education in Islamic Religious Education plays a crucial role in shaping students' moral character and strengthening their ethical awareness within educational environments. The first study, conducted by Sari et al., confirms that an integrative Islamic Religious Education curriculum can strengthen students' ethical and spiritual dimensions by combining knowledge, the internalization of values, and religious reflection (Sari et al., 2024). In addition, the findings indicate that Islamic Religious Education should not only focus on cognitive achievement but also encourage the development of students' attitudes, morality, and social responsibility in daily life. The second study by Khairani et al. discusses the "Curriculum of Love" as an educational approach that instills values of compassion, tolerance, and respect for diversity within the educational environment (Khairani et al., 2025). Meanwhile, the third study conducted by Adha & Darmiyanti demonstrates that Islamic character education in Islamic Religious Education can be implemented through religious habit formation, collaboration between teachers and parents, and the instillation of values such as responsibility, tolerance, independence, and integrity (Adha & Darmiyanti, 2022). These previous studies indicate that strengthening students' character through Islamic Religious Education requires not only theoretical learning but also meaningful educational practices that integrate moral values, compassion, and exemplary behavior in the learning process.

Previous studies generally discuss character education and the Curriculum of Love separately within the context of Islamic education research. Research on Islamic Religious Education tends to focus on character values, teaching strategies, learning outcomes, or the internalization of moral values among students in educational settings. Meanwhile, studies on the Curriculum of Love mainly emphasize issues related to religious moderation, tolerance, anti-radicalism discourse, and the development of compassionate educational environments. There is still limited research that specifically examines how the Curriculum of Love can be systematically integrated into Islamic Religious Education as a practical approach to strengthening students' character within classroom learning processes. This gap highlights the need for a more integrative study connecting compassionate educational values with Islamic Religious Education pedagogy, particularly in relation to the formation of students' moral, social, and spiritual character. Therefore, the novelty of this study lies in its attempt to directly connect the concept of the Curriculum of Love, character strengthening in Islamic education, and its implementation within Islamic Religious Education learning through educational relationships characterized by compassion, empathy, respect, and exemplary behavior.

This study aims to analyze the concept of the Curriculum of Love in education, examine character strengthening from the perspective of Islamic education, and describe the implementation of character strengthening through the Curriculum of Love in Islamic Religious Education learning. More specifically, this study seeks to explain the core values of the Curriculum of Love, its relevance to the objectives of Islamic education, and its application within Islamic Religious Education learning practices. This study also attempts to explore how compassionate educational values can be integrated into learning processes that support students' moral, social, emotional, and spiritual development. In addition, this research highlights the importance of creating meaningful educational relationships through

empathy, respect, exemplary behavior, and humanistic learning approaches within Islamic Religious Education. Besides contributing theoretically to Islamic education studies, this research is expected to provide practical references for teachers in designing more meaningful, compassionate, and value-oriented Islamic Religious Education learning. Ultimately, this study is expected to contribute to the development of innovative Islamic Religious Education approaches that are relevant to contemporary educational challenges and the strengthening of students' character in modern educational environments.

## **METHOD**

This study employed a qualitative approach using library research. The qualitative approach was chosen because it enables researchers to explore meanings, understand social phenomena, and interpret concepts contextually based on relevant literature (Sulaiman & Ridwan, 2025). This study focused on examining the strengthening of students' character through the Curriculum of Love in Islamic Religious Education learning. The research was designed as a conceptual study that relied on various scientific references related to character education, Islamic education, the Curriculum of Love, and Islamic Religious Education. The data sources used in this study consisted entirely of secondary data obtained from scientific journal articles, books, conference proceedings, policy documents, and other academic literature relevant to the research topic. Literature selection was conducted purposively based on relevance to the research themes, publication credibility, and the recency of publication.

The inclusion criteria covered literature discussing concepts, implementation, and values related to character strengthening, compassionate education, and Islamic educational approaches. Data collection was carried out through documentary study techniques by identifying, tracing, reading, recording, and categorizing relevant literature according to the focus of the research (Astuti & Winarti, 2026). The data analysis procedure adopted the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. Through data condensation, the researchers selected, simplified, and organized relevant information obtained from the collected literature sources to support the analysis process. Furthermore, the data were systematically presented in descriptive form to facilitate interpretation and understanding of the research findings related to character strengthening through the Curriculum of Love in Islamic Religious Education learning. The conclusion drawing and verification process was conducted continuously to ensure the consistency and accuracy of the interpreted data throughout the study.

To ensure the validity and trustworthiness of the data, this study employed source triangulation by comparing information from various types of academic literature and different scholarly perspectives (Sobihah, 2020). The researchers also examined the consistency of concepts, arguments, and findings across references to minimize subjectivity in interpretation. The use of multiple relevant academic sources was intended to strengthen the credibility of the research findings and support the overall analysis of the study. In addition, systematic analytical procedures were applied to maintain methodological rigor throughout the research process. Through these procedures, the study aimed to provide a comprehensive understanding of character strengthening through the Curriculum of Love in Islamic Religious Education learning. Therefore, the findings of this study are expected to contribute both theoretically and practically to the development of Islamic education studies.

## RESULT AND DISCUSSION

### *The Concept of a “Curriculum of Love” in Education*

According to Wariati (2019), the concept of love has been a central theme in philosophical thought, ranging from Western figures such as Plato and Søren Kierkegaard to Mo Tzu of China. In Ancient Greece, love was classified into *philia*, *eros*, and *agape*, while Plato viewed it as a manifestation of beauty. On the other hand, Mo Tzu proposed the idea of “Universal Love” as a solution to social discrimination. For him, the application of equal compassion without favoritism would create a harmonious and caring society, in line with human nature’s desire to be loved (Ifendi, 2025). These perspectives indicate that love has long been understood as an essential value in building harmonious human relationships and social balance. Therefore, the concept of love later developed into various educational approaches that emphasize compassion, humanity, and social responsibility in the learning process.

The curriculum of love is an educational paradigm that places the values of compassion, empathy, and human relationships at the core of the learning process. This curriculum focuses not only on cognitive achievements but also on the holistic development of students’ affective and moral aspects. From this perspective, education is understood as a process of humanizing people through an approach that is full of love and respect for the individual (Aisyah, 2025). The curriculum of love is also viewed as a humanistic approach that integrates spiritual, emotional, and social values into learning (Khozin et al., 2026). This approach emphasizes the importance of positive relationships between teachers and students, as well as creating a learning environment filled with empathy and support (Elmiwati & Aslan, 2025). Thus, the curriculum of love can be defined as an educational model oriented toward character development through the internalization of the values of compassion and humanity in every aspect of learning (Elmiwati & Aslan, 2025).

Philosophically, the love-based curriculum is rooted in three main foundations: humanism, spirituality, and educational psychology. From a humanistic perspective, education must respect human potential and dignity, so that learning is directed toward the development of a holistic and meaningful personality (Shodikin et al., 2025). From a spiritual perspective, the curriculum of love is grounded in religious values that emphasize compassion as the core of moral teachings. Education aims not only to transfer knowledge but also to shape students’ character and moral consciousness (Fakhrurridha et al., 2025). These philosophical foundations indicate that education should prioritize humanity, empathy, and moral awareness as essential elements in the learning process. Therefore, the curriculum of love seeks to create educational practices that support both intellectual growth and students’ character development in a balanced manner.

Meanwhile, from an educational psychology perspective, the “love curriculum” is closely linked to the social-emotional learning (SEL) approach, which emphasizes the importance of emotional development, empathy, and interpersonal relationships in the learning process. Research indicates that emotional regulation, social interaction, and empathy directly contribute to students’ academic success and the quality of their learning. This underscores that effective learning must not only focus on cognitive aspects but also integrate students’ emotional and social dimensions (Hua et al., 2025). Furthermore, other studies affirm that effective education must integrate cognitive and affective dimensions in a balanced manner, as empathy, emotional regulation, and moral values contribute to students’ holistic development. This integration is further reinforced by a values- and spirituality-based educational approach that bridges intellectual and character development (Sriyanto et al., 2026). Thus, the curriculum of love can support the development of learning environments

that are academically meaningful, emotionally supportive, and morally transformative for students.

The fundamental principle of the Curriculum of Love is that education should not only teach students what they need to know, but also help transform their attitudes and behaviors through the application of compassionate values in everyday life. The three main pillars of the Curriculum of Love consist of Islamic education, humanism, and the theory of compassion, which serve as its philosophical foundation (Labibah et al., 2026). From the perspective of Islamic education, the primary mission of Islamic teachings is the concept of rahmatan lil 'alamin, which emphasizes spreading goodness, compassion, and benefit to all people regardless of social background or status. This concept highlights that education should encourage students to develop empathy, tolerance, and social concern in their interactions with others. Therefore, the Curriculum of Love places compassion as an important value in the educational process and character formation of students. Through this approach, education is expected to create a learning environment that is humane, inclusive, and morally oriented.

This approach aligns with the philosophical goals of education that emphasize the development of the "perfect human being" (insan kamil). Education is viewed as a process of developing moral character, empathy, and spiritual awareness rather than merely transferring knowledge (Aisyah, 2026). Islamic educational philosophy also places the value of compassion (rahmah) as a central principle in life and learning. In Islam, the Prophet Muhammad (peace be upon him) is regarded as an example of universal compassion (rahmatan lil 'alamin). Therefore, education is expected to instill social concern, justice, and compassion in students through meaningful learning experiences. Consequently, the philosophical foundation of the Curriculum of Love emphasizes the formation of individuals who are intellectually capable, compassionate, and able to build harmonious social relationships within society.

### *Character Development of Students in Islamic Education*

Character education in Islam is a systematic process aimed at shaping students' personalities so that they possess noble moral character in accordance with the values of Islamic teachings (Kurniawan et al., 2024). Character education does not only emphasize the cognitive aspect in the form of knowledge about right and wrong, but also includes affective awareness and psychomotor behavior reflected in students' daily actions. Thus, character education in Islam aims to ensure that values of goodness are not only understood theoretically but also internalized and practiced in everyday life. Character development in Islamic education should touch students' faith, honesty, humility, compassion, and social responsibility as important elements of moral formation, while character is measured not only by students' understanding of moral values but also by how these values influence their speech, attitudes, and social interactions with others (Hosaini et al., 2024). This aligns with the view that character education is a system of instilling values in students that encompasses knowledge, awareness, and action to implement those values. Therefore, strengthening students' character in Islamic education should be carried out through exemplary conduct, habituation, caring discipline, and positive interactions so that students become intellectually capable, morally grounded, spiritually mature, and able to contribute positively to society.

Islamic character education encompasses moral, emotional, and spiritual dimensions that aim to strengthen both human relationships and devotion to Allah SWT (Wijaya et al., 2025). Character values in Islam are built upon the foundation of tawhid awareness, which gives rise to moral responsibility in both personal and social life, so character is not merely understood as socially acceptable behavior but also as a form of spiritual obedience that

reflects the quality of one's faith (Riza, 2016). This perspective demonstrates that Islamic character education is grounded in religious, ethical, and humanitarian values that shape students' personalities comprehensively. One of the core values in Islamic character education is *akhlak*, because *akhlak* constitutes the essence of human character development and serves as the primary criterion for evaluating a person's behavior. In a deeper sense, *akhlak* is not merely momentary behavior, but rather a trait ingrained in the soul that drives a person to act spontaneously and consistently without lengthy thought or deliberation (Yunita & Mujib, 2021). Therefore, good character must be developed through habit formation, exemplary behavior, and a supportive educational environment so that moral values truly become ingrained in students' daily lives.

Other important values in Islamic character education are *adab* and *ukhuwah*. *Adab* reflects moral character in daily life through manners, politeness, discipline, responsibility, and respectful interactions with Allah, fellow human beings, and the surrounding environment, while Islamic character education emphasizes the cultivation of these attitudes as part of shaping students' personalities (Yunita & Mujib, 2021). Meanwhile, *ukhuwah* embodies the values of brotherhood, solidarity, empathy, and social concern that help students build harmonious relationships and live respectfully within diverse societies (Ekasari et al., 2025). Thus, Islamic character education not only fosters individual piety but also strengthens social piety in communal life through positive interactions and mutual respect. The values of *adab* and *ukhuwah* in Islamic Religious Education can be strengthened through learning materials that represent tolerance, moderation, justice, equality, and national commitment. When Islamic Religious Education textbooks and classroom activities present inclusivity in narrative, visual, and digital forms, students are more likely to understand religion as a path for respectful coexistence and social responsibility (Ritonga & Nurmawati, 2025).

In the process of shaping students' character, education plays a vital role in instilling values, forming positive habits, and guiding students' personality development through meaningful learning experiences from an early age (Ningsih et al., 2021). Education serves not only as a process of knowledge transfer but also as a medium for shaping students' character, morality, and ethical values, because education plays an important role in developing human character, personality, and manners (Sajadi, 2008). Therefore, the strengthening of students' character must be carried out consciously and systematically through continuous educational processes in both formal and informal learning environments. The internalization of character values in Islamic education cannot be achieved instantly, but requires continuous learning experiences, behavioral conditioning, reinforcement, and exemplary conduct in daily life. This process is important so that students not only understand moral values theoretically but also develop the awareness to practice them consistently in real life, in line with the view that character education must be carried out continuously so that these values become internalized within individuals (Rifki et al., 2023). Character education in Islam demands consistency in the process, exemplary behavior, and continuity of practice within the educational environment.

Teachers hold a highly strategic position in strengthening students' character, as they serve not only as educators but also as role models (*uswah hasanah*) in attitude and behavior. The success of character education is greatly influenced by the extent to which teachers are able to provide concrete examples of the values they teach to students. In the context of Islamic education, teachers' exemplary conduct serves as an effective means of instilling moral values, etiquette, responsibility, honesty, and compassion in students' daily lives. As noted, teachers do not merely function as educators but also as role models in attitude and behavior for students (Aziz et al., 2023). Therefore, teachers must combine professional competence with moral integrity so that learning becomes not only informative but also

transformative for students' character development. In addition, a child-friendly and caring approach helps students experience honesty, discipline, empathy, and religious values in a safe learning environment, making character education easier to practice in everyday life (Mursal et al., 2025).

The character development of students is significantly influenced by the educational environment, including the family, school, and community. These three environments contribute complementarily to shaping students' values, habits, attitudes, and behaviors in daily life. The family serves as the initial foundation for character formation, while the school functions as a place to nurture and reinforce moral and educational values. Meanwhile, the community becomes the social environment where students practice and actualize the values they have learned through social interaction. Therefore, character development cannot become the sole responsibility of educational institutions but must involve cooperation among the family, school, and community, as character formation is a shared responsibility of all educational elements (Sajadi, 2008). Through the synergy of these educational environments, the process of strengthening students' character in Islamic education can be implemented more effectively, consistently, and sustainably.

### ***Implementation of Character Building for Students through the Curriculum of Love in Islamic Religious Education***

The Love-Based Curriculum was officially introduced by the Ministry of Religious Affairs of the Republic of Indonesia in mid-2025 as a strategic initiative to incorporate values of humanity and compassion into the education system (Muslim & Habibi, 2026). To implement the Love-Based Curriculum effectively, learning strategies must integrate the principle of compassion into classroom activities and educational interactions. In this process, teachers hold an important role in translating the value of love into concrete, meaningful, and student-centered learning experiences. Islamic character education does not merely focus on knowledge transfer but also emphasizes the development of moral character through values such as honesty, discipline, responsibility, and respect for others (Dinata et al., 2025). In the educational context, character building aims to shape students who are not only academically intelligent but also demonstrate positive attitudes and behavior in their daily lives. Therefore, Islamic Religious Education plays a strategic role in strengthening students' character because Islamic teachings emphasize values of faith, morality, honesty, responsibility, and social care as essential aspects of human development (Abdullah, 2025).

This curriculum emphasizes that education must be carried out with love, compassion, exemplary behavior, and the practice of Islamic values in everyday learning. According to Al-Ghazali (2002), children are a trust from Allah whose hearts are pure like precious pearls, therefore education must be carried out properly so that they do not fall into evil. The Curriculum of Love also highlights the important role of parents in children's education, so cooperation between schools and families is necessary to create a peaceful and supportive learning environment (Ilmiah et al., 2025). Through this approach, students are taught to love, respect, and interact positively with others in order to develop social skills needed for harmonious life within society (Syaripudin et al., 2025). The implementation of love-based values can also be strengthened through learning media and digital approaches that are close to students' daily experiences, such as peace-loving Islamic educational media that introduce tolerance and moral values in simple and meaningful ways (Adawiyah et al., 2024). In the digital era, Islamic Religious Education can strengthen discipline, honesty, respect, and

religious commitment through meaningful digital engagement, collaboration with parents, and the support of a caring school community.

This research makes a number of theoretical contributions to the evolution of Islamic education, especially in the context of Islamic Religious Education's discussion of character education (Sadri et al., 2024). First, by establishing compassion, empathy, tolerance, and social responsibility as the fundamental pillars of character development in Islamic Religious Education, this study enhances the theoretical integration between the notion of the Curriculum of Love and Islamic character education. The results attest to the close alignment of the ideals found in the Curriculum of Love with the goals of Islamic education, particularly in the development of morally upright, spiritually aware, and socially conscious pupils (Kosim et al., 2019). Second, by highlighting that effective Islamic Religious Education should not only concentrate on the cognitive transfer of religious knowledge but also on affective and spiritual dimensions through compassionate educational relationships, this study enhances humanistic Islamic education theory. In this sense, the study supports the idea that Islamic education should humanize children and help them build whole personalities through model behavior, compassion, and deep teacher-student relationships (Sukiman et al., 2021b). Therefore, this study reinforces the view that Islamic Religious Education should integrate moral, emotional, social, and spiritual dimensions in order to strengthen students' character comprehensively.

There are a number of limitations to this study. First, this study employed a library research technique that relied entirely on secondary data obtained from books, journal articles, and other related literature, so the findings remain theoretical and have not been empirically verified in actual educational settings (Danil et al., 2025). Future studies may explore innovative instructional models, teacher competencies, school culture, and parental involvement in supporting the implementation of the Curriculum of Love in Islamic Religious Education (Sarinah et al., 2025). In addition, comparative studies across educational levels and cultural contexts are needed to enrich understanding of how compassionate and humanistic educational approaches contribute to sustainable character development among students (Dalila & Fa'atin, 2026). The implementation of the Curriculum of Love in Islamic Religious Education is an important effort to shape a generation that not only understands religion but also possesses good character and positive social attitudes. Through this approach, Islamic Religious Education is expected to become more meaningful by emphasizing affective, spiritual, and social dimensions alongside students' cognitive development.

## **CONCLUSION**

This study demonstrates that the integration of the Curriculum of Love into Islamic Religious Education provides a relevant approach to strengthening students' character in the modern era. The findings show that the values of compassion, empathy, tolerance, and social responsibility are closely aligned with the objectives of Islamic education in shaping students with noble character and positive social attitudes. The implementation of these values can be carried out through humanistic educational relationships, teacher role modelling, value habituation, and meaningful learning environments. In addition, parental collaboration and supportive school environments also contribute to strengthening students' moral and spiritual development. The use of peace-oriented educational media and digital pedagogical innovation further supports the internalization of Islamic values in students' daily lives. Therefore, the

Curriculum of Love can function not only as a conceptual framework but also as a practical strategy for creating compassionate and value-oriented Islamic Religious Education learning.

This study has several limitations because it employed a library research approach that relied solely on secondary data from books, journal articles, and related literature. As a result, the findings remain conceptual and have not been directly tested in real educational settings. Therefore, future studies are recommended to use empirical approaches such as field research, case studies, experiments, or classroom action research. These approaches are important to examine the practical impact of the Curriculum of Love on students' character development in classroom learning. Future research may also explore teacher competencies, school culture, digital learning innovation, and parental involvement in supporting compassionate Islamic Religious Education. In addition, studies across different educational levels and socio-cultural contexts are needed to strengthen the implementation of the Curriculum of Love in broader educational environments.

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