



THE CURRICULUM OF LOVE IN THE PERSPECTIVE OF THE QUR'AN AND ITS RELEVANCE TO ELEMENTARY EDUCATION IN MADRASAH IBTIDAIYAH

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Abstract

Educational developments in the 21st century call for the integration of computational thinking into learning to develop. This study aims to examine the concept of the Curriculum of Love in the perspective of the Qur'an and to analyze its relevance to elementary education in Madrasah Ibtidaiyah (MI). Using a library research approach with the content analysis method, this study examines Qur'anic verses containing values of love and compassion, namely rahmah, mawaddah, ihsan, and ukhuwwah, and contextualizes them with contemporary Islamic curriculum theories and elementary education. The findings indicate that the Qur'an provides a profoundly strong theological foundation for the concept of the Curriculum of Love, whose relevance to elementary education at MI can be analyzed through four main dimensions: developmental-psychological, juridical-normative, pedagogical-professional, and institutional-cultural. This study concludes that the Qur'an-based Curriculum of Love is not merely a normative concept, but an educational framework that has been scientifically proven effective and is juridically aligned with the goals of Indonesia's national education system.

Keywords: Curriculum of Love, Qur'an, Madrasah Ibtidaiyah

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Introduction

Education is fundamentally not merely a process of transferring knowledge from teacher to student, but rather a comprehensive process of forming a whole human being encompassing cognitive, affective, and psychomotor dimensions (Asykur et al., 2025). In the context of Islamic education, this goal has long been formulated comprehensively, namely to shape an *insan kamil* who is not only intellectually intelligent, but also morally and spiritually noble (Maharani et al., 2025). However, current educational realities often show a tendency to overemphasize the cognitive aspect while neglecting the affective dimension, particularly values of compassion, empathy, and love in the learning process (Muntiasih et al., 2025).

The phenomenon of moral degradation among students, the prevalence of *bullying* cases, inter-student violence, and weak empathy and social concern are clear indicators that compassion-based character education has not yet been optimally integrated into existing curricula (Firmansyah et al., 2025). Data from various educational institutions show that rates of violence in elementary school environments continue to rise year after year, a condition that demands serious responses from both education policymakers and academics (Humas Komisi Perlindungan Anak Indonesia, 2025). This situation further strengthens the urgency of presenting a curriculum approach oriented toward values of love and compassion in a systematic and structured manner.

The concept of the Curriculum of Love emerges as an idea that places the value of compassion as the primary foundation in the educational process. This curriculum is not merely concerned with subject matter, but encompasses the entire learning ecosystem, from the teacher-student relationship and school culture to teaching methods and assessment centered on appreciating every child's potential (Kurnia et al., 2025). From a modern pedagogical perspective, this concept is aligned with the views of humanistic thinkers such as Carl Rogers and Paulo Freire, who emphasize the importance of warm emotional relationships as a prerequisite for effective and meaningful learning (Arifin Alatas & Sodik, 2025).

Remarkably, long before the discourse on compassion-based curricula emerged in modern educational thought, the Qur'an had already established a very strong foundation regarding the values of love and compassion in human life (Arifin Alatas & Sodik, 2025). One of the central concepts in the Qur'an is *rahmah* (compassion), mentioned repeatedly and serving as the primary attribute of Allah SWT as reflected in His two most frequently invoked names, namely *Ar-Rahman* and *Ar-Rahim*. In addition, the concepts of *mawaddah* (affection), *ukhuwwah* (brotherhood), and *ihsan* (sincere goodness) are also Qur'anic values relevant to the principles of the Curriculum of Love (Muhammad Nur Abduh, 2015).

The study of the relevance of Qur'anic values to the elementary curriculum is especially important given that Madrasah Ibtidaiyah (MI), as an Islamic-based elementary educational institution, bears a dual responsibility: on one hand to meet national academic standards, and on the other to authentically instill Islamic values from an early age. The elementary school age (6–12 years) represents a *golden age* phase in character formation, during which the values instilled will shape a relatively permanent personality foundation into adulthood (Fitriani, 2025).

Based on this background, this study aims to examine in depth the concept of the Curriculum of Love in the perspective of the Qur'an and to analyze its relevance to the development of elementary education, particularly in Madrasah Ibtidaiyah. It is thus hoped that this research will provide a significant conceptual contribution toward the development of a more humane, character-driven, and Qur'anic values-based Islamic educational curriculum.

Methods

This study is a library research study (*library research*) employing a qualitative descriptive-analytic approach (Saefullah, 2024). Data were collected through documentary study of primary sources comprising the Qur'an and leading tafsir works, as well as secondary sources including accredited academic journals, books, and relevant curriculum documents. Data analysis was conducted using the *content analysis* method by systematically and thematically examining, classifying, and interpreting data (Sumarno, 2020). To ensure data validity, this study employed source triangulation by comparing interpretations from multiple relevant Qur'anic scholars and Islamic education thinkers, thereby producing conclusions that are objective, valid, and scientifically grounded (Yuslem, 2025).

Result and Discussion

The Curriculum of Love as an Educational Concept

Before examining the Curriculum of Love in the perspective of the Qur'an, it is important to first formulate its conceptual definition in academic terms. The Curriculum of Love (*Curriculum of Love*) can be defined as an educational framework that places the values of compassion, empathy, and care as the primary foundation across all dimensions of the educational process, from curriculum planning and learning implementation to pedagogical relationships, school culture, and the evaluation systems employed (Rafi et al., 2025). This concept was first popularized in Western educational discourse through the *caring pedagogy* approach developed by Nel Noddings in the late twentieth century, yet it has long been deeply rooted in the Islamic educational tradition long before such discourse emerged in the West (Endi Rochaendi et al., 2024). Thus, the Curriculum of Love is not a conceptual entity standing alone, but rather an educational paradigm

that is holistic, integrative, and transformative, demanding fundamental change not only in the formal curriculum, but across the entire culture and climate of education.

Values of Love in the Qur'an as a Theological Foundation

An in-depth study of Qur'anic verses reveals that the values of love and compassion are not merely partial or situational moral injunctions, but rather cosmological principles that form the foundation of all relationships between God, humankind, and the universe (Andika & Ahmad, 2025). Fakhr al-Din al-Razi in his *Mafatih al-Ghayb* explains that the recitation of *bismillahirrahmanirrahim* at the beginning of every surah carries the profound message that all human activities, including the act of teaching and learning, should be framed in the spirit of compassion derived from Allah's attributes as *Ar-Rahman* and *Ar-Rahim*. Ibn Qayyim al-Jauziyyah in his *Madarij al-Salikin* further explains that love for Allah represents the highest peak of the human spiritual journey, which then radiates outward in the form of compassion toward fellow creatures. Within this theological framework, education that loses its dimension of compassion has in truth deviated from the most fundamental Qur'anic spirit, while also betraying the nature of the human being as a creature formed in the fitrah of love (Sari, 2019). Thus, understanding the key terms for love in the Qur'an becomes an indispensable starting point in formulating the Curriculum of Love in a scientific and comprehensive manner.

Building on this theological framework, the Qur'an employs several key terms to describe love and compassion, each possessing its own depth of meaning, context of use, and pedagogical implications. The first term is *rahmah*, mentioned more than 300 times in its various derivative forms, referring to a compassion that is comprehensive, active, and transformative (Ibrahim Furqon, 2024). Quraish Shihab (2002) in Tafsir Al-Misbah explains that *rahmah* is not merely a passive feeling of gentleness, but a compassion that actively drives one to provide benefit and alleviate difficulties for those who are loved (Hendra et al., 2019). The second term is *mawaddah* as found in QS. Ar-Rum verse 21, referring to sincere and profound love born of closeness and the commitment to mutually safeguard one another. Qur'anic commentators differentiate *mawaddah* from *rahmah* by affirming that *mawaddah* is more horizontal and relational in nature, that is, love among human beings grounded in equality and mutual respect (Hadianto Prasetyo, 2024). The third term is *ihsan* in QS. An-Nahl verse 90, which encourages every action to be performed optimally and with beauty, arising from full awareness of Allah's presence in every moment of life (Suchy Octarilza et al., 2025). Beyond these three terms, the Qur'an also recognizes the concept of *ukhuwwah* (QS. Al-Hujurat: 10), which affirms universal brotherhood among fellow believers as a concrete expression of love that has been internalized (Faesal, 2022). These four values together form the theological framework of the Curriculum of Love in the perspective of the Qur'an, while simultaneously serving as the moral compass for all Islamic educational practices.

The Curriculum of Love in the Perspective of Contemporary Educational Theory

In line with these Qur'anic values, contemporary educational discourse has long placed love and compassion as fundamental elements in a dignified educational process. Nel Noddings (2005), through the concept of *ethics of care*, affirms that genuine caring relationships between educators and students constitute a moral prerequisite for meaningful and lasting learning (Chen & Shih, 2025). According to her, a good school is not only one that produces graduates with high academic scores, but one capable of nurturing human beings with moral sensitivity and the ability to care for others (Bergman, 2004). A similar view is expressed by Paulo Freire (1970), who asserts that the act of educating without love is nothing other than a form of domination that systematically diminishes the potential and humanity of students (Zainal Abidin, 2022). Carl Rogers (1969) in

Freedom to Learn also emphasizes the importance of *unconditional positive regard*, that is, the teacher's unconditional acceptance of the student as a unique and valuable individual, as the most decisive psychological condition for the growth of intrinsic motivation in learning (Rusni et al., 2025).

Remarkably, all the ideas of these modern educational thinkers have in essence already been captured more deeply and comprehensively in the classical Islamic educational tradition. Imam Al-Ghazali in his *Ihya Ulumuddin* explicitly states that a good teacher is one who loves his students as he loves his own children, is patient in guiding them, is not hasty in punishment, and expects no reward other than the pleasure of Allah alone (Widad et al., 2023). Ibn Khaldun in his *Muqaddimah* also affirms that gentleness and compassion in teaching are far more effective than violence and pressure in shaping students' character (Husaini, 2017). This clearly demonstrates that the Curriculum of Love is not a concept imported from Western educational tradition, but rather a re-actualization of values long rooted in the scholarly heritage of Islamic education for centuries. Thus, the alignment between Qur'anic values and modern educational theory further strengthens the academic legitimacy of the Curriculum of Love as a universal, cross-traditional, and perennially relevant educational paradigm.

The Relevance of the Curriculum of Love to Elementary Education in Madrasah Ibtidaiyah

Drawing on the theological and theoretical foundations presented above, the relevance of the Qur'an-based Curriculum of Love to elementary education in Madrasah Ibtidaiyah can be analyzed in depth through four main dimensions: the developmental-psychological, juridical-normative, pedagogical-professional, and institutional-cultural. From the developmental-psychological dimension, the age range of MI students, between 6 and 12 years old, corresponds to what Erik Erikson (1963) termed the *industry versus inferiority* stage, during which children greatly need recognition, emotional acceptance, and support from their environment in order to build self-confidence and learning motivation that is healthy and sustained (Kendra Cherry, 2025). If during this phase children do not receive a loving learning environment, what develops is not self-confidence but a sense of inferiority that can impede all aspects of their development into adulthood. John Bowlby, through his *attachment* theory, also affirms that a secure emotional attachment between a child and authority figures in their environment, including teachers, constitutes the foundation for the development of curiosity, the courage to explore, and optimal cognitive capacity (Effendi, 2020). Hattie's (2009) research in *Visible Learning*, synthesizing more than 800 meta-analyses, concludes that the quality of the teacher-student relationship is one of the most determinant factors in students' academic achievement, far surpassing the influence of teaching methods or the sophistication of the formal curriculum (Arnold, 2011). These empirical findings indirectly confirm the validity of the values of *rahmah* and *mawaddah* in the Qur'an as pedagogical principles that transcend their era. Thus, the application of the Curriculum of Love in MI is not only theologically relevant, but also scientifically proven as the most effective educational strategy for optimizing students' potential during that golden age.

Beyond the psychological relevance, the Qur'an-based Curriculum of Love also holds a very strong relevance from the juridical-normative dimension within the context of Indonesia's national education system. Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 on the National Education System affirms that national education aims to develop students' potential so that they become human beings who are faithful, pious, noble in character, healthy, knowledgeable, capable, creative, independent, and responsible democratic citizens. This noble objective cannot be reduced to the mere attainment of academic competency standards, but demands the presence of an educational ecosystem that consistently nurtures the values of compassion across all its dimensions and layers. In alignment with this, Peraturan Presiden Republik Indonesia Number 87

of 2017 on the Strengthening of Character Education (PPK) places the values of religiosity, nationalism, independence, mutual cooperation, and integrity as the primary priorities in shaping the character of the nation's future generation. These five core character values share very close and substantive common ground with the values of the Qur'an-based Curriculum of Love; the religious value grows from the internalization of *rahmah* and *ihsan* in daily life, while the values of mutual cooperation and integrity are rooted in the spirit of *ukhuwwah* and *mawaddah* which teach human beings to support one another and uphold mutual trust. This compellingly demonstrates that the implementation of the Curriculum of Love in MI is not at odds with national education policy, but rather constitutes the most authentic operational elaboration of the spirit of all applicable educational regulations.

Beyond mere juridical relevance, the Curriculum of Love also carries very concrete implications from the pedagogical-professional dimension for MI teachers as the frontline agents of educational implementation. In the Islamic educational tradition, teachers have never been understood solely as a *mu'allim* tasked with transferring knowledge, but rather more profoundly as a *murobbi* who bears full responsibility for the spiritual, moral, and psychological growth of their students (Noer Laili et al., 2025). Such a great responsibility can only be fulfilled well when a teacher possesses genuine and deep love for their profession and for every student entrusted to their care. The Curriculum of Love requires teachers to be present not only physically in the classroom, but also emotionally and spiritually, attending with full attention, empathy, and care for the uniqueness of every child (Ifendi, 2025). In practice, this is reflected in the teacher's ability to recognize the individual needs of each student, provide constructive feedback, create a psychologically safe classroom environment, and serve as a role model whose words and actions are consistently aligned. This competency in modern teacher training is known as *social-emotional competence*, which the Collaborative for Academic, Social, and Emotional Learning (CASEL) identifies as a key factor in teachers' success in creating optimal learning environments (Budi Mulyono & Korespondensi, 2025). By emulating the attribute of *rahmah* of Allah and following the example of the Prophet Muhammad SAW as the greatest educator in the history of human civilization, MI teachers in truth possess a *role model* far richer and more comprehensive than any pedagogical theory developed by modern educational science.

Finally, from the institutional-cultural dimension, the implementation of the Curriculum of Love in Madrasah Ibtidaiyah demands transformation that touches not only the formal curriculum (*formal curriculum*), but also the hidden curriculum (*hidden curriculum*) encompassing the madrasah culture, classroom climate, value system alive in the daily interactions among all members of the madrasah community, as well as the reward and sanction systems employed. Teresiany Wulan Gultom (2025), menegaskan bahwa *hidden curriculum* sesungguhnya jauh lebih berpengaruh terhadap pembentukan karakter peserta didik dibandingkan kurikulum formal yang tertulis dalam dokumen resmi, karena ia beroperasi secara terus-menerus dalam setiap momen kehidupan sekolah. Dalam konteks MI, transformasi ini berarti menghadirkan suasana madrasah yang mencerminkan nilai-nilai *rahmah*, *mawaddah*, *ihsan*, and *ukhuwwah* not only in the classroom learning process, but also in madrasah policies, communication patterns between the principal and teachers, student assessment systems, conflict management, and the design of a physical environment that is welcoming and enjoyable for children. This comprehensive transformation requires visionary madrasah leadership and collective commitment from the entire madrasah community. The four dimensions of relevance outlined above, namely psychological, juridical, pedagogical, and institutional, in truth constitute a mutually supporting unified system that cannot be separated from one another; the success of the Curriculum of Love in MI can only be realized when all four dimensions are addressed simultaneously and consistently. It is at this juncture that the Qur'anic values of love and compassion find their most concrete, operational, and

transformative relevance in the context of contemporary Islamic elementary education, while affirming that Islam has long held the answer to the most fundamental educational challenges of all time.

Conslusion

Based on the studies conducted, this research concludes several key points. First, the Qur'an contains a very strong theological foundation for the Love Curriculum concept through four main terms: *rahmah*, *mawaddah*, *ihsan*, and *ukhuwwah* which together form a holistic, humanistic, and transformative educational value framework. Second, the Curriculum of Love is not a foreign concept within the Islamic educational tradition, but rather a re-actualization of values that have long constituted the soul of classical Islamic education, as reflected in the thought of Al-Ghazali, Ibn Khaldun, and other Islamic education scholars. Third, the relevance of the Qur'an-based Curriculum of Love to elementary education in Madrasah Ibtidaiyah can be demonstrated simultaneously across four dimensions, namely the developmental-psychological, juridical-normative, pedagogical-professional, and institutional-cultural, which mutually support one another as a unified and integral system. Accordingly, the Qur'an-based Curriculum of Love is worthy of being adopted as a curriculum development paradigm in Madrasah Ibtidaiyah, and further empirical research is greatly needed to test the effectiveness of its implementation in actual field settings.

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