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Implementation of a Love-Based Curriculum in the Management of Islamic Educational Institutions (A Holistic and Transformative Approach)

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Abstract

This study aims to explore the implementation of a love-based curriculum in the management of Islamic educational institutions as a holistic and transformative approach to education. It seeks to examine the conceptual foundations, managerial strategies, and potential impacts of integrating love-centered values such as compassion, sincerity, and ethical conduct into educational practices. The research employs a qualitative method using a library research (literature review) approach, drawing on various academic sources including books, journal articles, and relevant policy documents. Data are collected through systematic documentation and analyzed using a descriptive-analytical technique to synthesize key themes and insights. The results indicate that the implementation of a love-based curriculum contributes significantly to the development of a more humanistic and value-oriented educational environment, strengthening character formation, enhancing teacher-student relationships, and fostering emotional and spiritual growth. Furthermore, it reveals that effective implementation requires supportive leadership, teacher readiness, and institutional commitment, despite challenges such as resistance to change and limited measurement tools for affective outcomes. Overall, this approach offers a meaningful framework for improving the quality and relevance of Islamic educational management in contemporary contexts.

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Keywords: Implementation; Love-Based Curriculum; Management of Islamic Educational Institutions ; A Holistic ; Transformative Approach).

INTRODUCTION

The implementation of a love-based curriculum in the management of Islamic educational institutions represents a profound shift toward a more holistic and transformative educational paradigm that integrates intellectual, spiritual, emotional, and social dimensions of human development. In the contemporary era, educational systems are often criticized for being overly focused on cognitive achievement and standardized outcomes, frequently neglecting the cultivation of character, empathy, and moral consciousness. This imbalance becomes particularly concerning within Islamic educational institutions, whose foundational purpose extends beyond academic excellence to include the formation of individuals who embody ethical values, spiritual awareness, and social responsibility. A love-based curriculum, rooted in the principles of compassion (rahmah), sincerity (ikhlas), respect (adab), and interconnectedness, offers a compelling response to these challenges by repositioning love as a central pedagogical and managerial value. In this context, love is not merely understood as an emotional sentiment but as a transformative force that shapes attitudes, behaviors, and institutional culture (Muslicha & Herudiati, 2026).

From a management perspective, the integration of a love-based curriculum necessitates a reorientation of leadership styles, organizational structures, and educational practices. Leaders in Islamic educational institutions are called to adopt a more human-centered approach that prioritizes relationships, mutual trust, and collective well-being. This approach aligns with Islamic teachings that emphasize mercy, justice, and the nurturing of human dignity. Consequently, decision-making processes become more participatory, communication becomes more empathetic, and institutional policies are designed to support the holistic growth of students, teachers, and staff. The management of such institutions is no longer limited to administrative efficiency but extends to the cultivation of a caring and inclusive environment where every individual feels valued and empowered. This transformation is particularly relevant in addressing issues such as student disengagement, teacher burnout, and the erosion of moral values, which are increasingly evident in modern educational settings(Akip et al., 2025).

Moreover, the implementation of a love-based curriculum contributes to the development of a more integrated learning experience. It encourages the incorporation of affective and spiritual dimensions into the curriculum, thereby bridging the gap between knowledge and practice.

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Students are not only taught religious doctrines and academic subjects but are also guided to internalize values such as empathy, humility, and social responsibility through experiential learning, reflective practices, and community engagement. This approach fosters a deeper connection between learners and their faith, as well as a stronger sense of purpose and identity. In addition, teachers play a crucial role as role models who embody the principles of love in their interactions with students, colleagues, and the wider community. Their attitudes and behaviors significantly influence the success of the curriculum, highlighting the importance of continuous professional development that emphasizes emotional intelligence, spiritual growth, and ethical leadership(Noviyani et al., 2026).

The relevance of a love-based curriculum is further underscored by the growing complexity of social and cultural challenges faced by contemporary societies. Issues such as intolerance, social fragmentation, and moral decline call for educational approaches that promote harmony, mutual understanding, and ethical awareness. Islamic educational institutions, with their rich philosophical and spiritual heritage, are uniquely positioned to respond to these challenges by offering an education that is both value-driven and contextually relevant. The adoption of a love-based curriculum can serve as a strategic innovation that enhances the relevance and competitiveness of these institutions while remaining faithful to their core mission. It also opens new avenues for interdisciplinary collaboration and research, contributing to the broader discourse on educational reform and innovation(Fahruddin et al., 2026).

However, the implementation of such a curriculum is not without challenges. It requires a comprehensive and systematic approach that involves curriculum redesign, capacity building, and continuous evaluation. Institutional leaders must be willing to embrace change and invest in the development of a supportive ecosystem that facilitates the integration of love-based principles into all aspects of educational practice. This includes the alignment of vision and mission statements, the development of supportive policies, and the establishment of monitoring and evaluation mechanisms to assess the impact of the curriculum. Furthermore, collaboration among stakeholders including educators, parents, community leaders, and policymakers is essential to ensure the sustainability and effectiveness of the initiative (Hamid, 2025).

In conclusion, the implementation of a love-based curriculum in the management of Islamic educational institutions offers a holistic and transformative approach that addresses both the internal and external challenges of contemporary education. By placing love at the center of educational practice and institutional management, this approach fosters the development of individuals who are not only knowledgeable but also compassionate, ethical, and socially

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responsible. It represents a meaningful effort to align educational practices with the fundamental values of Islam while responding to the evolving needs of society. As such, it holds significant potential to contribute to the creation of more humane, inclusive, and spiritually grounded educational environments that nurture the full potential of every learner.

METHODS

This study employs a qualitative research design using a library research (literature review) approach to explore the implementation of a love-based curriculum in the management of Islamic educational institutions. The data are derived from a wide range of relevant sources, including academic books, peer-reviewed journal articles, policy documents, and previous research studies that discuss Islamic education, curriculum development, educational management, and value-based or love-centered pedagogy. Data collection is conducted through systematic documentation and critical reading, followed by classification and organization of themes related to the concept and practice of a love-based curriculum. The analysis technique uses a descriptive-analytical method, in which the collected data are interpreted, compared, and synthesized to identify patterns, theoretical frameworks, and practical implications. To ensure the validity and reliability of the findings, the study applies source triangulation by cross-checking information from multiple credible references. This approach enables a comprehensive and in-depth understanding of how a love-based curriculum can be conceptualized and implemented as a holistic and transformative model in the management of Islamic educational institutions (Listiana et al., 2025).

RESULT AND DISCUSSION

Conceptual Foundations of a Love-Based Curriculum in Islamic Education

The conceptual foundations of a love-based curriculum in Islamic education are deeply rooted in the holistic worldview of Islam, which emphasizes the integration of intellectual, spiritual, emotional, and ethical dimensions of human development. In this framework, education is not limited to the transmission of knowledge (ta'lim), but extends to the nurturing of character (tarbiyah) and the cultivation of wisdom (ta'dib). Central to this perspective is the concept of love (mahabbah), which in Islamic thought is closely مرتبط with rahmah (compassion), ikhlas (sincerity), and adab (proper conduct). These values are not abstract ideals but are meant to be embodied in daily interactions, shaping how teachers teach, how students learn, and how institutions function. A love-based curriculum therefore positions love as a guiding principle that informs both the

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content and process of education, ensuring that learning experiences are meaningful, humane, and transformative. From a theological standpoint, love is a fundamental attribute in the relationship between the Creator and His creation, as reflected in the Qur'anic emphasis on mercy and compassion. This divine orientation inspires educators to adopt approaches that reflect care, respect, and empathy, thereby creating an environment where students feel valued and motivated to grow holistically(Napitupulu et al., 2025).

Furthermore, the integration of love into the curriculum aligns with the broader objectives of Islamic education, which aim to produce individuals who are not only knowledgeable but also morally upright and socially responsible. Classical Muslim scholars have long recognized the importance of love in the educational process, viewing it as a powerful force that fosters intrinsic motivation and deep engagement. In a love-based curriculum, knowledge is not treated as a neutral or purely cognitive construct, but as something that must be internalized and reflected in behavior. This requires pedagogical approaches that go beyond rote memorization, incorporating reflective practices, experiential learning, and meaningful dialogue. Through such methods, students are encouraged to develop self-awareness, empathy, and a sense of purpose, which are essential for navigating the complexities of modern life. Additionally, the presence of love in the learning environment strengthens the relational dimension of education, particularly the bond between teachers and students. Teachers are seen not merely as transmitters of knowledge but as mentors and role models who embody the values they teach, thereby reinforcing the authenticity and credibility of the educational experience(Chanifudin et al., 2025).

In contemporary contexts, the need for a love-based curriculum becomes increasingly urgent as educational systems face challenges related to moral decline, social fragmentation, and the overemphasis on academic performance. By re-centering love as a foundational principle, Islamic educational institutions can offer a more balanced and humanizing approach that addresses these issues. This conceptual framework also provides a basis for innovation, allowing educators to design curricula that are responsive to the needs of learners while remaining grounded in Islamic values. Ultimately, the conceptual foundations of a love-based curriculum highlight the transformative potential of education when it is guided by love, not only in shaping individual character but also in contributing to the development of a more compassionate and just society(Malik et al., 2025).

Implementation Strategies in Institutional Management

The implementation of a love-based curriculum within the management of Islamic

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educational institutions requires a comprehensive and intentional transformation of organizational culture, leadership practices, and educational processes. At the core of this approach is the integration of values such as compassion, respect, sincerity, and empathy into every aspect of institutional life. This begins with leadership, as school leaders and administrators play a crucial role in setting the tone and direction of the institution. A love-based leadership model emphasizes participatory decision-making, open communication, and a deep commitment to the well-being of all members of the educational community. Leaders are expected not only to manage but also to nurture, inspire, and serve as role models who embody the ethical and spiritual values that the institution seeks to promote.

In terms of curriculum management, the implementation of a love-based approach involves aligning learning objectives, content, and teaching methods with values that foster holistic development. This means that cognitive achievements are balanced with affective and spiritual growth, ensuring that students develop not only intellectually but also emotionally and morally. Teachers are encouraged to adopt student-centered pedagogies that prioritize understanding, empathy, and meaningful engagement. Learning activities may include reflective discussions, collaborative projects, and community-based experiences that allow students to practice values such as cooperation, kindness, and social responsibility. In this way, the curriculum becomes a living experience that connects knowledge with real-life application and ethical reflection(Kurnia, 2025).

Another important strategy is the strengthening of teacher capacity through continuous professional development. Educators must be equipped with both pedagogical skills and emotional intelligence to effectively implement a love-based curriculum. Training programs should focus on developing teachers' abilities to build positive relationships, manage classrooms with compassion, and integrate value-based approaches into their teaching practices. Moreover, teachers should be supported through mentoring systems and collaborative learning communities where they can share experiences, reflect on challenges, and continuously improve their practice. This not only enhances teaching quality but also fosters a sense of belonging and mutual support among educators(Syafaruddin et al., 2025).

Institutional policies and the overall school environment also play a significant role in supporting the implementation of a love-based curriculum. Policies should reflect principles of fairness, inclusivity, and respect for diversity, ensuring that all students feel safe, valued, and respected. The physical and social environment of the school should be designed to promote positive interactions, cooperation, and emotional well-being. This includes creating spaces for

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dialogue, reflection, and spiritual growth, as well as implementing programs that encourage kindness, conflict resolution, and community service. Furthermore, collaboration with parents and the wider community is essential to reinforce the values taught within the institution and to create a consistent and supportive learning ecosystem(Susilo et al., 2026).

In conclusion, the successful implementation of a love-based curriculum in institutional management requires a holistic and integrated approach that involves leadership, curriculum design, teacher development, and supportive policies. It is not a single program or initiative but a comprehensive transformation of how education is understood and practiced. By embedding love as a central value in all aspects of management and learning, Islamic educational institutions can create environments that nurture not only knowledgeable individuals but also compassionate, ethical, and socially responsible members of society.

Impacts and Challenges of a Love-Based Curriculum Approach

The implementation of a love-based curriculum in Islamic educational institutions offers significant transformative impacts, particularly in fostering a more humane and value-oriented learning environment. One of the most notable outcomes is the improvement of students' emotional well-being and character development. By embedding values such as compassion, empathy, respect, and sincerity into the learning process, students are encouraged to develop not only intellectually but also morally and spiritually. This holistic development helps learners build a strong sense of identity and purpose, which is essential in navigating the complexities of modern life. Moreover, a love-based approach nurtures intrinsic motivation, as students feel valued and understood, leading to increased engagement and a more meaningful educational experience(Ishari, 2026).

In addition to student development, the implementation of this approach also positively influences teacher-student relationships. When educators adopt love as a guiding principle in their teaching practices, interactions become more respectful, supportive, and empathetic. This creates a safe and inclusive classroom environment where students feel comfortable expressing themselves and participating actively in the learning process. As a result, trust and mutual respect are strengthened, which are crucial elements in effective education. Furthermore, teachers themselves benefit from this approach, as it encourages reflective practices, emotional awareness, and a deeper sense of professional purpose. This can reduce burnout and increase job satisfaction, contributing to a more sustainable educational ecosystem.

At the institutional level, a love-based curriculum contributes to the creation of a positive

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organizational culture. Schools and Islamic educational institutions that prioritize values of care and compassion tend to foster stronger collaboration among staff, more effective communication, and a shared commitment to holistic education. This cultural transformation enhances the overall quality of educational management, as decision-making processes become more inclusive and aligned with ethical and spiritual principles. Additionally, such institutions are better positioned to build strong relationships with parents and the wider community, as they reflect values that resonate deeply within Islamic teachings and social expectations(Mashuri & Rahman, 2026).

Despite these promising impacts, the implementation of a love-based curriculum is not without its challenges. One of the primary obstacles is resistance to change, particularly in institutions that are accustomed to traditional, exam-oriented systems. Shifting toward a more holistic and value-based approach requires a fundamental change in mindset, which can be difficult for educators, administrators, and even parents. There is often a lack of clear understanding or consensus regarding what a love-based curriculum entails, leading to inconsistencies in its application. Without proper guidance and training, the concept may remain abstract and fail to translate into practical strategies within the classroom and institutional management.

Another significant challenge lies in the measurement and evaluation of outcomes. Unlike cognitive achievements that can be easily assessed through standardized tests, the affective and spiritual dimensions promoted by a love-based curriculum are more complex and subjective. This makes it difficult for institutions to demonstrate tangible results, which can affect accountability and policy support. Additionally, limited resources, including time, funding, and access to professional development, may hinder the effective implementation of this approach. Therefore, it is essential for institutions to adopt continuous evaluation mechanisms, invest in capacity building, and encourage collaboration among stakeholders. By addressing these challenges strategically, a love-based curriculum can be sustainably implemented and continue to offer meaningful contributions to the advancement of Islamic education(Burhanudin, 2025).

DISCUSSION

Conceptual Foundations of a Love-Based Curriculum in Islamic Education

The conceptual foundations of a love-based curriculum in Islamic education can be analytically understood through both classical Islamic thought and contemporary educational theories. At its core, this approach resonates strongly with the ideas of Al-Ghazali, who emphasized that the ultimate aim of education is the purification of the heart (tazkiyat al-nafs)

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and the cultivation of virtuous character. According to him, knowledge without ethical and spiritual grounding is incomplete and potentially harmful. In this sense, love (mahabbah) becomes a central driving force that aligns knowledge with moral purpose. Similarly, Ibn Miskawayh highlighted that ethical development is achieved through habituation of virtuous actions guided by inner disposition, where love plays a key role in shaping moral inclinations. These perspectives establish that a love-based curriculum is not a modern invention but deeply rooted in the Islamic intellectual tradition.

From a contemporary theoretical standpoint, the framework aligns closely with humanistic education theory, particularly the ideas of Abraham Maslow and Carl Rogers. Maslow's hierarchy of needs suggests that individuals can only achieve self-actualization when their emotional and psychological needs, including love and belonging, are fulfilled. In an educational setting, this implies that students require a supportive and caring environment to fully develop their potential. Rogers further argued that meaningful learning occurs when learners feel accepted, valued, and understood, emphasizing the role of unconditional positive regard in teaching. These theories reinforce the argument that love is not merely an abstract value but a practical necessity for effective learning processes, making it highly relevant to Islamic education management(Sidik & Sari, 2025).

In addition, the concept of a love-based curriculum can be analyzed through the lens of character education theory, as proposed by Thomas Lickona, who stressed that moral education must integrate knowing, feeling, and action. Love, in this framework, serves as the emotional foundation that connects cognitive understanding of values with ethical behavior. Without emotional engagement, values remain theoretical and fail to translate into practice. This aligns with Islamic principles of adab, where knowledge must be reflected in conduct. Therefore, a love-based curriculum ensures that the internalization of values occurs holistically, bridging the gap between knowledge and action(Danil et al., 2025).

Furthermore, from a sociocultural perspective, Lev Vygotsky provides insight into how learning is inherently relational and shaped by social interaction. His theory suggests that knowledge is constructed through meaningful engagement with others, which requires an environment of trust, empathy, and mutual respect—core elements of a love-based approach. In Islamic educational institutions, this perspective underscores the importance of nurturing positive relationships between teachers and students as a medium for both intellectual and moral development. Love, therefore, functions as a social catalyst that enhances collaborative learning and community building(Akip et al., 2025).

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In conclusion, the conceptual foundation of a love-based curriculum in Islamic education is strongly supported by both classical Islamic scholars and modern educational theorists. The integration of spiritual values from scholars like Al-Ghazali with humanistic, character, and sociocultural theories demonstrates that love is a multidimensional construct essential for holistic education. It not only enriches the learning experience but also ensures that education fulfills its broader purpose of shaping morally grounded, emotionally intelligent, and socially responsible individuals.

Implementation Strategies in Institutional Management

The implementation of a love-based curriculum within the management of Islamic educational institutions can be analytically understood through several theoretical perspectives and contributions from prominent scholars in education and leadership. One of the most relevant frameworks is transformative leadership theory, as articulated by James MacGregor Burns and further developed by Bernard M. Bass. Transformative leadership emphasizes the role of leaders in inspiring and motivating followers through values, vision, and emotional engagement. In the context of a love-based curriculum, institutional leaders are expected to move beyond transactional management and cultivate an environment grounded in empathy, trust, and moral purpose. This aligns with Islamic leadership principles that prioritize rahmah (compassion) and justice, suggesting that effective implementation depends on leaders who embody love as both a value and a practice in decision-making and organizational culture(Noviyani et al., 2026).

From a pedagogical standpoint, the concept of a love-based curriculum resonates strongly with humanistic education theory, particularly the ideas of Carl Rogers. Rogers emphasizes learner-centered education, where empathy, authenticity, and unconditional positive regard are central to the teaching-learning process. In Islamic educational institutions, this approach supports the integration of emotional and spiritual dimensions into curriculum design and classroom interaction. Teachers are not merely transmitters of knowledge but facilitators of holistic development, fostering safe and nurturing environments where students feel valued and understood. Similarly, Abraham Maslow highlights the importance of fulfilling psychological and emotional needs as a foundation for self-actualization. A love-based curriculum addresses these needs by promoting belongingness, respect, and personal growth, thereby enhancing students' motivation and engagement.

In terms of institutional management, the implementation strategy can also be examined through the lens of value-based management and organizational culture theory, as discussed by

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Edgar H. Schein. Schein argues that organizational culture is shaped by shared values, beliefs, and practices that influence behavior within an institution. Embedding love-based values into policies, routines, and interactions helps create a culture of care and inclusivity. This cultural transformation is essential for sustaining the curriculum, as it ensures that love is not only taught but also experienced in everyday institutional life. Furthermore, participatory management approaches, which encourage collaboration and shared decision-making, reinforce the principles of mutual respect and collective responsibility inherent in a love-based framework(Fahruddin et al., 2026).

The implementation strategies are also closely related to emotional intelligence theory, popularized by Daniel Goleman. Goleman emphasizes self-awareness, empathy, and relationship management as key competencies for effective leadership and teaching. In the context of a love-based curriculum, educators and leaders must develop these competencies to build meaningful relationships and respond to the emotional needs of students and staff. This is particularly relevant in Islamic education, where moral and spiritual development is inseparable from emotional well-being. Teachers who demonstrate empathy and compassion are more likely to create positive learning environments that support character formation and ethical behavior.

Finally, the integration of a love-based curriculum can also be linked to the concept of holistic education, which is supported by scholars such as John P. Miller. Holistic education emphasizes the interconnectedness of intellectual, emotional, social, and spiritual dimensions of learning. In Islamic educational institutions, this approach aligns with the goal of developing insan kamil (the complete human being). Therefore, the implementation of a love-based curriculum is not merely a pedagogical innovation but a comprehensive transformation of institutional management, teaching practices, and educational values. By integrating these theoretical perspectives, it becomes evident that the success of such a curriculum depends on the alignment between leadership, culture, and pedagogy, all of which must be grounded in the principle of love as a transformative force(Hamid, 2025).

Impacts and Challenges of a Love-Based Curriculum Approach

The implementation of a love-based curriculum in Islamic educational institutions can be analytically understood through several theoretical perspectives, particularly humanistic education theory, Islamic educational philosophy, and transformative learning theory. From a humanistic standpoint, Abraham Maslow emphasizes that education should prioritize the fulfillment of human needs, culminating in self-actualization. A love-based curriculum aligns with

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this view by creating a supportive and empathetic learning environment where students feel safe, valued, and motivated to grow. Similarly, Carl Rogers highlights the importance of unconditional positive regard, empathy, and authenticity in the learning process. In this context, the teacher acts not merely as an instructor but as a facilitator who nurtures students' emotional and psychological well-being, which significantly enhances engagement and meaningful learning outcomes(Listiana et al., 2025).

From an Islamic educational perspective, the concept of love is deeply embedded in the teachings of the Qur'an and the traditions of the Prophet Muhammad, which emphasize rahmah (mercy) as a central value. Classical scholars such as Al-Ghazali argue that the ultimate goal of education is the purification of the heart (tazkiyat al-nafs) and the development of noble character (akhlaq al-karimah). A love-based curriculum reflects this vision by integrating moral and spiritual development into all aspects of the educational process. Furthermore, Ibn Khaldun stresses the importance of gradual instruction and the psychological readiness of learners, which resonates with the compassionate and student-centered approach promoted in a love-based framework. These perspectives reinforce the idea that education in Islam is inherently holistic, aiming to balance intellectual, emotional, and spiritual growth.

In addition, transformative learning theory, as proposed by Jack Mezirow, provides a useful lens for understanding the deeper impact of a love-based curriculum. Mezirow argues that meaningful learning occurs when individuals critically reflect on their assumptions and experiences, leading to a transformation in their perspectives. A love-based curriculum facilitates this process by encouraging reflection, dialogue, and experiential learning grounded in empathy and ethical awareness. Students are not only acquiring knowledge but are also reshaping their worldview and identity in alignment with moral and spiritual values. This transformative dimension is particularly relevant in addressing contemporary issues such as moral decline and social fragmentation(Napitupulu et al., 2025).

However, despite its theoretical strengths, the implementation of a love-based curriculum also faces significant challenges. Drawing on change management theory, Michael Fullan notes that educational change often encounters resistance due to deeply rooted habits, institutional inertia, and limited understanding of new concepts. In many Islamic educational institutions, there may be a tendency to prioritize traditional, content-heavy approaches over value-based innovations, making it difficult to integrate love-centered practices consistently. Additionally, the abstract nature of values such as love and compassion presents challenges in terms of assessment and evaluation. Unlike cognitive outcomes, affective and spiritual developments are not easily

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measurable, requiring more nuanced and qualitative approaches.

In conclusion, the analysis of a love-based curriculum through these theoretical lenses demonstrates its strong conceptual foundation and transformative potential, while also highlighting practical challenges in implementation. By integrating insights from humanistic psychology, Islamic philosophy, and transformative learning theory, this approach offers a comprehensive framework for developing not only knowledgeable but also compassionate and ethically grounded individuals. Nevertheless, its success depends on the commitment of institutional leaders, the readiness of educators, and the development of adaptive strategies that can bridge the gap between theory and practice(Chanifudin et al., 2025).

CONCLUSION

In conclusion, the implementation of a love-based curriculum in the management of Islamic educational institutions reflects a holistic and transformative approach grounded in strong conceptual, practical, and contextual foundations. Rooted in core Islamic values such as compassion, sincerity, and ethical conduct, this approach redefines education as a process that nurtures not only intellectual capacity but also emotional and spiritual development. Its successful implementation depends on strategic institutional management, including value-driven leadership, inclusive policies, and the integration of love-based principles into teaching and learning practices. While this approach offers significant positive impacts—such as enhanced character formation, improved relationships, and a more harmonious educational environment—it also faces challenges related to adaptation, resource limitations, and assessment of non-cognitive outcomes. Therefore, continuous reflection, collaboration among stakeholders, and adaptive strategies are essential to ensure its sustainability and effectiveness, ultimately positioning the love-based curriculum as a meaningful innovation for advancing Islamic education in a more humane and value-oriented direction.

FUTURE DIRECTIONS

Future directions for the implementation of a love-based curriculum in the management of Islamic educational institutions should focus on strengthening its conceptual clarity, practical integration, and long-term sustainability. Building on its philosophical foundations, future research and development need to further articulate standardized frameworks that translate core values such as compassion, sincerity, and ethical conduct into measurable educational outcomes and adaptable curriculum models. At the institutional level, there is a need to design innovative

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management strategies that embed love-based principles into leadership practices, policy development, and teacher professional training, ensuring consistency between vision and daily implementation. Additionally, future efforts should prioritize the development of assessment tools capable of evaluating affective and spiritual dimensions of learning, which are often overlooked in conventional systems. Addressing existing challenges, collaboration among educators, policymakers, and communities will be essential to create supportive ecosystems and share best practices across institutions. Ultimately, advancing a love-based curriculum requires a continuous, reflective, and interdisciplinary approach that not only enhances educational quality but also contributes to the formation of compassionate, resilient, and morally grounded individuals in an increasingly complex global society.

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