International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Assessment Ethics in a Love-Based Curriculum: Islamic Education Evaluation Practices Reflect the Principles of Humanization in a Love-Based Curriculum

Hijratul Hasanah[1]
[1]State Islamic University of Mataram
Mukhlis[2]
[2]State Islamic University of Mataram
Lubna[3]
[3]State Islamic University of Mataram

Email : hijrahtulhasanah2@gmail.com,mukhlis@uinmataram.ac.id,lubna@uinmataram.ac.id

Abstract

The transformation of Islamic education in the digital era demands a balance between technological advancement and the spiritual development of students. This study aims to analyze the meaning, relevance, and implementation of the Love-Based Curriculum in the madrasah context, which emphasizes compassion (rahmah), empathy, and the humanization of learning as the core of the educational process. Using a qualitative approach with a case study design at MA Al-Hasani Ma'arif Bebidas, data was collected through interviews, observations, and document analysis. The findings indicate that the Love-Based Curriculum strengthens students' spiritual and moral dimensions through reflective learning and the role of teachers as murabbi (spiritual mentors). Despite relatively strong institutional support, limitations in teacher training and technology adaptation remain challenges. This study highlights the urgency of adopting a love-oriented paradigm in Islamic education as a solution to the moral crisis and dehumanization found in modern education.

Keywords: Love-Based Curriculum, Islamic Education, Digital Transformation

INTRODUCTION

The transformation of Islamic education in the modern era faces significant challenges in

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

maintaining a balance between technological advancement and the development of students' spiritual values (Afif, Y. U., & Ningrum, A. R. S. 2024). Globalization, which has given rise to intellectual competition, often marginalizes the affective dimension of the educational process (Damiri, H. I. W. 2025). In this context, the concept of a Love-Based Curriculum emerged, an educational paradigm that seeks to integrate compassion (rahmah), empathy, and humanitarian values into the madrasah curriculum structure (Farihin, F., Sholeh, Y., & Khotimah, I. 2025). This idea is based on the fundamental principle of Islam, which places love at the core of the prophetic mission, as stated by Allah in Surah Al-Anbiya': 107, "And We have not sent you (O Muhammad) except as a mercy to the worlds."

In global discourse, education systems are beginning to emphasize humanizing education and emotional intelligence as the primary orientations of 21st-century learning (Anam, M. K., Khobir, A., Aqil, M. N., Atikah, J. N., & Al Hikam, M. N. 2026). In Indonesia, this approach finds relevance in Islamic educational institutions such as madrasas, which have a strong religious foundation for cultivating love for Allah, the Prophet Muhammad, fellow human beings, and the universe. However, the implementation of love values in the curriculum remains normative and pedagogically unstructured.

Nationally, madrasas face various practical issues, such as declining social empathy, moral degradation, and a tendency for learning to be solely oriented toward academic achievement. Research shows that teacher readiness to integrate the Love Curriculum remains low, particularly in the aspects of methodology and spiritual reflection. Meanwhile, Koto et al. (2025) found that the Love Curriculum can strengthen character education and refine morals through a compassionate approach in learning interactions.

Furthermore, Sadri et al. (2025) highlighted the potential of Artificial Intelligence (AI) in strengthening the implementation of the Love Curriculum in the Society 5.0 era, particularly in creating adaptive learning that remains centered on humanity. This study asserts that a philosophical understanding of the concept of love in Islamic education can restore the essence of education as a means of purifying the soul (tazkiyatun nafs) and developing a perfect human being.

Theoretically, Asykur et al. (2025) stated that the application of Islamic educational philosophy in contextual and holistic curriculum design can bridge the epistemological gap between faith, reason, and good deeds. Similarly, Malik et al. (2025) proposed a Hadith-based Love Curriculum model initiated by the Ministry of Religious Affairs as an effort to institutionalize compassion in Islamic pedagogy. Support also comes from Rifqi and Saputra (2025) and Kuswanto

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

(2025), who emphasized that the Love Curriculum plays a crucial role in developing ecological awareness, linguistic empathy, and Islamic character across disciplines.

However, significant research gaps remain. Most existing studies are conceptual in nature and have not thoroughly examined the Love-Based Curriculum from an Islamic perspective in the madrasa environment. The philosophical, theological, and pedagogical aspects that are at the core of Islamic education are often underdeveloped. Furthermore, the dominant academic assessment system tends to neglect the affective and spiritual dimensions.

Given this context, this study aims to analyze the meaning, relevance, and implications of the Love-Based Curriculum in the context of madrasa education by reviewing the views of Islamic education experts and learning practices oriented toward values, spirituality, and humanity. This study is significant because it offers a paradigm of Islamic education based on love (rahmah) as an alternative to the mechanistic tendencies of modern education. This research is expected to strengthen learning theories and practices that foster compassion, empathy, and morality, thus making Islamic education a concrete manifestation of rahmatan lil 'ālamīn (blessings for the universe).

METHOD

This research uses a descriptive qualitative approach with an exploratory case study design to deeply understand the phenomenon of the Love-Based Curriculum in the context of Islamic education in Islamic schools (Madrasah). This approach was chosen because it allowed researchers to explore the values, meanings, and spiritual practices integrated into the learning process within an Islamic-based educational environment. The research location was the Al-Hasani Ma'arif Bebidas Islamic Senior High School (MA), known for its strong orientation toward religious values and Islamic character. The study subjects included six general and religious subject teachers, one vice principal for curriculum, and three students from grades 10 to 12. They were selected using purposive sampling based on their active involvement in values curriculum development activities and at least three years of teaching experience.

Data collection was conducted through three main techniques: in-depth interviews, participant observation, and document analysis. Interviews were used to understand teachers' and students' perspectives on the implementation of the value of love in learning, while observations were conducted to directly observe teaching and learning activities and character development at the madrasah. Document analysis included a review of the syllabus, lesson plans, the madrasah's vision and mission, and curriculum workshop minutes. All fieldwork was

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

conducted in March 2026 with official permission from the madrasah.

Data analysis employed thematic analysis, based on the Miles and Huberman model, which encompasses three stages: data reduction, data presentation, and conclusion drawing. Data validity was maintained through triangulation of sources and methods, as well as member checking and peer debriefing to ensure the accuracy of the results. All data, including interview transcripts, field notes, and supporting documents, were stored securely and made accessible to other researchers as needed. This research was conducted in accordance with ethical principles of Islamic educational research, with each participant provided with an explanation and informed consent before the interview. This methodological description is systematically structured to serve as a reference for further relevant research in the context of developing a spiritually valued curriculum in madrasahs.

RESULTS AND DISCUSSION

The implementation of the Love-Based Curriculum, which emphasizes values such as empathy, self-compassion, and peer-caring, provides space for students to develop their potential. Healthy relationships with oneself and others create a learning environment that supports emotional and social growth. This approach not only improves academic skills but also strengthens character and social sensitivity, which are crucial in navigating the complexities of modern life.

This section presents the results of research on the implementation of the Love-Based Curriculum at Madrasah Aliyah Al-Hasani Ma'arif, focusing on three main themes: (1) internalization of the value of love in learning; (2) Indicators of the Love-Based Curriculum; and (3) the Role of Teachers as Murabbi and the Humanization of Education.

1. Internalization of the Value of Love in Learning

Data obtained by researchers in documents shows that the Al-Hasani Ma'arif Islamic Senior High School (MA) has a vision and mission that align with the concept of the Love-Based Curriculum (KBC) approach, with the following narrative: The vision of the Al-Hasani Ma'arif Islamic Senior High School (MA) is "Creating a Young Generation of Muslims who are Devout to Allah SWT, Superior, Skilled, and Independent." The mission of the Al-Hasani Ma'arif Islamic Senior High School (MA) includes: (1) Educating students in an Islamic manner to create a generation with morals and a Qur'anic spirit; (2) Educating students to possess superior emotional, spiritual, and intellectual intelligence; (3) Training and equipping students with various independent living

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

skills; (4) Providing adequate services in various areas to support the teaching and learning process.

Interviews and observations indicate that madrasa teachers have endeavored to instill the values of compassion, empathy, and social awareness in the learning process. These efforts are reflected in learning strategies based on values reflection and social-religious projects (project-based compassion learning). Concrete examples of the implementation of compassion values are found in joint tadarus (recitation of the Koran), Friday alms programs, and weekly spiritual mentoring.

Teachers also link these values to the concepts of mercy and goodness as the theological foundation of learning. These results align with the findings of Koto et al. (2025) and Shabrina et al. (2025), which confirm that a compassion-based approach can refine students' morals and strengthen Islamic character.

2. Indicators of a Love-Based Curriculum

The Love-Based Curriculum has several indicators, including: (1) Child-friendly madrasahs, namely a safe and tolerant learning environment; (2) Students' mental and spiritual well-being; (3) Environmentally friendly madrasahs, namely a sustainable, clean, and tidy learning environment. Teachers' efforts to create a psychologically safe environment are the main foundation for successful learning reflection in the Love-Based Curriculum. This environment is realized when teachers consistently demonstrate empathy, unconditional acceptance, and fairness in daily interactions. These practices include actions such as normalizing mistakes as learning opportunities, avoiding judgment or demeaning criticism when students express their shortcomings or confusion, and actively listening to each student's perspective. Teachers who successfully build psychological safety often use supportive and constructive language, transforming the classroom atmosphere from an evaluation arena to a collaborative space. With these practices, students need not fear ridicule or poor grades simply for admitting weaknesses, thus motivating them to engage in honest and in-depth reflection (authentic reflection) about the difficulties they face. This directly activates students' self-compassion, which is crucial for effective metacognitive regulation.

An interview with the principal stated that "there are several incidents, such as students having disagreements, being quiet, and students who don't get along. The teacher will put those who disagree and disagree into one group, whether in a camp group, or in a study group or discussion group. This has been practiced several times and has successfully reconciled students

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

who disagreed and reconciled, even to the point of becoming close friends."

The teacher's attention in this way serves as a key driver of student motivation to actively engage in learning reflection. This attention is manifested through sincere recognition and specific formative feedback based on the value of love. The teacher explicitly values students' metacognitive efforts, not just the end result, for example by praising their honesty in admitting difficulties or validating new strategies they try, rather than focusing solely on grades. By highlighting the self-compassion and peer-caring processes that occur during reflection, the teacher transforms reflection from a mere mandatory assignment into an intrinsically valuable tool for self-empowerment. This consistent, personalized attention reassures students that their thinking processes, failures, and emotional development matter to the teacher. As a result, students are motivated to engage in greater and more sustained reflection because they see that their efforts to understand themselves and improve their learning are fully valued within the Love-Based Curriculum framework.

3. The Role of Teachers as Murabbi and the Humanization of Education

Teachers in the madrasah context serve not only as instructors (mu'allim) but also as spiritual guides (murabbi). This role is evident in the way teachers establish two-way, dialogical and empathetic communication. The humanistic approach used includes: (1) a heart-to-heart approach in teaching, where teachers interact with gentleness and lead by example. (2) the use of reflective methods such as muhasabah learning to encourage self-reflection. (3) the creation of a compassionate learning environment where every student is valued without discrimination.

The madrasah institution demonstrates moderate readiness to integrate the Love-Based Curriculum into the education system. Document analysis reveals support from madrasah leadership in the form of teacher training, revision of values-based lesson plans, and the integration of the theme of mercy into the institution's vision and mission.

CONCLUSION

This study concludes that the Love-Based Curriculum is an Islamic educational model that integrates spiritual, moral, and humanistic dimensions into a unified learning process. Its implementation at Madrasah Aliyah Al Hasani Ma'arif is reflected in religious, social, and reflective activities that foster empathy, honesty, and responsibility in students. The teacher's role is crucial as a murabbi (leader), guiding students with compassion and exemplary behavior. He functions not only as a mu'allim (transmitter of knowledge), but also as a spiritual guide, providing a learning

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

experience based on values and spirituality. In this context, love is interpreted not merely as an emotion, but as a pedagogical paradigm that revitalizes the meaning of Islamic education as a process of tazkiyatun nafs (obedient self-control) and the formation of a complete human being. Furthermore, the madrasah institution demonstrates a strong commitment to internalizing the value of compassion through curriculum policies, teacher training, and the integration of the vision of rahmatan lil 'ālamīn (mercy for the universe). However, the effectiveness of this curriculum's implementation is still influenced by digital readiness, innovative learning media, and the implementation of an affective evaluation system balanced with academic achievement. Overall, the Love-Based Curriculum can be an alternative paradigm for modern Islamic education that can address the challenges of the values crisis and dehumanization in the digital era. This model is not only theologically relevant but also applicable in shaping a generation of knowledgeable, empathetic, and morally upright individuals, while also emphasizing the importance of reforming Islamic education based on compassion as the foundation of human civilization.

REFERENCE

Asykur, M., Taufiqul Hidayat, M., Fauza, Z. L., & Oktianto, D. C. (2025). Application of Islamic Educational Philosophy in Holistic and Contextual Curriculum Design: An Integrative and Humanistic Approach. International Journal on Advanced Science, Education, and Religion (IJoASER), 8(2). Open Journal Systems.

Hidayat, I. K. (2024). Integrating Islamic Education Values: The key to character education of the young generation. Edureligia: Jurnal Pendidikan Agama Islam, 8(1), 90–101. E-Journal UNUJA.

Koto, M. K., Hasibuan, E. K., Sandi, R. R., & Siregar, A. S. B. (2025). Pendidikan Islam dan Kurikulum Cinta. Nusantara: Jurnal Ilmu Pengetahuan Sosial, 12(8), 3278–3287.

Kuswanto, W. (2025). Integrating the “Curriculum of Love” into English Language Teaching at Madrasah. JIMPI: Jurnal Ilmiah Madrasah dan Pendidikan Islam (3250). E-Journal UIID Alwa.

Kurt, M., & Kurt, S. (2017). Improving design understandings and skills through enhanced metacognition: Reflective design journals. International Journal of Art & Design Education, 36(2), 226-238.https://doi.org/10.1111/jade.12094

Lanas, M. (2017). An argument for love in intercultural education for teacher education. Intercultural Education, https://doi.org/10.1080/14675986.2017.1389541 28(6), 557–

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

570.

Listiana, H., Muhlis, A., & Nada, Z. Q. (2025, September). The Pedagogy of Love: Islamic Curriculum Reform for Moral, Spiritual and Science Transformation. In International Conference of Islamic Studies (ICONIS 2025) (pp. 283-293). Atlantis Press.

Mardiana, M., Ananda, R., & Rifa'i, M. (2025). Curriculum Management in Madrasah Aliyah Islamic Boarding Schools to Enhance Character Education. Journal of General Education and Humanities, 4(3), 1133–1146. https://doi.org/10.58421/gehu.v4i3.639

Mujahidin, I., Sulaeman, I., Qonitah, M., & Siskawati, I. (2025). The Relationship Between Innovative Learning Management of a Love-Based Curriculum and the Improvement of English Communication Competence Among Madrasah Aliyah Students. Al Irsyad: Jurnal Studi Islam, 4(2), 85–94. https://doi.org/10.54150/alirsyad.v4i2.778

Purwaningsih, E. (2024). The Role of Metacognition in Character Education: A Case Study on Students' Moral and Ethical Formation Strategies. Society, 12(1), 1-13. https://doi.org/10.33019/society.v12i1.617

Ribeiro, L. M. C., Mamede, S., de Brito, E. M., Moura, A. S., de Faria, R. M. D., & Schmidt, H. G. (2019). Effects of deliberate reflection on students' engagement in learning and learning outcomes. Medical education, 53(4), 390-397. https://doi.org/10.1111/medu.13798

Stichter, J. P., & Conroy, M. A. (2023). Inclusive classroom climate development as the cornerstone of inclusive school building: review and perspectives. Frontiers in Psychology.

Sadri, S., Nurdin, N., & Nur, M. D. M. (2025). Kurikulum cinta berbasis AI di MTsN 1 Pasangkayu: Kajian pustaka tentang potensi dan tantangan di era Society 5.0. Prosiding Kajian Islam dan Integrasi Ilmu di Era Society 5.0, 4(1), 71–76.

Shabrina, A. R., Siregar, S. P., & Saragi, D. (2025). Memahami konsep kurikulum berbasis cinta dalam pembelajaran melalui kajian filsafat pendidikan. Jurnal Review Pendidikan dan Pengajaran, 8(3), 7769 7777.

Syihabuddin, M. A. (2023). The actualization of moderate Islamic values in madrasah. JERS: Journal of Education and Religious Studies. Academia Journal.

Zahara, A. N., Asrori, M., & Mujab, M. (2025). Rethinking curriculum reform in madrasah and pesantren: Hilda-Taba's model as a framework for integrating Islamic values. Sosio-Edukasi, 14(3). E-Journal Universitas PGRI Banyuwangi.

Z. Qamariah and K. Anwar, "Analisis Konseptual Kurikulum Cinta : Pendekatan Humanistik dan Implikasinya terhadap Pendidikan Islam," vol. 5, no. 2, 2025.

Zhao, Y., & Chen, S. (2025). Exploring the mechanisms linking perceived school climate to negative

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

emotions in adolescents: The mediating roles of social avoidance and distress, and psychological resilience, with physical exercise level as a moderator. Journal of Adolescene, 95, 111-124. https://doi.org/10.1016/j.adolescence.2025.05.005

Afif, Y. U., & Ningrum, A. R. S. (2024). The Peran Strategis Pendidikan Agama Islam (PAI) Dalam Membentuk Generasi Berakhlak Dan Berwawasan Keislaman Di Era Digital: Peran Pendidikan Agama Islam (PAI) Dalam Pembentukan Akhlak. *MA'ALIM: Jurnal Pendidikan Islam*, *5*(2).

Damiri, H. I. W. (2025). Pemikiran Pendidikan KH. Hasyim Asy 'ari: Sebuah Analisis Akademik Komprehensif. *Journal of Islamic Insights*, *1*(1).

Farihin, F., Sholeh, Y., & Khotimah, I. (2025). Integrasi Nilai dan Spiritualitas dalam Kurikulum Berbasis Cinta untuk Humanisasi Pembelajaran di Madrasah. *Moderasi: Journal of Islamic Studies*, *5*(2).

Anam, M. K., Khobir, A., Aqil, M. N., Atikah, J. N., & Al Hikam, M. N. (2026). Transformasi pendidikan di era globalisasi: Menuju sistem yang humanis dan berdaya saing. *Jurnal Penelitian Ilmiah Multidisipliner*, *2*(04).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License