

A Love-Based Curriculum from a Hadith Perspective: A Conceptual Analysis of the Integration of Values of Compassion and Ahlak in Islamic Religious Education

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Abstract

This study aims to analyze a love-based curriculum from the perspective of hadith and the integration of compassion and moral values (akhlak) in Islamic religious education. This research employs a qualitative approach of the library research type and the thematic (maudhu'i) approach to hadith studies. The results show that compassion is a fundamental aspect of Islamic teachings. The Prophet's hadiths not only serve as a normative source of Islamic teachings but also possess significant pedagogical dimensions in building an educational paradigm. The values contained in the hadiths, such as *rahmah* (mercy/compassion), empathy, gentleness, social care, and morals (*akhlak*), constitute the primary foundation for designing a humanistic curriculum. The love-based curriculum model from the hadith perspective consists of three main components. First, the source of values, namely the hadiths of Prophet Muhammad (peace be upon him) which contain the principles of compassion and morals as the theological basis of education. Second, the core values, which include *rahmah*, empathy, gentleness, care, and morals (*akhlak*), serving as the foundation in education. Third, curriculum integration, i.e., the application of these values into the main components of the Islamic religious education curriculum: objectives, content or materials, methods, and learning evaluation.

Keywords:

Love-Based Curriculum; Hadith; Compassion; Morals (Akhlak); Islamic Religious Education.

Abstrak

Penelitian ini bertujuan untuk menganalisis kurikulum berbasis

Kata Kunci:

<p>cinta perspektif hadis serta integrasi nilai kasih sayang dan ahlak dalam pendidikan agama islam. Penelitian ini menggunakan pendekatan kualitatif jenis kepustakaan (library research) dan pendekatan tematik maudhu'i studi hadist. Hasil penelitian menunjukkan nilai kasih sayang merupakan aspek fundamental dalam ajaran islam. hadis-hadist nabi tidak hanya berfungsi sebagai sumber normatif ajaran islam, tetapi juga memiliki dimensi pedagogis yang signifikan dalam membangun paradigma pendidikan. nilai-nilai yang terkandung dalam hadist seperti rahmah, empati, kelembutan, kepedulian sosial, dan ahlak merupakan dasar utama dalam merancang kurikulum yang humanistik. Model kurkulum berbasis cinta pespektif hadist terdiri dari tiga komponen utama. Pertama, sumber nilai yaitu hadist nabi muhammad saw yang mengandung prinsip kasih sayang dan ahlak sebagai dasar teologis pendidikan. Kedua, nilai-nilai inti yang menacakup rahmah, empati, kelembutan, kepedulian, dan ahlak yang berfungsi sebagai dasar dalam pendidikan. Ketiga, integrasi kurikulum, yaitu penerapan nilai-nilai tersebut kedalam komponen utama kurikulum pendidikan agama islam yaitu tujuan, isi atau materi, metode, dan evaluasi pembelajaran.</p>	<p>Kurikulum Berbasis Cinta; Hadist; Kasih Sayang; Ahlak; Pendidikan Agama Islam.</p>
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1. Introduction

Islamic religious education plays an important role in shaping students' personality, character, morals, and spiritual awareness based on Islamic teachings (Syafuddin, 2025). In the perspective of Islamic education, the educational process focuses not only on the transfer of knowledge, but also on the internalization of the moral and spiritual values of students. Islamic education aims to form individuals who are faithful, pious and noble (Syamsul Hadi Untung et al., 2025). In the context of the national curriculum, Islamic religious education not only conveys religious teachings, but also instills moral and ethical values in accordance with Islamic teachings (Asep Nursobah et al., 2025).

However, reality shows that the world of education today faces many challenges, the phenomenon of moral degradation, intolerance, violence in the educational environment, and a lack of compassion and empathy values (Puli Taslim Nst & Khofifah Indah Al-Husna, 2025). Today, measures of educational quality are based more on cognitive achievement, tests, and productivity, while affective and spiritual elements such as compassion, morality, and empathy are often overlooked (Septi Megasari & Dwi Noviani, 2025). Furthermore, in its implementation, contemporary education today often focuses on the cognitive aspect alone, thus ignoring the emotional and spiritual aspects of students. This condition results in education losing the essence of compassion (rahmah) which is the core of Islamic teachings (Muhammad Rafi et al., 2026).

This condition shows that there is a gap between the ideal goal of Islamic education which emphasizes the formation of noble morals and the reality of

learning. This shows that there is a need for a more integrative and humanistic learning approach so that Islamic education is able to form students who are not only cognitively intelligent, but also have strong moral and spiritual character. One approach that can be developed to address this gap is a *love-based curriculum*.

By launching the "Love Curriculum", the Ministry of Religion of the Republic of Indonesia is taking a real step. This initiative not only updates the curriculum technically, but is also a conceptual breakthrough that signals a paradigm shift in Islamic education in madrasas. This shows that Islamic education focuses not only on understanding the text, but also on the formation of strong morals and compassion, which is the foundation of a good education (Mahfud Ifendi, 2025). Love-based education prioritizes the values of love (*mahabbah*), compassion (*rahmah*), empathy, and respect for human dignity as the basis of the educational process (Ridho Dwi Putra et al., 2026). Furthermore, the love curriculum is relevant to the contemporary challenges facing the world of Islamic education today. The phenomenon of radicalism, intolerance, verbal and physical violence, and rampant moral degradation among students emphasizes the need for education that touches the affective and humanist level (Aslan & Opan Arifudin, 2025).

The value of compassion in Islamic religious education has a very important position because it is one of the fundamental values in Islamic teachings. Because Basically, Islamic education is based on the values of compassion, as exemplified by the Prophet in educating his companions and his people (Helmi Salma Labibah et al., 2026). It is also in accordance with the concept of *rahmatan lil 'alamin*, which is the theological, philosophical, and ethical foundation of Islamic education. It is not just a spiritual expression, but a universal perspective that places compassion (*rahmah*), justice (*'adl*), and humanity (*insaniyyah*) as the basis of Education (Septi Megasari & Komarudin Sassi, 2026).

Various previous studies have discussed love-based curriculum in Islamic education. Among them, research conducted by (Opik Taupik Kurahman et al., 2024) which raises the theme of the implementation of Islamic religious education learning based on love, a humanistic qualitative approach. This article emphasizes four main patterns of meaning related to the concept of love in learning, namely love as a spiritual safe space, love as a social movement that strengthens solidarity and responsibility, firmness between the idealism of love and bureaucratic structures in education, and spiritual transformation in teachers and students. Research conducted by (Farihin et al., 2025) which examines the integration of values and spirituality in a love-based curriculum for the humanization of teaching in madrasas. The findings show that KBC fosters a dimension of grace in learning, impacting students' character, empathy, and social sensitivity.

Research conducted by (Ali Mohtarom & Syaifullah, 2025) who examines the Love-Based Curriculum from the Hadith Perspective. In his findings, the Love-Based Curriculum has a solid foundation and is in accordance with the teachings of the Prophet's Hadith which includes five main topics, namely Love for Allah and the Messenger, Love of Knowledge, Love of the Environment, Love, Self and

Fellow Humans, and Love of the Fatherland. Then the research conducted by (Iklima Novriani et al., 2025) which discusses the concept of student-centered teaching in the hadith of the Prophet PBUH and its implications for the love-based curriculum. His findings confirm that the principles of current education such as differentiation, active learning, and exemplary have a solid foundation in the hadith tradition which later became the foundation for the development of the Love-Based Curriculum.

After reviewing previous studies, most studies related to love-based curriculum generally highlight aspects of learning implementation and character strengthening in educational practice. A number of studies emphasize the urgency of integrating spiritual values and humanization of learning in the curriculum, while the study of the curriculum is based on love from the perspective of hadith and relevance to the principles of student-centered learning in Islamic education. Research that specifically makes the value of compassion and morality in hadith as a conceptual basis for building an Islamic religious education curriculum is still relatively limited. The study of how the values of compassion and morality derived from the prophet can be systematically integrated into the components of the Islamic religious education curriculum, such as learning objectives, materials, methods, and learning evaluation, has not received adequate attention from academic studies.

This condition shows that there is a study gap that needs to be filled, especially in formulating a conceptual framework for a love-based curriculum based on the values of the Prophet's hadith and its relevance in the development of the Islamic religious education curriculum. The purpose of the research is to analyze the concept of a love-based curriculum from a hadith perspective and examine the value of compassion and morality in Islamic religious education. The research is expected to make a theoretical contribution to the scientific treasure of Islamic religious education and offer a more humanistic and oriented conceptual framework in the formation of students' morals.

2. Methods

Library *research* is research that is carried out by collecting data sourced from various relevant literature and analyzing data obtained from written materials without involving data collection in the field (Suharsiwi et al., 2022). The approach used in the research is the thematic approach of the hadith *maudhu'i*. The primary data in this study is in the form of hadiths of the prophet that are relevant to the theme of rahmah and alhlak. Secondary data in the form of journal articles, religious studies that discuss love-based curriculum and relevant literature. Data collection is carried out through documentation studies and systematic tracing of credible sources. Furthermore, the data collected is then analyzed using *content analysis* with a descriptive analytical approach. The validity of the data is strengthened by triangulating sources, namely by evaluating and reanalyzing various references and sources to obtain objective and thorough analysis results (sugiyono, 2013).

3. Result and Discussion

The Paradigm of Love in Islamic Education

In the Islamic view, the application of compassion is a crucial aspect in education. This has a significant effect on the quality of learning and character development of students. Compassion is not just an emotional behavior, but a comprehensive approach that includes compassion, empathy, and deep care from educators (Julita Hardianti et al., 2025). In the context of Islamic education, *niali rahmah* serves as the core of the love curriculum, which is a curriculum that focuses on compassion, empathy, and humanity as a whole (Muhammad Rafi et al., 2026). Education that is oriented to the value of compassion teaches the importance of understanding and feeling the experiences of others, thereby increasing the sense of solidarity and concern for others (Aslan & Opan Arifudin, 2025).

The value of compassion in the perspective of Islamic education is not only an emotional reaction, but is a moral principle that is the basis of behavior and social interaction. This value is important to instill from the beginning so that students not only excel in the academic field, but also have social concern and moral integrity (Anri Saputra, 2025). Furthermore, education based on affection makes the relationship between teachers and students not just a formal relationship, but a deep spiritual and emotional relationship. In this relationship, educators not only provide knowledge, but also become examples of morals that are full of tenderness and care (Darnanengsih et al., 2025).

This Is Love and Morality In the Perspective of Hadith

The Hadiths of the Prophet Muhammad (saw). It has a very important role in developing the concept of Islamic education which is full of human values, including the value of compassion (Darnanengsih et al., 2025). The following are the hadiths of the prophet that contain the values of compassion (*rahmah*) and *ahlak*.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ حَدَّثَنِي زَيْدُ بْنُ وَهَبٍ، قَالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَا يُرْحَمُ لَا يُرْحَمُ

Meaning: "Umar bin Hafs narrated to us, my father narrated to us, Al-A'mash narrated to us, he said: Zayd bin Wahb narrated to me, he said: I heard Jarir bin Abdullah, saying: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Whoever does not show affection, he will not be given love" (Al-bukhari, 1998).

The above hadith emphasizes that compassion is a fundamental principle in Islamic teachings that has an important impact both in theological and social aspects. The hadith states that whoever does not show affection, he will not receive affection. The hadith also contains pedagogical values that the teacher-student relationship needs to be based on affection. Education that is not based on the value of grace will result in less significant character development. Therefore, the value of love (*rahmah*) is the main principle in Islamic education.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَاءُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى

Meaning: Muhammad bin 'Abdullah bin Numair narrated to us, my father narrated to us, Zakariyya' narrated to us from Ash-Sha'bi, from An-Nu'man bin Bashir. He said that the Messenger of Allah (peace and blessings of Allaah be upon him) said, "The parable of the believers in the attitude of love, affection, and affection between them is like one body. If one part of his body suffers from pain, his whole body feels it by not being able to sleep and having a fever." (Muslim, 2000).

The hadith shows that rahmah is not individual, but also social. This value emphasizes the urgency of fostering empathy, social concern, and togetherness of students in education. Education is certainly not enough to make students good individually, but also good and beneficial to others and society.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُسَدَّدُ الْمَعْنَى، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي قَابُوسَ مَوْلَى لِعَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ

Meaning: Abu Bakr ibn Abi Shaybah and Musaddad have conveyed to us the meaning by saying: Sufyan has conveyed to us, from Amr, from Abu Qabus, a slave who has been freed by Abdullah ibn Amr, from Abdullah ibn Amr, who narrated it from the Prophet (peace be upon him): "Those who show affection will be given affection by the Most Merciful. Show affection to the people of the earth, and He who is in the heavens will show you affection" (Abu Daud, 1999)

The above hadith emphasizes that the principle of the value of compassion is a universal value and applies to all mankind. The commandment to love those on earth shows that Islam teaches the importance of involvement, empathy, and concern for fellow humans. In the context of education, this hadith serves as an important foundation in the development of a humanist curriculum, where students will be directed to have an attitude of empathy, care, and tolerance towards others.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

Meaning: Ahmad bin Hanbal narrated to us, Yahya bin Saeed also narrated to us, from Muhammad bin Amr, from Abu Salamah, from the narration of

Abu Hurayrah said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "The believers whose faith is most perfect are those whose morals are the best." (Abu Daud, 1999).

The above hadith shows the value of a person's faith can be seen from the act or behavior. This shows that ahlak is not just an additional dimension in Islam. Rather, it is the core of Islamic teachings. The hadith is the basis in education which shows that the purpose of education is to create students who are not only intellectually intelligent, but also have good morals.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،
حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ

Meaning: Muhammad ibn Bashar narrated to us, Yahya ibn Sa'id narrated to us, from Isma'il ibn Abi Khalid, Qays ibn Abi Hazim narrated to us, Jarir ibn Abdullah narrated to us the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Whoever does not show love to people, then he will not receive love from Allah (al- tarmidzi, 2000).

The above hadith states that mercy to others is one of the conditions for obtaining mercy from Allah swt. The values contained in the hadith affirm how crucial social relationships are based on care and empathy. In the world of education, the hadith teaches that the interaction and relationship between teachers and students must be built on the basis of affection. This condition is in line with humanist learning methods and makes students the subject in education.

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقِ الْبَصْرِيِّ، حَدَّثَنَا عُيَيْدُ بْنُ وَاقِدٍ، عَنْ
زَرْبِيِّ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبْطَأَ الْقَوْمُ عَنْهُ أَنْ يُوسِعُوا لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كَبِيرَنَا

Meaning; Muhammad ibn Marzuq al-Basri narrated to us, Ubayd ibn Waqid narrated to us, from Zarbi said: I heard Anas ibn Malik say: An old man wanted to come to see the Prophet, but the people were slow to give him a place. So the Prophet (peace be upon him) said, "There is no one among us who does not love the younger and does not respect the elder (Al-Tarmidzi, 2000)

The above hadith shows the importance of affection for the younger, respect the older as part of one's character. The hadith also shows the value of ahlak which encompasses a broad dimension of social ethics. In hadith education, it is related to make a culture in schools/madrasas that respects each other, and builds good and harmonious relationships between students and educators.

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا النَّضْرُ قَالَ حَدَّثَنَا شُعْبَةُ وَأَنْبَاءَنَا
 حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ حَدَّثَنَا بَشْرٌ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ
 سَمِعْتُ أَنَسًا يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ حُمَيْدُ
 بْنُ مَسْعَدَةَ فِي حَدِيثِهِ إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ
 أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Meaning: Ishaq bin Ibrahim narrated to us, An-Nadr also said, Shu'bah narrated to us, And Humaid bin Mas'adah narrated to us, Bishr narrated to us, Shu'bah narrated to us, from Qatadah said I heard Anas say the Messenger of Allah (peace and blessings of Allaah be upon him) said and Humaid bin Mas'adah said in his hadith the Prophet (peace and blessings of Allaah be upon him) said, "None of you is a true believer, until he loves his brother as he loves himself (An-Nasai, 2010).

The above hadith affirms that a person's faith is not perfect if he does not love his brother as he loves himself. The hadith contains a message that reflects the values of empathy, care, and generosity. In the context of education, the values in the hadith are very important in order to encourage tolerance among fellow students, synergy, and social concern. This shows that education must certainly be able to form individuals who not only focus on themselves, but also care about others.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصِ الْأُبُلِيِّ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ
 الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي
 عَلَى الْعُنْفِ

Meaning: Isma'il ibn Hafs al-Ubuli has narrated to us, Abu Bakr ibn 'Ayyash, from al-A'mash, from Abu Salih, from Abu Hurayrah, from the Prophet PBUH said: "Indeed, Allah is gentle and loves gentleness, and Allah rewards for gentleness that is not given over violence." (Ibnu Majah, 1999).

The above hadith states that Allah loves gentleness and gives priority over violence. In the world of education, the hadith has an impact on the method of learning. An approach based on affection and tenderness will encourage students to be more effective in forming character compared to approaches that contain violent elements. With deity, gentleness can be a guideline in the educational process based on the value of compassion.

The Concept of a Love-Based Curriculum in Education

A love-based curriculum is one of the curriculum paradigms that places the value of compassion (mahabbah/rahmah), respect for human dignity, and humanist educational relationships as the main basis in the implementation of education. The love curriculum not only emphasizes the results of academic

ability, but also on the development of character, and the spiritual awareness of students as a whole (Iklima Novriani et al., 2025). The Love-Based Curriculum is a change in the curriculum that prioritizes the value of compassion as the main basis in the learning process. In the context of Islamic education, the love-based curriculum applies the principle of rahmah (compassion) which is a basic value in the Qur'an and Hadith (Moch. Hilman Taabudillah et al., 2026).

The love-based curriculum proposed by the Ministry of Religion of the Republic of Indonesia is a breakthrough in education that focuses on instilling the values of compassion during the teaching and learning process. The basic principles of the Love Curriculum are based on the premise that effective education not only transfers knowledge, but also shapes students' attitudes and behaviors through the cultivation of positive values, especially the value of compassion in all aspects of life (Zaitun Qamariah & Khairil Anwar, 2025). The values of love in the Love-Based curriculum are based on five main pillars, namely love for God and the Messenger, love of science, love of the environment, love for humans, and love for the homeland (Amanda Maharani et al., 2025).

Several studies show that kbc not only encourages changes in personal and social attitudes, but also creates a positive learning climate and fosters loving relationships between teachers and students, thereby reducing negative behaviors and improving emotional well-being (Prilintan Gita Aulia et al., 2025). The love-based curriculum approach encourages the creation of a humane, inclusive, and psychologically safe learning atmosphere. This contributes to increasing students' learning motivation, discipline, and active participation (Amanda Maharani et al., 2025). Furthermore, the cnta-based curriculum has become a method that has the potential to answer today's educational challenges, especially in shaping the personalities of students who are characterful, respectful, humanist, and religious. In which, teachers play an important role as a driver of change to instill the value of love into the learning process in madrassas (Afryansyah & Muhammad Sirozi, 2025).

Integration of Values of Love and Morality in the Islamic Religious Education Curriculum

The Islamic Religious Education Curriculum (PAI) is a very important component in achieving the goals of Islamic education, which is to form individuals who are faithful, have noble character, are intelligent, and have responsibility (Muhammad Faizal Rizieq & Andi Muniarti, Andi, 2026). The study of curriculum development, in general, includes the main components, namely learning objectives, learning materials, learning methods, and learning evaluation (Nur Rohfitta et al., 2025). These components have a strategic space to integrate the educational values of Islamic teachings including compassion and morality.

1) Learning Objectives

Learning objectives are specific formulations that explain what is expected and obtained by students after participating in and completing a certain lesson activity (Gusti Herlina Sufia & Nasrun Harahap, 2025). The purpose of Islamic religious education is to provide teaching that not only focuses on religious

knowledge, but also to develop the character of students who have caring behavior, and have good morals.

2) Learning Materials

The material component is the study materials consisting of knowledge, values, experience and skills that are developed into the learning process to achieve the objective component (Muhammad Faizal Rizieq & Andi Muniarti, Andi, 2026). The values of compassion and morality can be integrated through various aspects of learning materials related to morality to others, tolerance, social concern, and ethics in society. The material is very important to instill students' awareness that Islamic teachings emphasize the importance of social relationships based on affection and mutual respect.

3) Learning Methods

Learning methods are the way applied by teachers in explaining material to students so that the learning process that takes place can occur efficiently, effectively, and fun (Muhammad Zein Damanik & Widya Larasati, 2025). Therefore, teachers not only play the role of a figure who conveys material, but also as an example in instilling an attitude of affection for students. The approach to learning that is full of gentleness is in line with the teachings of the prophet as in the hadith narrated by Abu Daud which states that Allah loves gentleness.

4) Learning Evaluation

Evaluation in PAI learning is not only understood as a process of measuring cognitive learning outcomes, but also as a systematic effort to assess and foster students' attitudes, behaviors, and religious practices in daily life (Yuri Hamidah et al., 2026). Therefore, evaluation is not enough to focus only on the dimension of understanding, but also includes the evaluation of students' behavior or attitudes. Evaluations involving effective and moral dimensions are very important to ensure that the educational process not only produces students who only have religious insights, but also have good personalities and morals.

Thus, integrating the values of compassion and morality in the main components of the pie curriculum can be carried out through learning objectives, materials, methods and evaluations. The integration is expected to be able to create an educational process that not only aims at understanding knowledge, but also at developing the character of students based on the values of compassion and noble morals.

Conceptual Model of a Love-Based Curriculum Hadith Perspective

Through in-depth analysis, this study produced conceptual findings in the form of a love-based curriculum model from a hadith perspective. This model integrates the theological basis (hadith), pedagogical values (rahmah and ahlak), and the structure of the Islamic religious education curriculum. This model places the hadith of the Prophet as the main source of value that gives birth to the principles of compassion (rahmah) and ethics as the basis for curriculum development.

The findings in this study also show that the prophet's hadiths not only function as normative sources of Islamic teachings, but also have a significant pedagogical dimension in building a compassion-based education paradigm. The

values contained in the hadith such as rahmah, empathy, gentleness, social care, and ahlak are the main basis in designing a humanistic curriculum. Therefore, a love-based curriculum from a hadith perspective is not just an ideal concept, but can be implemented systematically and integrated into the education system.

Conceptually, the love-based curriculum model of the hadith perspective in this study consists of three main elements. First, the source of value is the hadith of the Prophet Muhammad PBUH which contains the principles of compassion and morals as the theological basis of education. Second, core values that include grace, empathy, gentleness, care, and morality that serve as the basis in education. Third, curriculum integration, which involves the application of these values into the main elements of the Islamic religious education curriculum, namely learning objectives, learning content or materials, learning methods, and learning evaluation. This integration process is very crucial so that education is not limited to aiming at cognitive aspects, but can also contribute to shaping the character of students who are humanistic, religious, and of good character. Success in education is not only measured based on academic achievements, but also from the development of affectionate attitudes and morals in students. Therefore, the curriculum needs to be designed in such a way as to create an empathetic learning atmosphere, respect differences, and support a harmonious relationship between teachers and learners.

Therefore, this research is expected to make a theoretical contribution to the development of the Islamic Religious Education curriculum, especially in building an educational view that emphasizes the importance of the value of compassion and good morals. In its implementation, this model can function as an alternative or design in arranging learning that not only prioritizes the cognitive dimension, but also instills the value of compassion and compassion as the main basis in the process of Islamic religious education.

4. Conclusion

Based on the results of the research, it can be concluded that the value of compassion in Islamic education is a fundamental principle in the humanist educational process that aims to shape the character of students. The Prophet's hadiths not only serve as a source of Islamic teaching norms, but also have an important pedagogical aspect in developing an educational paradigm based on compassion. The values contained in the hadith such as mercy, empathy, gentleness, social concern, and morality are the main basis in designing a humanistic curriculum. The love-based curriculum model from a hadith perspective consists of three main components. First, the source of value is the hadith of the Prophet Muhammad (saw) which contains the principles of compassion and morality as the theological basis of education. Second, core values that include mercy, empathy, gentleness, care, and morality that function as the basis in education. Third, curriculum integration, namely the application of these values into the main components of the Islamic religious education curriculum, namely objectives, content or materials, methods, and learning evaluation.

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