

Building Character Based on Love: Implementation of Five Loves in the Curriculum at Miftahussalam Medan High School

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Abstract

This study aims to analyze the objectives of Islamic Religious Education based on the thoughts of Abdurrahman Ibnu Khaldun, with a focus on its relevance to contemporary education. This research employs a qualitative approach using library research methods, which involves collecting data through various literatures related to Ibnu Khaldun's views on education, particularly those outlined in his work *Muqaddimah*. The primary data sources include books, academic articles, and other relevant sources related to this topic. Data collection is carried out through document analysis, examining the content of texts relevant to the objectives of Islamic Religious Education according to Ibnu Khaldun. The results show that Ibnu Khaldun's concept of education encompasses not only intellectual aspects but also the formation of character, morals, and moral understanding. He emphasizes the importance of balancing worldly and spiritual happiness in education, while integrating the development of faith and moral values as an essential part of learning. His ideas are relevant for forming a comprehensive, value-based framework for Islamic Religious Education. The implication of this research is the need to realign the objectives of Islamic Religious Education with the demands of the times, so that religious education can shape individuals who are intellectually capable, morally upright, and prepared to face future social and spiritual challenges.

Keywords: Ibnu Khaldun, Objectives, Islamic Education, Thought

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Introduction

The background to this research is the importance of character building for students in Madrasah Aliyah, particularly in the context of teaching based on the values of love. Student character is not only determined by the knowledge acquired in school, but also by the reinforcement of moral, social, and spiritual values taught in the curriculum. The Love-Based Curriculum (KBC), which is implemented at Madrasah Aliyah Miftahussalam Medan, offers a comprehensive approach to building student character through five main pillars known as Panca Cinta. The five pillars include love for God and His Messenger, love for knowledge, love for the environment, love for oneself and others, and love for the homeland. The application of Panca Cinta in madrasah learning is expected to produce a young generation that is not only intelligent but also has noble character (Afryansyah & Sirozi, 2025).

Global phenomena show that character education is receiving increasing attention around the world, including in Indonesia. Rapid social, technological, and economic developments pose unique challenges in shaping students' character (Harahap et al., 2024). On the other hand, a number of social problems related to deviant behavior, such as violence, drug abuse, and intolerance, indicate that character education in Indonesia still needs to be strengthened (Panggabean et al., 2024). Therefore, character education based on the value of love, as applied in Panca Cinta, is very relevant in this context. However, although there are many education programs that focus on character, the application of Panca Cinta in the Madrasah Aliyah curriculum has not been widely researched, making this study very important.

Empirical evidence shows that the implementation of a love-based curriculum in several educational institutions has yielded positive results in shaping students' character (Siregar, 2023). For example, several schools that have integrated the values of love into their curriculum report improvements in student discipline, social skills development, and diversity in extracurricular activities that reflect a love for the environment and others. However, the application of love values in the formal education system is still very limited and has not been discussed in depth, especially in the context of Madrasah Aliyah. Therefore, this study attempts to fill this gap by examining in depth the implementation of Panca Cinta in the curriculum at Madrasah Aliyah Miftahussalam Medan.

The existing research gap shows that although various studies on character-based curricula have been conducted, there has been no research that specifically examines the implementation of Panca Cinta in Madrasah Aliyah. Most existing studies focus more on teaching moral and character values in general, without exploring in depth how the value of love can be systematically applied in the existing curriculum (Ismaraidha et al., 2024).. In addition, there has been no empirical research analyzing the influence of Panca Cinta on the character development of students in Madrasah Aliyah. Therefore, this study aims to fill this gap by providing an in-depth analysis of the application of Panca Cinta in the Madrasah Aliyah curriculum, particularly at Madrasah Aliyah Miftahussalam Medan.

Theoretically, this study also fills a gap in the development of character education theory based on the value of love. Existing character education theories focus more on general moral values such as honesty, discipline, and responsibility, but few have developed theories that integrate the value of love as the basis for character education. Therefore, this study attempts to develop a love-based character education theory that can be applied in the context of education in madrasahs, with Panca Cinta as the main approach.

This study is very important considering the challenges currently faced by the world of education in shaping students' character. Character building based on love is expected to shape

individuals who are not only intelligent but also have a well-rounded personality and are able to make a positive contribution to society. Through the application of Panca Cinta in the curriculum at Madrasah Aliyah Miftahussalam Medan, it is hoped that a more holistic character education model that is in line with the challenges of the times can be found. With this research, it is hoped that it can make a significant contribution to the development of a character-based curriculum in madrasahs, as well as provide guidance for educators in shaping student character based on universal values of love.

Literature Review

Decision of the Director General of Islamic Education Number 6077 of 2025 concerning the Love-Based Curriculum Guidelines. The Love-Based Curriculum is a transformation in the world of Indonesian education that focuses on instilling the values of love, tolerance, and harmony in every aspect of life. By integrating the principles of love for God, knowledge, self, others, the environment, and the homeland, the Love-Based Curriculum aims to create a generation that is not only academically excellent but also has strong character, empathy for others, and concern for the preservation of the earth. Thus, KBC is not only a curriculum, but also a philosophy of life that can lead Indonesia towards a better, more peaceful, and more civilized future (Republik, 2025).

Panca Cinta provides a practical value-based framework that harmonizes spiritual nature (divine spirit) with psychological reality (human psychological drives), so that the educational process not only produces intelligent individuals, but also emotionally mature, spiritually clear, and ethical in their actions. The Love-Based Curriculum consists of five main pillars known as Panca Cinta, namely:

a. Love for Allah and His Messenger

Teaching sincere love for Allah and His Messenger as the basis for all actions and behaviors in life. The concept of love for Allah and His Messenger is the ethical and spiritual foundation that determines the direction of a Muslim's behavior in all aspects of life. In the Islamic theological framework, love is not merely an emotion, but a value orientation that drives consciousness, actions, and moral decisions. The Qur'an emphasizes that the quality of a person's faith is measured by the sincerity of their love for Allah and His Messenger above all worldly loves. This principle is clearly recorded in QS. At-Taubah (9:24), which strongly rebukes the attitude of prioritizing worldly interests over religious commitment:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّونَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Meaning: Say (Prophet Muhammad), "If your fathers, your sons, your brothers, your spouses, your family, the wealth you have earned, the trade you fear will suffer loss, and the homes you love are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah brings His judgment." Allah does not guide the wicked people (QS. At-Taubah 9:24).

This verse indicates that love for Allah and His Messenger is a normative pillar that must occupy the highest position in a Muslim's hierarchy of values. In the perspective of Islamic education, this love is not interpreted sentimentally, but rather as an existential awareness that gives rise to loyalty, obedience, and a willingness to commit oneself totally to divine teachings (Syaripudin & Hasna, 2025).

In general, the above verse warns humanity not to love the world too much, especially if that love is greater than their love for Allah SWT and His Messenger. If someone does so, then they need to be wary of severe punishment in the hereafter (Ar-Rifa'i, 1999).

b. Love of Knowledge

Cultivating a love of knowledge as a means of drawing closer to God and benefiting others. Love of knowledge is an important aspect of a Muslim's life that must be instilled from an early age (Harahap et al., 2025). In the Islamic perspective, knowledge is not only seen as a means to achieve worldly goals, but also as a means of drawing closer to Allah. This concept is reflected in many verses of the Qur'an which teach that knowledge is a gift from Allah that must be used for the benefit and good of humanity. This love of knowledge, more than just a love of knowledge, involves a sincere intention to acquire knowledge for spiritual, social, and humanitarian purposes (Qathrun Nada & Listiana, 2025).

The Qur'an teaches that knowledge is the main key to achieving a true understanding of life, the universe, and God. For example, in Surah Al-Alaq verses 1-5, Allah says:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: 1. Read in the name of your Lord who created! 2. He created man from a clot of blood. 3. Read! Your Lord is the Most Generous. 4. Who taught (man) with the pen. 5. He taught man what he did not know. (QS. Al-Alaq: 1-5)

This verse emphasizes that Allah teaches humans through His words, which can be interpreted as revelation, and knowledge as a means to understand that revelation. Allah commands mankind to read and learn, because with knowledge, humans can know their Lord more deeply and understand their purpose in life in this world. Knowledge is not only useful for worldly life, but also as a practice that can bring a person closer to God. Therefore, a love of knowledge is important, because it becomes a bridge to understanding the essence of life and God's creation (Syakir, 2009).

c. Self-Love and Love for Fellow Human Beings

Teaching the importance of respecting oneself and others, as well as building harmonious and loving relationships among fellow human beings. In the Qur'an, self-love and love for fellow human beings are taught with an emphasis on the importance of respecting oneself and others. This concept is reflected in various verses that invite Muslims to maintain self-respect, respect one another, and build loving relationships (Rahmatullah, 2021).

The Qur'an teaches that every individual must maintain and respect themselves as noble creations of Allah. Allah says in Surah At-Tin (95:4):

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Meaning: Truly, We have created man in the best of forms. (Q.S: Al-Baqarah (95:4))

This verse emphasizes that humans were created with the best potential, so they should take good care of themselves, physically, mentally, and spiritually. Protecting oneself from bad deeds, maintaining health, and continuing to develop oneself are part of loving oneself in accordance with Islamic teachings.

Humans were created as beings with great potential, possessing special qualities in various aspects of life. The existence of humans is not a coincidence, but rather part of a greater purpose set by the Creator (Hanzalah & Harahap, 2025). In living their lives, humans are required to maintain their best potential by maintaining balance in various aspects of life.

Physical, mental, and spiritual health must always be maintained to ensure that humans can live well, grow, and develop in accordance with the purpose of their creation (Al-Mahalli, 1991).

Taking care of the physical body is a form of appreciation for the body that has been given to us. The human body is a trust that must be well maintained through a healthy diet, regular exercise, and adequate sleep. As times change, many people prefer a more practical lifestyle, often neglecting their physical health. In fact, a healthy body is one of the keys to success in life. With a healthy body, a person can carry out their obligations and responsibilities well and have enough energy to face various challenges in life (Cahyani, 2025).

d. Love for the Environment

Fostering a sense of responsibility towards nature and the environment as part of God's creation that must be preserved. The Qur'an teaches the importance of protecting and caring for nature and the environment as part of humanity's responsibility as stewards of the earth (Nia Rahayu Sanjaya, 2025). Allah created the universe and all its contents for humans to utilize, but not to abuse or destroy. The concept of love for the environment in Islam is not limited to caring for the physical environment, but also includes a sense of responsibility for the sustainability and balance of nature as a trust from God (Ismail, 2021).

Islam also emphasizes the importance of preserving nature as part of our moral responsibility to Allah. Surah Ar-Rum (30:41) explains:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: Destruction has become apparent on land and sea due to human actions. (Through this) Allah makes them feel some of the consequences of their actions so that they may return (to the right path).

This verse reminds us that the destruction that occurs on earth is the result of human actions. The destruction referred to includes various forms of environmental destruction caused by human actions, such as pollution, deforestation, and excessive exploitation of natural resources. As human beings, we are given the task of not only utilizing natural resources, but also preserving and repairing the damage that has been done. This responsibility is part of the mandate given by God as stewards of the earth (Ash-Shiddieqy, 2012).

e. Love for the Homeland

Teaching love and pride for Indonesia, as well as the importance of maintaining national unity and integrity (Republik, 2025).

This is further explained in other verses of the Quran:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

Meaning: It is not right for all believers to go (to the battlefield). Why should not a party from every group among them go (stay with the Messenger) to deepen their religious knowledge and warn their people when they return, so that they may guard themselves? (Surah At-Taubah (9:122))

` This verse indicates that one of the obligations of Muslims is to deepen their religious knowledge. Religious knowledge is very important for protecting oneself and the community, as well as for spreading useful warnings to society. This confirms that knowledge is a means of benefiting oneself and others. Love for the homeland is a deep feeling for the country where we were born, raised, and where we live our lives (Transinata, 2017).

Research Methodology

This research method uses a qualitative approach with a descriptive research type (Satori, 2009). Qualitative research was chosen because the main objective of this study was to describe and understand the implementation of Panca Cinta in the curriculum at Madrasah Aliyah Miftahussalam Medan in depth. The research was conducted at Madrasah Aliyah Miftahussalam Medan, which was chosen because it is an educational institution that has implemented the Love-Based Curriculum (KBC), specifically Panca Cinta.

The data sources in this study consisted of two types, namely primary data and secondary data (Moeleong, 2006). Primary data was obtained through in-depth interviews with the principal, teachers, and students who were directly involved in the learning process. Secondary data sources were obtained from curriculum documents and reports related to the implementation of Panca Cinta. Data collection techniques used interviews, observation, and documentation studies. The collected data were analyzed using the Miles & Huberman data analysis model, which consists of three stages: data reduction, data presentation, and conclusion drawing (Miles, M. B., & Huberman, 1994). This process ensures that the data obtained are well organized and can be analyzed to produce valid and relevant findings.

Results

This study aims to analyze the implementation of Panca Cinta in the curriculum at Madrasah Aliyah Miftahussalam Medan and its impact on character building among students. Based on data obtained from interviews with the principal, teachers, and students, as well as observations in the field, it can be concluded that the implementation of Panca Cinta in the curriculum at Madrasah Aliyah Miftahussalam Medan is going well and has a positive impact on the development of student character. The following is a discussion of the main findings in this study.

Implementation of Panca Cinta in the Curriculum

Panca Cinta, as the five main pillars of the Love-Based Curriculum (KBC), has been systematically implemented in the learning process at Madrasah Aliyah Miftahussalam Medan. The five pillars are love for God and His Messenger, love for knowledge, love for the environment, love for oneself and others, and love for the homeland. The implementation of Panca Cinta is reflected in various aspects of teaching and learning activities that involve spiritual, social, and academic values.

1. Love for God and His Messenger is implemented by providing religious teaching that is not only limited to theory, but also through the application of moral values in everyday life. In the observations conducted, it was found that students at Madrasah Aliyah Miftahussalam Medan routinely perform worship together, such as praying in congregation, and participate in religious study activities aimed at strengthening their understanding of Islamic teachings. Teachers at this school also set a good example in living their lives in accordance with religious values, which is then followed by the students.
2. Love for knowledge is reflected in the students' enthusiasm to always seek and explore knowledge, both inside and outside the classroom. Interviews with teachers showed that students are very enthusiastic about learning and show a positive attitude towards various subjects, both academic and skill-based. This madrasah also provides opportunities for

students to develop their knowledge outside the formal curriculum, such as through extracurricular activities that support students' intellectual development.

3. Love for the environment is seen through school activities that focus on nature conservation, such as reforestation and waste management programs that directly involve students. Students are also taught to appreciate nature in more practical ways, such as by cleaning up the environment, planting trees, and understanding the importance of preserving the environment for the future. In addition, activities such as visits to places related to the environment are also carried out as part of the learning process.
4. Love for oneself and others is the most prominent pillar in social life at Madrasah Aliyah Miftahussalam Medan. Students are taught to take care of and respect themselves, physically, emotionally, and socially. They are also trained to respect and support their friends in various activities. Observations show that the relationships between students are very harmonious, with good cooperation in study groups and a high level of empathy among peers.
5. Love for the homeland is instilled through various activities that foster a sense of nationalism, such as flag ceremonies, discussions about the history of the nation's struggle, and activities related to introducing Indonesian culture. Students are also involved in social activities that support the progress of the surrounding community, such as social services and fundraising for natural disasters. This aims to ensure that students not only understand the importance of love for the nation, but also can apply that love through concrete actions.

The Impact of Implementing Panca Cinta on Student Character

The implementation of Panca Cinta in the curriculum of Madrasah Aliyah Miftahussalam Medan has had a significant impact on the character building of students. Based on interviews with teachers, students involved in this curriculum show improvement in character aspects such as discipline, empathy, responsibility, and love for others. Teachers at this school reveal that students have become more open in communication, more concerned about their surroundings, and have higher self-confidence.

In addition, the implementation of Panca Cinta has also contributed to an improvement in students' religious attitudes. Observations show that students at Madrasah Aliyah Miftahussalam Medan are disciplined in performing their religious duties and exhibit more polite and respectful behavior towards others. They are also more active in participating in religious activities organized by the school, such as recitation of the Quran, congregational prayers, and other religious social activities.

On the other hand, students' social character has also experienced rapid development. Students are more caring towards their friends and more active in helping others both inside and outside the school environment. In addition, social activities that involve students in community activities, such as social service and environmental clean-up activities, also help them understand the importance of contributing to society and the nation.

Another positive impact that can be seen is improvement in the academic field. Students involved in the implementation of Panca Cinta have higher motivation to learn and pursue achievement. They understand that the love of knowledge is not only limited to achieving good grades, but also to self-development and the use of knowledge for the good of society. This is reflected in the increasing interest of students in various fields of knowledge and their desire to continue learning and developing.

Challenges in Implementing Panca Cinta

Although the implementation of Panca Cinta in the curriculum of Madrasah Aliyah Miftahussalam Medan has had a positive impact, there are several challenges faced in its implementation. One of the main challenges is the limited time available in class hours. Given the large number of subjects that must be taught, teachers often find it difficult to integrate each pillar of Panca Cinta into every learning activity. Nevertheless, teachers at Madrasah Aliyah Miftahussalam Medan strive to adjust their approach so that Panca Cinta can still be applied in various subjects.

Another challenge is the lack of adequate resources to support the maximum implementation of Panca Cinta. These resources include supporting facilities, such as comfortable classrooms, relevant learning aids, and extracurricular programs that can further explore each pillar of Panca Cinta. Nevertheless, the school continues to strive to optimize the use of existing resources and seeks alternatives to overcome these limitations

Conclusion

Overall, this study shows that the implementation of Panca Cinta in the curriculum at Madrasah Aliyah Miftahussalam Medan can have a very positive impact on character building in students. The five pillars of Panca Cinta, namely love for God and His Messenger, love for knowledge, love for the environment, love for oneself and others, and love for the homeland, have been well implemented and have yielded significant results in the moral, social, and academic development of students.

Although there are challenges in implementation, the school continues to make efforts to overcome these obstacles. This study makes an important contribution to the development of love-based character education in madrasah schools and is expected to serve as a model that can be applied in other schools.

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