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**Love-Based Curriculum for Humanistic Islamic Religious
Education Learning at Al-Azhar Medan Elementary School**

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ABSTRACT

This study aims to examine in-depth the implementation of a love-based curriculum in Islamic Religious Education (IS) and analyze its implications for the development of humanistic character in students at Al Azhar Model Elementary School, Medan. This study uses a qualitative approach with field research. Data collection was conducted through participant observation, in-depth interviews with two Islamic Education teachers, and documentation studies. Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing. The research results show that the implementation of a love-based curriculum is reflected in learning practices that place the value of compassion as the primary foundation of educational interactions, manifested through teacher role models, empathetic communication, and respect for the diversity of student characters. Teachers serve not only as learning facilitators but also as mentors who guide students' ongoing emotional and spiritual development. Therefore, these findings indicate that this approach contributes to creating a more inclusive and conducive learning atmosphere, increasing students' active participation, and fostering attitudes of empathy, tolerance, and social responsibility.

ABSTRAK

Penelitian ini bertujuan untuk mengkaji secara mendalam implementasi kurikulum berbasis cinta dalam pembelajaran Pendidikan Agama Islam, serta menganalisis implikasinya terhadap pembentukan karakter humanistik peserta didik di SD Model Al Azhar Medan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (*field research*). Pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam dengan dua guru PAI, serta studi dokumentasi. Analisis data dilakukan secara interaktif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi kurikulum berbasis cinta tercermin dalam praktik pembelajaran yang menempatkan nilai kasih sayang sebagai landasan utama interaksi edukatif, yang diwujudkan melalui keteladanan guru, komunikasi empatik, serta penghargaan terhadap keberagaman karakter peserta didik. Guru tidak hanya berperan sebagai fasilitator pembelajaran, tetapi juga sebagai pembimbing yang mengarahkan perkembangan emosional dan spiritual siswa secara berkelanjutan. Oleh karena itu temuan ini mengindikasikan bahwa pendekatan ini berkontribusi dalam menciptakan suasana belajar yang lebih inklusif dan kondusif, meningkatkan partisipasi aktif siswa, serta menumbuhkan sikap empati, toleransi, dan tanggung jawab sosial.

INTRODUCTION

Education essentially serves not only as a means of transferring knowledge but also as a process of shaping personality and human values (Basri & Hasibuan, 2024). In the context of basic education, this process becomes increasingly important because it is during this phase that the foundation of students' character begins to form more systematically (Saputri et al., 2025). Education that only emphasizes cognitive aspects without balancing it with the development of attitudes and values will produce individuals who are intellectually intelligent but weak in moral and social aspects (Abdullah & Lasri, 2024).

In practice, school learning is often dominated by a teacher-centered approach, with an emphasis solely on academic achievement (Rozali et al., 2022). This situation results in a lack of space for students to develop empathy, caring, and understanding of others. Consequently, various problems arise, such as low social sensitivity, increased individualistic behavior, and inter-student conflict, which frequently occur in daily school life (Susanti, 2024).

Islamic Religious Education (PAI) holds a strategic position in addressing these issues. Through PAI learning, students are not only introduced to religious concepts but also guided to internalize moral values in real life (Sirait et al., 2024). However, in practice, PAI learning often falls into a normative and rote approach, resulting in the values taught not being fully internalized in students' behavior.

This situation demonstrates a gap between the ideal goals of religious education and the reality on the ground. Students may be able to explain the concept of noble morals, but they may not be able to apply it in everyday interactions. This indicates that the learning process has not fully touched on the affective aspects and inner experiences of students.

Along with the development of thought in the world of education, various approaches have emerged that seek to restore the essence of education as a process that humanizes people. One approach that is gaining attention is the love-based curriculum. This approach places compassion, empathy, and respect for students as the primary foundation of the learning process. Teachers no longer serve merely as transmitters of material, but also as figures who provide a sense of security and comfort for students.

A love-based curriculum emphasizes the importance of positive emotional relationships between teachers and students (Shabrina et al., 2025). In a learning environment based on love, students tend to be more open, confident, and have a higher learning motivation (Dinata et al., 2025). Furthermore, this approach is also believed to be able to foster an attitude of tolerance and mutual respect among students from different backgrounds (Cahyati et al., 2025). From the perspective of Islamic Religious Education, the concept of love has a very strong relevance to the values of Islamic teachings themselves. Islam teaches the principle of *rahmah* (compassion) as the basis for interactions, both with other humans and with the environment. Therefore, the integration of a love-based curriculum in Islamic Religious Education learning can be an effective means to actualize these values in real life for students.

Al Azhar Model Elementary School, Medan, is an educational institution striving to develop a learning approach that focuses not only on academics but also on character development. In its teaching practices, the school has begun to integrate the values of compassion and a humanistic approach into interactions between teachers and students, particularly in Islamic Religious Education (PAI) instruction. This makes the school an interesting topic for further study.

Based on initial observations, it appears that teachers are striving to create a more dialogic and respectful learning environment for students. Students are given space to express their opinions, ask questions, and express themselves without fear. This demonstrates an effort to build a more humanistic learning environment, although its implementation still requires further study.

Based on this, this study was conducted to more comprehensively examine the implementation of a love-based curriculum in Islamic Religious Education (PAI) learning at Al Azhar Model Elementary School, Medan. This research is expected to provide a comprehensive picture of humanistic learning practices and their contribution to student character development, thus serving as a reference for the development of Islamic Religious Education (PAI) learning in the future.

METHOD

This study employed a qualitative approach with fieldwork. This approach was chosen because it sought to deeply understand the implementation of a love-based curriculum in

Islamic Religious Education (PAI) based on real-world conditions in the school environment. Through fieldwork, researchers were able to obtain contextual data and directly describe the interactions between teachers and students in the learning process.

The research was conducted at Al Azhar Medan Model Elementary School located at Jalan Pintu Air IV No. 189/214, Kwala Bekala Village, Medan Johor District, Medan City, North Sumatra. This location was chosen because the school has implemented a learning approach that emphasizes the values of compassion and the formation of students' humanistic character, especially in Islamic Religious Education (PAI) learning. The research subjects consisted of two Islamic Religious Education teachers who actively teach at the school. The determination of subjects was carried out purposively, with the consideration that both teachers have direct involvement in the learning process and understand the implementation of a love-based curriculum in the classroom.

Data collection techniques in this study included observation, interviews, and documentation (Sugiyono, 2019). Direct observations were conducted to observe the learning process, teacher-student interactions, and classroom atmospheres reflecting values of compassion. In-depth interviews were conducted with Islamic Religious Education (PAI) teachers to gather information regarding their understanding, experiences, and strategies used in implementing a love-based curriculum. Documentation was used to supplement the data, including learning tools, activity notes, and other documents relevant to the research.

To maintain data validity, triangulation techniques were used, both source triangulation and technical triangulation (Haryono et al., 2024). Source triangulation was conducted by comparing data from each informant, while technical triangulation was conducted by comparing the results of observations, interviews, and documentation. Data analysis techniques were carried out descriptively and qualitatively through the stages of data reduction, data presentation, and drawing conclusions. Data reduction was carried out by selecting and focusing data relevant to the research objectives. Next, the data was presented in a narrative form for easy understanding. The final stage was drawing conclusions, which was carried out gradually, taking into account the relationships between the data obtained.

FINDINGS AND DISCUSSION

Findings

Implementation of a Love-Based Curriculum in Realizing Humanistic Islamic Religious Education Learning

The implementation of the Love-Based Curriculum in Islamic Religious Education at Al-Azhar Elementary School in Medan is aimed at fostering a humanistic learning environment, emphasizing the values of compassion, empathy, and respect for students. Teachers serve not only as transmitters of material but also as educators who build positive emotional relationships with students. In the learning process, the implementation of this curriculum is evident in the gentle and caring manner in which teachers treat students. Teachers strive to create a comfortable classroom environment so that students feel safe to learn and interact. This is an important indicator of humanistic learning.

Based on the interview results, one of the Islamic Religious Education teachers said that, *"We don't just teach material, but also pay attention to the children's feelings. Children must feel loved so they want to learn happily."* The teacher also added, *"If children feel comfortable, they are usually more courageous to ask questions and are more active in learning."* When asked about the approach used, the teacher explained, *"We try to be gentle with the children, do not scold excessively, and if there are mistakes we direct them well. This statement shows that the value of love is the foundation of the learning process."*

The implementation of the Love-Based Curriculum is also evident in the way teachers reward each student's efforts, not just the final result. Teachers place greater emphasis on the

learning process, so students don't feel pressured by grades alone. This creates a learning environment that values individual student development. Furthermore, teachers integrate Islamic Religious Education (PAI) values into students' daily lives. Learning materials are linked to real-life experiences such as respecting parents, caring for friends, and maintaining cleanliness. This approach makes learning more meaningful and easier for students to understand.

This is reinforced by the results of the teacher interview who stated, *"If we relate it to everyday life, children understand more quickly. For example, regarding morals, we demonstrate it directly in class."* The teacher also added, *"Children understand more easily if there are real examples, not just explanations."* When asked further, the teacher explained, *"For example, regarding mutual respect, we directly practice it in class, such as how to speak politely or respect friends."* In addition, the teacher revealed, *"We also often relate the material to their activities at home, so they can apply it in their daily lives."* The teacher reiterated, *"If it's just theory, children quickly forget, but if it's practiced directly, they remember it better and get used to doing it."*

During implementation, the classroom atmosphere is also designed to be more participatory and enjoyable. Teachers provide opportunities for students to express their opinions through simple questions and answers and sharing experiences. Although simple, this can foster students' courage and self-confidence. The implementation of the Love-Based Curriculum also impacts social relationships among students. Students become more respectful of each other, less prone to teasing, and more concerned about the well-being of their peers. This indicates a positive change in students' affective aspects.

Thus, it can be concluded that the implementation of the Love-Based Curriculum in Islamic Religious Education has successfully created a humanistic learning environment. This is characterized by warm interactions, contextual learning, and increased empathy and caring in students.

Teachers' Strategies for Implementing a Love-Based Curriculum to Create Humanistic Islamic Religious Education Learning

Islamic Religious Education teachers' strategies for implementing the Love-Based Curriculum are tailored to the characteristics of elementary school students. They avoid rigid and oppressive teaching approaches, but instead emphasize gentle, communicative, and compassionate approaches. This approach aims to create a comfortable learning environment so students can engage optimally in learning.

In practice, teachers strive to build emotional closeness with students as a primary learning strategy. Teachers serve not only as instructors but also as individuals who understand students' conditions and feelings. This closeness is built through warm interactions, personal attention, and a friendly and open attitude toward students.

This is reinforced by an interview with a teacher who stated, *"If we're close to the children, they're easier to guide. So we have to get inside their hearts first."* The teacher also added, *"Children need attention, not just teaching. If they feel close, they're usually more open and willing to participate in learning."*

Furthermore, teachers also employ simple question-and-answer strategies in the learning process. This activity aims to explore students' understanding and foster their confidence in expressing their opinions. The questions are not complex but are related to students' everyday lives, making them easier to understand.

The teacher said in an interview, *"We usually ask questions about things that are relevant to their lives, like how they behave toward their parents or friends. From there, the children*

begin to think and understand." The teacher also added, *"If the questions are simple, the children are more confident in answering and are less afraid of making mistakes."*

The next strategy used is storytelling, specifically exemplary Islamic stories. Through stories, teachers indirectly instill moral and spiritual values. This method is considered effective because it aligns with the characteristics of elementary school students, who tend to enjoy stories. This is reinforced by the teacher's statement, "Children really like stories. From these stories, we instill moral values and love for others." The teacher also stated, "Through stories, children more easily understand and remember the messages conveyed."

In addition to storytelling, teachers also implement simple role-playing activities as part of their learning strategies. In these activities, students are asked to practice commendable behaviors such as apologizing, helping a friend, or being polite. These activities provide students with hands-on experience in understanding the values being taught.

The teacher explained in an interview, *"Sometimes we ask the children to practice directly, for example, how to apologize or help a friend. That way, they understand better."* The teacher also added, *"The children understand more quickly if they practice directly rather than just being explained."*

Furthermore, teachers provide reinforcement through motivation and appreciation for positive student behavior. Every positive action taken by students is recognized by teachers, either through praise or attention. This aims to foster students' enthusiasm for positive behavior.

In an interview, the teacher said, *"We always praise the children when they do something good, so they are motivated to do it again."* The teacher also added, *"Small things like that make a big difference, because the children feel appreciated."*

Thus, it can be concluded that teachers' strategies in implementing the Love-Based Curriculum include an emotional approach, simple question-and-answer sessions, storytelling, role-playing activities, and motivation and appreciation. These strategies have been proven to create a more humanistic learning environment, where students feel valued, comfortable, and motivated to participate in the Islamic Religious Education learning process in elementary schools.

Discussion

The implementation of the Love-Based Curriculum in Islamic Religious Education (IS) demonstrates a significant paradigm shift in learning, from instructional learning to a more humanistic, student-centered approach. The findings of this study demonstrate that teachers strive to foster a classroom atmosphere that focuses not only on academic achievement but also on building warm, compassionate relationships and respecting each student as an individual with emotional potential and needs. Thus, learning is no longer understood as merely a process of transferring knowledge, but as a process of developing a holistic human being encompassing cognitive, affective, and moral aspects.

The humanistic learning concept found in this study has a strong philosophical foundation, as stated by Ki Hajar Dewantara, who emphasized that education is essentially an effort to "humanize humans" (Ritonga et al., 2023). In this view, students should not be treated as passive objects, but rather as active subjects who must be guided with compassion, role models, and responsible freedom. The relevance of this thinking is clearly seen in the practice of teachers who not only teach but also guide, direct, and provide space for the natural development of students' potential without excessive pressure.

The teacher's approach to addressing students' emotional states also aligns with Driyarkara's thinking, which views education as a process of humanizing young people (Abdul

Aziz, 2016). From this perspective, education is not merely defined as the acquisition of knowledge, but rather as the development of a holistic, emotionally mature, and humanitarian personality. Research findings demonstrating that teachers pay attention to students' feelings, foster a comfortable atmosphere, and avoid stress during learning reinforce the notion that education must truly address the inner dimensions of students.

The emotional closeness between teachers and students found in this study also strongly aligns with the thinking of Abuddin Nata, who emphasized that Islamic education must be built on the values of compassion (*rahmah*), exemplary behavior (*uswah*), and ongoing moral development. Teachers serve not only as transmitters of religious material but also as figures who provide concrete examples in attitudes, behavior, and social interactions. Thus, the process of internalizing Islamic values in students occurs not only through knowledge but also through the role models demonstrated in teachers' daily lives.

The teacher's strategy in linking learning materials to students' daily lives demonstrates the application of contextual learning principles, which are crucial in basic education. E. Mulyasa emphasized that learning will be more meaningful if the material taught can be connected to the realities of students' lives, so that students not only understand the concept abstractly but are also able to apply it in real life (Domu, 2025). In the context of this study, the teacher not only explained the concept of morals theoretically but also provided concrete examples that were close to students' experiences, so that these values were more easily understood and internalized.

The use of a simple question-and-answer method in the learning process also demonstrates the teacher's efforts to create active and participatory learning. Hasan Basri explains in his writing that an effective learning strategy is one that encourages active student involvement in the learning process, so that students are not merely recipients of information but also involved in the process of thinking and discovering meaning (Basri, 2023). In this study, the question-and-answer method used by the teacher was not complex but was adapted to the cognitive development level of elementary school students, thus optimally stimulating student courage, curiosity, and participation.

The storytelling method used by teachers to convey moral values also has a strong pedagogical foundation in Islamic education. Ramayulis explains that the storytelling method is a highly effective approach to instilling moral and spiritual values in students, especially at an early age, because children tend to understand messages more easily through engaging narratives than abstract explanations (Sanusi, 2020). In the context of this research, Islamic stories serve not only as a means of conveying material but also as a medium for internalizing the values of love, honesty, and social concern.

The role-play activities implemented by teachers in learning demonstrate an experiential learning approach, namely learning through direct experience. Syaiful Bahri Djamarah emphasized that direct student involvement in learning activities can increase deeper understanding because students not only learn concepts but also experience them in real life. In this study, students were encouraged to practice positive attitudes such as apologizing, helping friends, and respecting others, so that these values were not only understood cognitively but also practiced directly.

Providing motivation and appreciation for positive student behavior is also an important strategy in creating humanistic learning. Sunarti Rahman (2025) stated that learning motivation is one of the main factors determining the success of the learning process. In the context of this research, teachers provide appreciation for each positive student behavior, either in the form of praise or verbal reinforcement, so that students feel valued and motivated to continue demonstrating good behavior in their daily lives.

The findings of this study are also supported by various previous studies showing that learning based on positive emotional relationships between teachers and students can significantly increase learning motivation, student engagement, and character development

(Ridho et al., 2025). These studies confirm that a warm, comfortable, and emotionally supportive classroom atmosphere is a key factor in creating effective learning, particularly at the elementary level, which greatly requires an emotional approach.

Furthermore, other research has shown that experiential and contextual learning can improve students' understanding and retention of the material they learn. This is highly relevant to the findings of this study, where students more easily grasp the values of Islamic Religious Education when the material is connected to their daily lives, whether at home, at school, or in their social environment. In the context of Islamic Religious Education, a love-based approach has very strong relevance because Islamic values themselves strongly emphasize compassion, care, and noble morals. The concept of mercy in Islam serves as a philosophical foundation that reinforces the idea that education should not be carried out with violence or pressure, but rather with gentleness and compassion. Therefore, the implementation of the Love-Based Curriculum has not only a pedagogical foundation, but also a very strong religious foundation.

However, the successful implementation of this strategy cannot be separated from the teacher's competence in managing learning. Teachers are required to possess adequate pedagogical, personal, social, and professional skills to be able to consistently apply a humanistic approach. Without these competencies, a love-based approach will remain a concept that is difficult to implement effectively in the classroom. Furthermore, school environmental factors also play a crucial role in supporting the successful implementation of the Love-Based Curriculum. A positive school culture, harmonious relationships among school members, and support from the principal and parents are determining factors in strengthening the application of humanistic values in learning. Therefore, the implementation of this curriculum cannot be carried out individually, but must be a collective movement within the educational environment.

Thus, it can be concluded that the results of this study demonstrate strong alignment with educational theories put forward by Indonesian experts and supported by various previous studies. Teachers' strategies in implementing the Love-Based Curriculum have been proven to create humanistic Islamic Religious Education learning, which focuses not only on knowledge but also on the development of character, personality, and the overall human values of students.

CONCLUSION

Based on the research results and discussion, it can be concluded that the implementation of the Love-Based Curriculum in Islamic Religious Education at Al-Azhar Elementary School in Medan has been successful and has led to the creation of humanistic learning. This is indicated by the teachers' efforts to create a loving and comfortable learning environment that respects students as individuals with emotional potential and needs. Learning focuses not only on cognitive aspects but also on affective aspects and character development.

Furthermore, teachers' strategies for implementing the Love-Based Curriculum are implemented through various approaches tailored to the characteristics of elementary school students, such as building emotional closeness, simple question-and-answer sessions, storytelling, role-playing activities, and providing motivation and appreciation. These strategies have been proven to create more active, enjoyable, and meaningful learning interactions, enabling students to more easily understand and internalize the values of Islamic Religious Education in their daily lives.

Thus, the implementation of the Love-Based Curriculum not only improves students' understanding of the learning material but also significantly contributes to the development of noble, empathetic, and humane character. This demonstrates that the love-based approach is highly relevant in realizing holistic Islamic Religious Education learning, in line with national education goals and Islamic values.

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