

Character Education Based on Islamic Values in Shaping Students' Morals Based on the Curriculum of Love

Ulva Badi' Rohmawati¹, Bendaoud Nadif²

¹Universitas Nahdlatul Ulama Sunan Giri, Indonesia

²Higher School of Education and Training, Sultan Moulay Slimane University, Morocco

¹ulvabadi@sunan-giri.ac.id, ²b.nadif@usms.ma

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Abstract:

Students' moral decline is increasing due to weak internalization of Islamic values. This study aims to analyze the internalization of Islamic values in character education through the implementation of a love-based curriculum and its influence on the formation of students' morals. The study also focuses on the role of the love-based curriculum as a pedagogical approach in strengthening the effectiveness of character education. This research uses a qualitative approach with a case study design carried out at MI Fattahul Huda. Data collection techniques were conducted through observation, interviews, and documentation, and then analyzed using an interactive analysis model that includes data reduction, data presentation, and conclusion drawing. The results of the study indicate that the internalization of Islamic values occurs effectively through habituation, role modeling, communication, and meaningful learning experiences. Character education based on Islamic values has been proven to be able to shape students' morals, which include discipline, honesty, empathy, responsibility, and self-control.

Keyword: *love-based curriculum, student morality, internalization of values*

INTRODUCTION

Character education is one of the fundamental aspects of the education system that aims to shape the personality of students with noble character (Hang & others, 2025; Khasanah, 2023; Suprayitno, 2025). From the perspective of Islamic education, character building is not only oriented towards social moral aspects but also towards spiritual values derived from the teachings of the Qur'an and Hadith. Values such as honesty, responsibility, empathy, and compassion become the main foundation in shaping students' morals (Jia, Kang, Wang, Ma, & Liu, 2025; OBIZUE, OLAOBAJU, & ORAGWU, 2025; Ramadhani et

al., 2024). Islamic education views that morals are a reflection of one's faith quality and personality (Komariah & Nihayah, 2023). Therefore, the education process must be able to integrate these values into every learning activity. In addition, character education also becomes a solution in facing various moral problems occurring among students. The effort to develop strong character requires a systematic, continuous approach that touches on the spiritual aspects of the students. This shows that character education based on Islamic values holds a very important position in the education system.

The development of educational paradigms has given rise to a new, more humanistic approach, one of which is a love-based curriculum that emphasizes empathetic and caring relationships in the learning process. This curriculum is not only oriented towards academic achievement but also towards the holistic formation of students' character (Moslimany, Otaibi, & Shaikh, 2024; Yanmei, Muhamad, Mustakim, & Zhufen, 2023). In practice, teachers not only serve as deliverers of material but also as figures capable of providing warmth, care, and attention to students. A learning environment built with a love-based approach can create a comfortable atmosphere and support students' psychological development. Furthermore, the love-based curriculum also provides space for the more natural internalization of Islamic values in daily life (Harahap, Lubis, & Harahap, 2025; Sidik & Sari, 2025). Positive interactions between teachers and students become an effective medium for instilling moral values. This approach shows the alignment between Islamic educational principles and the concept of humanistic learning. The integration of the two provides great opportunities in improving the quality of character education.

The phenomenon of moral degradation among students has become an increasingly apparent issue in today's educational world. Quantitatively, various data show a rise in negative behaviors such as low discipline, lack of responsibility, and a declining respect for the social environment. Qualitatively, symptoms such as identity crises, weak empathy, and low spiritual awareness

are also increasingly visible in students' lives. This condition reflects that the education process has not fully succeeded in shaping strong character. In addition, the dominance of learning approaches oriented towards cognitive aspects has become one of the factors hindering the formation of students' morals. The influence of globalization and technological development also contributes to shaping students' mindsets, which tend to be individualistic and pragmatic. This highlights the importance of introducing educational approaches that can touch emotional and spiritual dimensions. This issue has become crucial to study both quantitatively and qualitatively in order to provide a comprehensive picture of the real conditions in the field.

In line with research conducted by Noviyani et al. (2026), the implementation of a love-based curriculum through the integration of spiritual and character values in learning has been shown to strengthen student character development, increase empathy, and foster spiritual awareness, even though it still faces challenges such as limited teacher training and collaboration with parents (Noviyani, Octarina, Nur, & others, 2026). In line with research conducted by Akip et al. (2025), a curriculum of love based on the values of the Qur'an has proven to be an effective foundation in character education by strengthening love for Allah, fellow humans, good deeds, and personal purity, thus shaping students who have spiritual awareness, social empathy, responsibility, discipline, and strong moral integrity (Akip, Handika, Witjoro, & others, 2025).

Studies on character education based on Islamic values have been widely conducted by previous researchers with various approaches and research focuses. Some studies emphasize the concept of Islamic values in the formation of morals, while other research focuses more on the effectiveness of the curriculum in improving the quality of learning. However, most of these studies still separate the approach of Islamic values and a love-based curriculum as two independent entities. Research that systematically integrates these two

approaches is still relatively limited. In addition, studies on love-based curricula are still dominated by conceptual studies and are not yet widely supported by empirical data. This indicates a research gap in examining the relationship between Islamic character education and a humanistic curriculum approach within a unified framework.

This study aims to analyze how character education based on Islamic values plays a role in shaping students' morals within the framework of a love-based curriculum. In addition, this study also aims to identify the process of internalizing Islamic values through a humanistic and empathetic learning approach. This study focuses on the relationship between the implementation of Islamic values and the formation of students' character in learning. Another aim is to examine the role of a love-based curriculum in supporting the process of moral formation more effectively. This study also aims to provide an overview of the integration between religious values and modern pedagogical approaches in education. The main focus of the research is directed at how these two concepts can complement each other in shaping students' character. This research is expected to contribute to the development of a better educational model. The research results are also expected to serve as a reference in educational practice in formal institutions.

This research is based on the assumption that character education based on Islamic values has a positive influence on the formation of students' morals. In addition, a love-based curriculum is expected to strengthen the process of internalizing these values through a more humanistic and meaningful learning approach. The more optimally Islamic values are applied in the learning process, the better the quality of morals formed in students. The integration of religious values and a love-based approach is expected to produce a more significant impact compared to conventional approaches. This research also examines whether a love-based curriculum acts as a variable that strengthens the relationship between character education and moral formation. The proposed

hypothesis is that there is a significant influence of character education based on Islamic values on the formation of students' morals, as well as a reinforcing role of a love-based curriculum.

RESEARCH METHOD

This research was conducted at MI Fattahul Huda with a focus on the implementation of character education based on Islamic values in shaping students' morals through a love-based curriculum (Safarudin, Zulfamanna, Kustati, & Sepriyanti, 2023). This type of research is qualitative research with a case study design, which aims to examine phenomena in depth in real-world contexts. The approach used is a qualitative descriptive approach, in which the researcher strives to systematically describe the process of character formation in students through learning interactions (Mamik, 2015). The researcher directly engaged in the field to understand the conditions that occurred naturally without any manipulation. The research subjects include the head of the madrasah, teachers, and students as the main informants. The selection of informants was conducted purposively based on their involvement in the learning process.

Data collection techniques were carried out through observation, interviews, and documentation (Rijali, 2018). Observations were conducted directly in the classroom to see the implementation of Islamic values and a love-based curriculum approach in learning activities. In-depth interviews were conducted with teachers and students to explore information related to experiences, understanding, and character education practices. The questions used were open-ended, allowing informants to provide broad and in-depth answers. Documentation was used to supplement data in the form of learning devices, activity notes, and visual evidence of classroom activities. During the data collection process, the researcher recorded various important findings related to student behavior and teacher learning strategies (Setiawan, 2018). The obtained data were systematically collected to facilitate the analysis process. Data validity was maintained through source and method triangulation techniques.

Data analysis was carried out gradually through data reduction, data presentation, and conclusion drawing. The obtained data were selected and focused on information relevant to the research objectives (Fitria Widiyani Roosinda, Ninik Sri Lestari, 2021). Next, the data were presented in descriptive narrative form to depict the process of students' moral development comprehensively. The researcher then interpreted the data to find the meaning of each finding. The analysis process was conducted continuously throughout the research. The analysis results were used to answer the research problem formulations in depth. The researcher also related the findings to the concepts of character education and love-based curriculum.

RESULTS AND DISCUSSION

Result

A. Internalization of Islamic values in character education through the implementation of a love-based curriculum in shaping students' morals

The process of internalizing Islamic values in character education through the implementation of a love-based curriculum at MI Fattahul Huda is carried out systematically and continuously in daily learning activities. The internalization of values is not only conducted through the delivery of material but also through meaningful learning experiences. Teachers act as facilitators as well as role models in instilling values such as honesty, responsibility, discipline, and compassion. This process is carried out through intensive interactions between teachers and students. The love-based curriculum approach serves as the main medium for creating a humanistic learning atmosphere. A loving environment makes it easier for students to accept the values being taught. Islamic values are not taught only cognitively but are also brought to life in daily practice. Hal ini menjadikan proses internalisasi berjalan secara alami. Siswa tidak merasa terpaksa dalam menerima nilai-nilai tersebut. Proses ini menunjukkan bahwa internalisasi nilai terjadi melalui pengalaman langsung.

In practice, teachers integrate Islamic values into every subject without exception. For example, the value of honesty is instilled through the habit of not cheating and being brave enough to admit mistakes. The value of responsibility is realized through completing tasks on time and maintaining classroom cleanliness. Teachers also use a dialogical approach to invite students to understand the meaning of each value being taught. This process makes students not only know but also understand and feel the value. In addition, teachers provide reinforcement through praise and appreciation for positive student behavior. This encourages students to continue repeating good behavior. The internalization of values is carried out gradually according to the students' development. This approach shows that Islamic values can be integrated flexibly in learning. This process also strengthens the emotional bond between teachers and students.

Based on the results of an interview with one of the teachers, it was found that the love-based curriculum approach is very helpful in instilling character values. The teacher stated that:

"When students feel valued and loved, they are more easily receptive to advice and guidance from teachers."

This statement indicates that the emotional aspect plays an important role in the process of internalizing values. The teacher also added that a harsh approach actually makes students reject the values being taught. Therefore, a loving approach becomes the primary choice in learning. This aligns with the principles of Islamic education, which emphasize gentleness in teaching. This interview shows that the success of value internalization is greatly influenced by the approach used. The teacher not only teaches but also builds positive relationships with students. This becomes the key to shaping students' character.



Figure 1 Achievements of MI Fattahul Huda

The results of the interview with students show that they feel more comfortable and motivated in learning. One of the students stated that:

"The teachers here are kind and do not get angry, so I also want to be a good child."

This statement shows that teachers' attitudes directly influence students' behavior. Students tend to imitate the behavior they see from teachers. This indicates that role modeling becomes an effective method in value internalization. Students not only learn from what is taught but also from what is demonstrated. A positive environment encourages students to behave well. This shows that the internalization process occurs through imitation. Thus, the teacher's role as a role model becomes very important.

The process of internalizing values is also carried out through habitual activities that are done regularly. Activities such as praying before and after studying, performing congregational prayers, as well as social activities serve as means of instilling Islamic values. This habituation is carried out consistently so that it becomes part of the students' routine. Through habituation, the values taught become more easily ingrained in the students. This process does not require compulsion because it is done repeatedly. Students will gradually become accustomed to positive behavior. This shows that habituation is an effective method in character education. This process also strengthens the consistency of students' behavior. Thus, the internalization of values occurs continuously.

The results of the interview with the head of the madrasah show that the love-based curriculum has become the school culture. The head of the madrasah stated that:

"We strive to create a loving school environment so that students feel comfortable and can develop optimally."

This statement shows that the love-based curriculum approach is applied not only in the classroom but also throughout the entire school environment. A positive school culture becomes a supporting factor in the formation of students' character. All members of the school have a role in instilling these values. This shows that the internalization of values is not only the responsibility of teachers but also the entire school community. A conducive environment accelerates the process of character formation.

In addition to habituation, self-reflection also becomes an important part of the process of internalizing values. Teachers provide opportunities for students to reflect on the behaviors they have carried out. This activity helps students understand mistakes and improve themselves. Self-reflection enhances students' awareness of the values they have learned. This process encourages students to think critically about their behavior. This shows that the internalization of values is not only external but also internal. Students learn to control themselves independently. Thus, the values instilled become more profound.

The process of internalization is also supported by effective communication between teachers and students. Teachers provide space for students to express their opinions and feelings. This creates an open and trusting relationship. Students feel valued and listened to in the learning process. This condition encourages students to be more open in accepting the values being taught. Good communication also helps in resolving problems faced by students. This shows that social interaction plays an important role in character education. Thus, interpersonal relationships become a supporting

factor in the internalization of values.

In addition, the love-based curriculum approach also emphasizes strengthening values through social experiences. Students are encouraged to participate in group activities that foster cooperation and empathy. These activities help students understand values in a practical way. Direct experience has a stronger impact compared to theoretical learning. Students learn through interaction with their peers. This shows that the social environment plays a role in character formation. Thus, the internalization of values becomes more effective through real experiences.



Figure 2 Activities outside of school

The process of internalizing Islamic values in character education through a love-based curriculum at MI Fattahul Huda runs effectively through a combination of habituation methods, role modeling, communication, and learning experiences. The approach used by MI Fattahul Huda is able to create a positive learning environment and support the formation of students' morals. Students not only understand Islamic values but are also able to implement them in daily life. This approach demonstrates that effective character education requires the integration of values, methods, and environment. The internalization process carried out consistently results in tangible behavioral changes. This indicates the success of implementing a love-based curriculum in character education.

B. The influence of character education based on Islamic values on the formation of students' morals

Character education based on Islamic values at MI Fattahul Huda

shows a significant influence in shaping students' morals in the context of daily learning. The education process not only focuses on delivering material but also on shaping students' attitudes and behavior through Islamic values. Values such as honesty, responsibility, discipline, and care are integrated into every learning activity. This makes learning not only academic but also shapes students' character comprehensively. Students begin to show more positive behavioral changes in everyday interactions. This change is seen from the increasing awareness of students in fulfilling their duties and maintaining their behavior. A conducive learning environment also supports this process. This influence indicates that character education based on Islamic values has a real impact on shaping students' morals.

In learning, the influence of character education is seen from the habits of students who become more disciplined and responsible. Students begin to get used to arriving on time, completing assignments well, and maintaining the cleanliness of the classroom environment. The teacher stated that:

“Students are now easier to guide and are starting to show better changes in daily behavior, especially in terms of discipline and responsibility.”

while the students expressed that:

“We became more aware of being kind because the teacher always reminded us gently and did not scold.”

This change indicates a direct influence of character education on student behavior. A conducive learning environment also helps reinforce this process. Additionally, students expressed that they feel more aware of behaving well because they are often reminded in a gentle and attentive manner. This shows that the Islamic values instilled are able to directly influence student behavior. The change does not happen instantly, but through a consistent habituation process. Character education provides a lasting impact on students' lives. Thus, its influence can be felt in various aspects of behavior.

The value of honesty has also experienced a significant increase in students. Students have begun to dare to admit mistakes and are no longer afraid to speak honestly. The teacher explained that:

“An approach that does not punish makes students more open to admitting mistakes and striving to improve themselves.”

Meanwhile, an interview with one of the students conveyed that:

'we are not afraid to be honest because the teachers always give us the opportunity to correct our mistakes.'

This shows that the right educational approach can strengthen the internalization of the value of honesty. Honesty is no longer seen merely as an obligation, but becomes a habit that grows from self-awareness. This process indicates a change in the students' mindset. The value of honesty becomes a part of the formed character. Thus, character education is able to build students' integrity.

The influence of character education is also seen in the increased empathy and social concern of students. Students begin to show attitudes of helping and respecting their friends. Teachers stated that:

'interactions among students have become more positive, they are starting to get used to helping friends without being asked.'

This shows that the value of empathy has begun to take root in the students. A caring learning environment is an important factor in fostering this attitude. Students learn to understand the feelings of others. Thus, character education contributes to building healthy social relationships.

The influence of character education based on Islamic values is also seen in students' ability to control their emotions. Students begin to be able to control themselves when facing conflicts or problems. During an interview with one of the students of MI Fattahul Huda, it was stated that:

'We are taught to be patient and not to get angry immediately when facing something that does not go as expected.'

This indicates that spiritual values play a role in enhancing students' emotional intelligence. Self-control becomes one of the important indicators in character formation. This process shows that there is development in the psychological aspects of students. Thus, character education provides a comprehensive impact.

In learning, students also show an improvement in their sense of responsibility towards tasks and duties. They are more serious in attending lessons and completing the assignments given. The teacher stated that:

"students begin to show awareness that learning is their own responsibility, not just because of the teacher's orders."

This indicates that students' learning motivation is also influenced by character education. Responsibility is no longer enforced, but arises from self-awareness. This process demonstrates the success of value internalization. Thus, character education is able to improve the quality of student learning.

The influence of character education is also seen in the increasingly harmonious relationship between students and teachers. Students feel closer to teachers and are not afraid to interact. The teacher explained that:

"A good relationship makes students more open and easier to guide in the learning process."

This shows that good interpersonal relationships support the formation of students' character. A positive environment encourages students to develop. Thus, character education not only impacts the individual but also social relationships.

Character education based on Islamic values has a strong influence on shaping students' morals in the learning context. The behavioral changes that occur include aspects of discipline, honesty, empathy, responsibility, and self-control. The results show that the approach used is able to create real changes in students' lives. This process is supported by a conducive learning environment and a humanistic approach. Character education not only

shapes behavior but also students' self-awareness. The impact produced is sustainable and comprehensive. This shows that character education based on Islamic values plays an important role in shaping students' morals.

Table 1 Research Findings

No	Moral Aspect	Forms of Student Behavior Change	Brief Interview Results
1	discipline	Arrive on time, orderly follow the learning	Students are easier to direct and start to be disciplined
2	honesty	Dare to admit mistakes	Students feel comfortable being honest without fear of punishment
3	empathy	Helping each other and caring for friends	Students are happy to help friends and feel appreciated
4	Responsibility	Completing tasks well	A conscious student of learning is responsible
5	Self-Control	Able to control emotions	Students are more patient and not easily angry
6	Social Relationships	The relationship between students and teachers is more harmonious	Students feel comfortable and close to the teacher

C. the role of a love-based curriculum as a pedagogical approach in strengthening the effectiveness of character education based on Islamic values in shaping students' morals

Love-based curriculum plays a very strategic role as a pedagogical approach in strengthening the effectiveness of character education based on Islamic values. This approach places affection, empathy, and appreciation for students as the main foundation in the learning process. In Islamic education, the value of love aligns with the principle of *rahmatan lil 'alamin*, which emphasizes the importance of gentleness and compassion in teaching. A love-based curriculum not only focuses on the transfer of knowledge but also on the formation of positive emotional relationships between teachers and students. This relationship becomes the key to facilitating the internalization of character values. When students feel valued and loved, they will be more open to receiving the values being taught. This makes the process of character

education more effective and meaningful.

The role of a love-based curriculum is seen in the way teachers deliver learning in a more humanistic and non-authoritarian manner. Teachers no longer use an oppressive approach but rather an approach that builds emotional closeness with students. In this process, teachers strive to understand the psychological condition of students before giving guidance or direction. This approach makes students feel safe and comfortable in learning. This sense of security encourages students to be more active and open in participating in learning. In addition, this approach also helps reduce the psychological pressure often experienced by students. The learning environment becomes more conducive and supportive of character development.

In practice, a love-based curriculum strengthens character education through the teacher's example. The teacher becomes the main figure who reflects the values of compassion, patience, and sincerity. Students tend to imitate the behavior of teachers they consider role models. This exemplary behavior becomes a very effective method in instilling character values. Additionally, teachers also give personal attention to students. This attention makes students feel valued as individuals. This strengthens the emotional bond between teachers and students. Islamic values can be instilled more deeply through a personal relationship.

A love-based curriculum plays a role in creating an inclusive and supportive learning environment. Students are given space to express themselves without fear. This open environment allows students to develop according to their potential. In addition, social interactions among students also become more positive. They learn to respect each other and understand differences. This shows that a love-based curriculum not only impacts individuals but also group dynamics. A positive environment strengthens the character-building process.

Based on interviews with teachers, it was found that the love-based curriculum approach has a significant impact on the learning process. Teachers stated that:

“This approach makes it easier to guide students because they feel valued and are not afraid to learn, so character values are easier to instill. The classroom atmosphere becomes more conducive and students are more open to receiving learning.”

Meanwhile, the results of interviews with the principal show that a love-based curriculum has become part of the school culture. The principal stated that:

"An environment built with values of love allows students to grow not only academically, but also morally and emotionally."

Looking at the results of the interview above, it shows that the love-based curriculum approach has proven capable of creating a conducive learning atmosphere and supporting students' openness in accepting character values. Relationships based on feeling valued and loved make the process of moral guidance easier and increase student involvement in learning. In addition, the implementation of this approach contributes to shaping students' overall development, both in academic, moral, and emotional aspects.

A love-based curriculum also plays a role in strengthening students' intrinsic motivation to behave well. Students no longer behave well out of fear of punishment, but because of inner awareness. This approach helps students understand the meaning of each value being taught. This process makes character values more ingrained in students. Strong intrinsic motivation will result in consistent behavior. This shows that a love-based curriculum is capable of building a deeper moral awareness.

A love-based curriculum plays an important role in strengthening the effectiveness of character education based on Islamic values in shaping

students' morals. This approach is capable of integrating cognitive, emotional, and spiritual aspects in the learning process. A learning environment full of affection becomes a key factor in the success of character formation. Positive relationships between teachers and students accelerate the process of value internalization. In addition, this approach also encourages the formation of self-awareness in students. The impact produced is not only short-term but also sustainable. Thus, a love-based curriculum becomes an effective pedagogical approach in shaping students' morals.

Discussion

The results of the research on the internalization of Islamic values through a love-based curriculum at MI Fattahul Huda can be analyzed using the character education theory proposed by Thomas Lickona. Lickona states that character education consists of three main components, namely moral knowing, moral feeling, and moral action. These three components must run in balance for character education to be optimally successful. In the context of this study, the process of internalizing Islamic values does not stop at the cognitive aspect but also touches the affective and behavioral dimensions of students. This is evident from how students not only understand values such as honesty and responsibility but also feel the importance of these values in daily life. Moreover, students are also able to implement these values in the form of real behavior. This indicates a correspondence between the research findings and the concepts put forward by Lickona. The process of character formation occurs in a complete and comprehensive manner.

In the moral knowing aspect, research results show that students are given a clear understanding of Islamic values through the learning process. Teachers not only deliver the material but also explain the meaning of each value being taught. This aligns with Lickona's view, which emphasizes the importance of moral understanding as a foundation in character formation. Students are encouraged to understand why a behavior is considered good or bad. This

process is carried out through a dialogical approach that actively involves students. Thus, students not only receive information but also develop a critical understanding of these values. This shows that the cognitive aspect of character education has been fulfilled. Good understanding becomes the basis for attitude formation.

In terms of moral feeling, a love-based curriculum plays a very important role in building students' emotional awareness. Lickona emphasizes that moral feelings such as empathy, guilt, and care are important factors in encouraging good behavior. In this study, a compassionate approach was able to foster positive feelings within students. Students felt valued, loved, and cared for by the teacher. This condition encourages the emergence of empathy and concern for others. In addition, students also become more sensitive to their own behavior. This shows that the affective aspect in character education has developed well. Moral feelings become the main driver in the formation of behavior.

In terms of moral action, the research results show that students are able to implement the values they have learned in everyday life. Behaviors such as discipline, honesty, responsibility, and caring for friends become tangible evidence of the success of character education. Lickona states that moral actions are the final result of an effective character education process. In this study, students not only understand and feel these values but are also able to practice them. The habituation process carried out consistently is a key factor in shaping these behaviors. In addition, teachers' role modeling also provides a real example for students. This shows that the behavioral aspect of character education has been well established.

The love-based curriculum in this study also strengthens the integration of the three components of character education according to Lickona. This approach allows for a harmonious relationship between knowledge, feelings, and actions. Students are not only taught what is right, but are also encouraged to feel and do

it. This differs from the conventional approach, which tends to emphasize only the cognitive aspect. The love-based curriculum provides space for students' emotional development. A positive learning environment becomes a supporting factor in this process. This indicates that the approach used is able to integrate various aspects of character education.

The research results also show that the role of the teacher as a role model is very important in the formation of students' character. In Lickona's theory, role modeling is one of the main methods in character education. Teachers who demonstrate positive behavior will become examples for students. In this study, students tend to imitate teachers' attitudes that are patient, honest, and loving. This shows that the learning process does not only occur through instruction but also through observation. Role modeling becomes an effective medium for the internalization of values. Thus, the role of the teacher is not only as an educator but also as a character model. This reinforces research findings that show the importance of interpersonal relationships in education.

The habituation process carried out routinely is also in line with the concept of moral action in Lickona's theory. Habituation helps students internalize values consistently. Activities such as praying, congregational prayer, and social activities serve as means of shaping students' character. Lickona emphasizes that good habits will form a strong character. In this study, habituation is carried out continuously so that it becomes a part of students' lives. This shows that the character education process is not instant, but requires time and consistency. Habituation becomes an effective strategy in shaping behavior.

Research results also show that the school environment plays an important role in supporting character education. Lickona states that character education is not only the responsibility of teachers but also of the entire school community. In this study, a love-based curriculum has become a school culture that involves all parties. A positive environment strengthens the process of value

internalization. Students gain consistent experiences both inside and outside the classroom. This shows that character education requires comprehensive system support. A conducive environment becomes a determining factor for success.

The research results show that the implementation of character education based on Islamic values through a love-based curriculum is in line with Thomas Lickona's character education theory. The three main components, namely moral knowing, moral feeling, and moral action, have been integrated into the learning process. The approach used is able to create real behavioral changes in students. In addition, a positive learning environment and the teacher's role as a role model also strengthen the process. These findings indicate that effective character education requires an integration of cognitive, affective, and behavioral aspects. A love-based curriculum becomes a relevant approach in realizing character education.

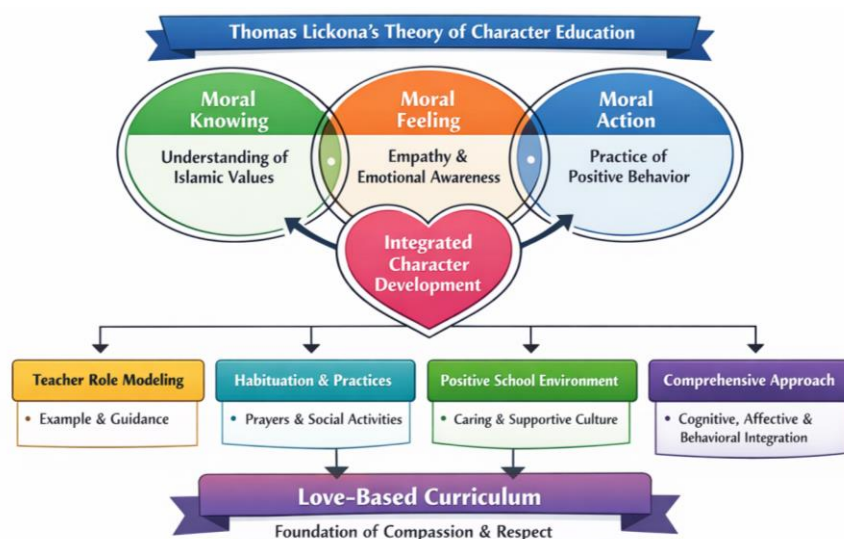


Figure 1 Model character Education based On Islamic values Through a Love Based Curriculum

CONCLUSION

Character education based on Islamic values, implemented through a love-based curriculum, is able to shape students' morals more deeply and

sustainably. The process of value internalization occurs not only at the cognitive level but also touches the emotional and behavioral dimensions through a humanistic approach, habituation, and teacher exemplification. The integration of cognitive, affective, and behavioral aspects, as reflected in learning practices, enables students to understand, feel, and practice values of goodness in their daily lives. A school environment that is conducive and full of affection also reinforces the success of this process. Thus, a love-based curriculum can be seen as an effective pedagogical approach in developing students' character who are virtuous and have integrity.

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