



Integrating Love-Based Curriculum in Arabic and Indonesian Language Education A Conceptual Framework for Arabic Education Students at As'adiyah Islamic University Sengkang

Mengintegrasikan Kurikulum Berbasis Cinta dalam Pendidikan Bahasa Arab dan Bahasa Indonesia: Kerangka Konseptual untuk Mahasiswa Pendidikan Bahasa Arab di Universitas Islam As'adiyah Sengkang

Muhsyanur¹

¹Universitas Islam As'adiyah Sengkang

Nurfaika²

²Universitas Islam As'adiyah Sengkang

Hasmulyadi³

³Universitas Islam As'adiyah Sengkang

*muhsyanur@unisad.ac.id

Article Info:

Received October 12, 2025

Revised October 27, 2025

Accepted November 20, 2025

Available online November 30, 2025

ABSTRACT

This conceptual article proposes a framework for implementing the Love-Based Curriculum in Arabic and Indonesian language education among students at As'adiyah Islamic University Sengkang. The Love-Based Curriculum, conceptualized by Prof. Dr. KH. Nasaruddin Umar, M.A., emerged alongside the 2024 Istiqlal Declaration, emphasizing compassion, tolerance, and humanistic values in education. This article explores theoretical foundations, practical implementation strategies, and anticipated benefits of integrating love-based principles into language pedagogy. The framework encompasses three dimensions: philosophical underpinnings rooted in Islamic educational traditions and contemporary pedagogical theories, practical applications in Arabic and Indonesian classroom contexts, and assessment approaches aligned with humanistic values. By integrating cognitive, affective, and spiritual dimensions, the Love-Based Curriculum offers transformative potential for language education in Islamic higher education institutions, fostering linguistic competence alongside character development, intercultural understanding, and social-emotional growth. This conceptual framework provides guidance for educators and curriculum designers seeking compassionate, student-centered approaches to language instruction.

Keywords: Love-Based Curriculum, Arabic language education, Indonesian language pedagogy, Islamic education, humanistic teaching

ABSTRAK

Artikel konseptual ini mengusulkan kerangka kerja untuk mengimplementasikan Kurikulum Berbasis Cinta dalam pendidikan bahasa Arab dan Indonesia di kalangan mahasiswa Universitas Islam As'adiyah Sengkang. Kurikulum Berbasis Cinta, dikonseptualisasikan oleh Prof. Dr. KH. Nasaruddin Umar, M.A., muncul sejalan dengan Deklarasi Istiqlal 2024, menekankan kasih sayang, toleransi, dan nilai-nilai humanistik dalam pendidikan. Artikel ini mengeksplorasi fondasi teoretis, strategi implementasi praktis, dan manfaat yang di-

antisipasi dari integrasi prinsip berbasis cinta ke dalam pedagogi bahasa. Kerangka kerja mencakup tiga dimensi: landasan filosofis yang berakar pada tradisi pendidikan Islam dan teori pedagogis kontemporer, aplikasi praktis dalam konteks kelas bahasa Arab dan Indonesia, serta pendekatan penilaian yang selaras dengan nilai-nilai humanistik. Dengan mengintegrasikan dimensi kognitif, afektif, dan spiritual, Kurikulum Berbasis Cinta menawarkan potensi transformatif untuk pendidikan bahasa di institusi pendidikan tinggi Islam, memupuk kompetensi linguistik bersama pengembangan karakter, pemahaman antarbudaya, dan pertumbuhan sosial-emosional.

Kata-kata kunci: Kurikulum Berbasis Cinta, pendidikan bahasa Arab, pedagogi bahasa Indonesia, pendidikan Islam, pengajaran humanistik

A. INTRODUCTION

Contemporary education faces mounting challenges in developing learners who possess not only intellectual capabilities but also moral integrity, emotional intelligence, and social responsibility. Traditional educational paradigms often prioritize cognitive achievement while neglecting the affective and spiritual dimensions essential for holistic human development. According to Noddings (2013), education systems worldwide increasingly recognize the limitations of purely academic approaches, prompting renewed interest in pedagogical frameworks that integrate care, compassion, and humanistic values. This shift reflects growing awareness that effective education must address learners as complete human beings whose intellectual, emotional, moral, and spiritual dimensions require simultaneous attention and nurturing.

The emergence of the Love-Based Curriculum represents a significant response to these educational imperatives within Indonesian Islamic education contexts. Conceptualized by Prof. Dr. KH. Nasaruddin Umar, M.A., this pedagogical framework emerged alongside the 2024 Istiqlal Declaration, which articulated comprehensive visions for Islamic education grounded in compassion, tolerance, and peaceful coexistence. The Love-Based Curriculum positions love not as a peripheral affective concern but as the central organizing principle for educational practice, curriculum design, and institutional culture. This approach draws from deep Islamic educational traditions while engaging contemporary pedagogical theories, creating synthesis between classical wisdom and modern educational science.

Islamic educational philosophy provides rich foundations for love-based pedagogical approaches. Classical Muslim scholars including Al-Ghazali emphasized that authentic education involves transformation of the heart alongside cultivation of the intellect, arguing that knowledge without moral character proves ultimately destructive rather than beneficial. Halstead (2004) observes that Islamic educational traditions consistently emphasize compassionate teacher-student relationships characterized by patience, understanding, and genuine concern for learners' comprehensive development. The Love-Based Curriculum thus represents not an innovation foreign to Islamic contexts but rather a revival and systematic application of authentic Islamic pedagogical principles.

Language education constitutes a particularly crucial domain for implementing Love-Based Curriculum principles. Languages serve as vehicles for cultural transmission, identity formation, and intercultural communication, making language classrooms sites where cognitive, emotional, and cultural dimensions intersect intensively. Brown (2014) emphasizes that successful language acquisition requires not merely intellectual engagement but also emotional investment, risk-taking, and willingness to embrace vulnerability inherent in communicating through unfamiliar linguistic systems. Love-based approaches create the emotional safety necessary for learners to take risks, make mistakes, and persist through challenges inevitable in language learning.

Arabic language education within Indonesian Islamic universities carries particular significance warranting specialized pedagogical attention. Arabic functions as the liturgical language of Islam, the medium for accessing classical Islamic scholarship, and an im-

portant international language connecting Muslim communities worldwide. For Indonesian Muslim students, Arabic learning involves not only acquiring functional communication skills but also developing deeper connections with their religious heritage and broader Islamic civilization. Rahman (2019) notes that Arabic instruction in Indonesian Islamic institutions must balance multiple objectives including religious literacy, academic competence, and practical communication abilities, requiring pedagogical approaches addressing these multi-faceted goals.

Indonesian language education similarly benefits from love-based pedagogical frameworks, though for different reasons. As the national language unifying Indonesia's extraordinary linguistic diversity, Indonesian serves crucial functions in identity formation, civic participation, and cultural preservation. Alwasilah (2013) argues that Indonesian language instruction in higher education must develop critical literacy, cultural awareness, and communicative competence enabling graduates to participate effectively in national discourse. Love-based approaches foster the emotional engagement necessary for students to develop authentic connections with Indonesian language and culture rather than viewing language study as merely technical requirement.

As'adiyah Islamic University Sengkang provides an ideal context for conceptualizing Love-Based Curriculum implementation in language education. As an institution rooted in Islamic traditions while embracing contemporary educational practices, the university demonstrates commitment to pedagogical excellence grounded in authentic Islamic values (Muhsyanur, 2024) and (Santalia et al., 2025). The university's focus on Arabic Education student preparation creates opportunities for implementing innovative pedagogical approaches that these future teachers can subsequently apply in their own classrooms. Palmer and Martinez (2016) emphasize that teacher education programs must model the pedagogical approaches they hope their graduates will implement, making Love-Based Curriculum integration during teacher preparation particularly impactful.

Contemporary educational research increasingly validates the importance of affective dimensions in learning processes. Positive psychology and affective neuroscience demonstrate that emotions significantly influence attention, memory, motivation, and higher-order thinking. Fredrickson (2013) articulates the "broaden-and-build" theory, showing that positive emotions expand cognitive flexibility, creativity, and learning capacity. These findings suggest that pedagogical approaches deliberately cultivating positive emotional experiences create measurable cognitive advantages. The Love-Based Curriculum operationalizes these insights, providing systematic frameworks for integrating emotional engagement throughout educational experiences while maintaining academic rigor and achieving substantive learning outcomes.

B. DISCUSSION

Philosophical and Theoretical Foundations of Love-Based Curriculum

The Love-Based Curriculum as conceptualized by Prof. Dr. KH. Nasaruddin Umar, M.A. draws from multiple philosophical traditions, creating synthesis between Islamic educational wisdom and contemporary pedagogical theories. At its core lies the Islamic principle of *rahmah* (compassion), which the Quran describes as fundamental divine attribute and essential human virtue. The prophetic tradition emphasizes that the Prophet Muhammad exemplified educational leadership characterized by patience, kindness, and deep concern for learners' wellbeing. Ramadan (2009) explains that Islamic education historically understood teaching as spiritual vocation requiring educators to embody the compassionate qualities they seek to cultivate in students, creating learning environments where love facilitates knowledge transmission and character formation.

The 2024 Istiqlal Declaration provides contemporary context for the Love-Based Curriculum's emergence, articulating visions for Islamic education that promote peace, tolerance,

and interfaith harmony. This declaration responds to global challenges including extremism, intolerance, and social fragmentation by proposing educational approaches grounding Islamic learning in compassionate values that honor human dignity across differences. The Love-Based Curriculum operationalizes these aspirations, translating broad principles into concrete pedagogical practices. Azra (2018) notes that Indonesian Islamic education increasingly emphasizes wasatiyyah (moderate, balanced) approaches that combine religious authenticity with openness, making Indonesia potentially influential in demonstrating how Islamic education can promote both faith commitment and pluralistic values.

Humanistic educational philosophy provides additional theoretical grounding for love-based approaches. Rogers (1969) articulated person-centered education emphasizing unconditional positive regard, empathy, and authenticity as essential conditions for effective learning. According to humanistic perspectives, learners possess inherent drives toward growth and self-actualization that flourish when educational environments provide psychological safety, respect individual dignity, and support autonomous development. The Love-Based Curriculum incorporates these principles while adding spiritual dimensions, recognizing that human flourishing involves not only psychological wellbeing but also moral development and spiritual fulfillment.

Care ethics, particularly as developed by feminist philosophers, offers frameworks for understanding relationships and moral responsibility in educational contexts. Noddings (2013) argues that care should constitute the central aim of education rather than being subordinated to academic achievement or other objectives. From this perspective, effective education requires establishing caring relationships characterized by attention, responsiveness, and genuine commitment to students' wellbeing. The Love-Based Curriculum extends care ethics by incorporating Islamic spiritual dimensions, suggesting that caring relationships facilitate not only academic learning but also moral and spiritual development aligned with comprehensive Islamic educational aims.

Implementation Strategies in Arabic Language Education

Implementing the Love-Based Curriculum in Arabic language instruction requires re-conceptualizing classroom dynamics, instructional methods, and assessment practices. The foundation involves creating emotionally safe learning environments where students feel valued, respected, and supported in taking linguistic risks necessary for language acquisition. This begins with establishing caring teacher-student relationships characterized by mutual respect and genuine concern. Instructors should learn students' names, understand their backgrounds and aspirations, and demonstrate authentic interest in their success. García and Sylvan (2011) emphasize that culturally responsive teaching requires educators to know students deeply, building on their strengths and experiences rather than viewing differences as deficits.

Content selection represents another crucial implementation dimension. Rather than relying exclusively on standardized textbooks often disconnected from students' lives, Love-Based Curriculum approaches incorporate materials reflecting students' interests, concerns, and experiences. For Arabic learners, this might include contemporary Arabic literature addressing themes relevant to young adults, Arabic media discussing current events, or classical texts selected for personal rather than purely academic significance. When students encounter content meaningful to their lives, emotional engagement increases substantially, enhancing motivation and learning depth. Kramsch (2009) demonstrates that language learning becomes more effective when linguistic study integrates with exploration of personally significant cultural and philosophical questions.

Pedagogical methods emphasizing collaboration rather than competition align with Love-Based Curriculum principles. Traditional language classrooms often create competitive atmospheres where students compare themselves to peers, generating anxiety that

impedes learning. Alternative approaches emphasize cooperative learning structures where students support each other's development. In Arabic classrooms, this might involve peer tutoring, collaborative translation projects, or group presentations where members contribute diverse strengths. Johnson and Johnson (2009) provide extensive evidence that cooperative learning enhances both academic achievement and social-emotional development, creating classroom climates characterized by mutual support rather than individual competition.

Assessment practices require fundamental reconceptualization within Love-Based Curriculum frameworks. Traditional assessments emphasizing summative grades and comparative rankings often generate anxiety while failing to provide useful feedback for improvement. Alternative approaches prioritize formative assessment, descriptive feedback, and recognition of individual progress. For Arabic learners, this might include portfolio assessment documenting growth over time, self-assessment encouraging metacognitive reflection, and narrative feedback highlighting specific achievements and areas for development. Shohamy (2001) critiques language assessment practices that serve gatekeeping functions rather than supporting learning, arguing for assessment approaches aligned with pedagogical values emphasizing growth, encouragement, and individual development.

Implementation Strategies in Indonesian Language Education

Indonesian language instruction within Love-Based Curriculum frameworks emphasizes linguistic development alongside cultural appreciation and critical literacy. One fundamental strategy involves validating students' diverse linguistic backgrounds and experiences. Indonesian university students bring varied relationships with Indonesian language, including native speakers, those more comfortable with regional languages, and students from multilingual contexts. Rather than treating linguistic diversity as problem requiring remediation, Love-Based approaches recognize multilingualism as asset enriching classroom discourse. Cummins (2000) argues that effective language education builds on students' existing linguistic competencies, creating additive bilingualism rather than subtractive approaches that devalue home languages.

Culturally sustaining pedagogy offers frameworks for Indonesian language instruction honoring Indonesia's rich cultural diversity while developing national linguistic competence. Paris and Alim (2017) articulate culturally sustaining approaches that help learners develop competencies in dominant languages and literacies while simultaneously maintaining connections with heritage languages and cultural practices. In Indonesian contexts, this might involve incorporating regional literature, exploring linguistic variation across Indonesian regions, or examining how Indonesian language evolved through contact with diverse local languages. When students see their cultural identities reflected and valued in curriculum content, emotional engagement and learning motivation increase substantially.

Critical literacy development represents another essential component of Indonesian language education within Love-Based frameworks. Beyond developing functional language skills, Indonesian instruction should cultivate abilities to analyze, evaluate, and critically engage with texts and discourses. This involves examining how language shapes social reality, whose perspectives texts represent or marginalize, and how linguistic choices carry ideological implications. Freire (2000) emphasizes that authentic education develops critical consciousness enabling learners to understand and transform oppressive social conditions. Love-Based approaches integrate critical pedagogy by positioning language learning as tool for personal empowerment and social justice rather than merely technical skill development.

Community-engaged learning opportunities extend Indonesian language education beyond classroom walls, creating authentic contexts for language use while fostering social responsibility. Students might engage in service-learning projects requiring Indonesian lan-

guage use in community settings, conduct ethnographic research exploring language practices in local contexts, or develop educational materials for community organizations. When language learning connects with meaningful community engagement, students develop stronger motivation while recognizing language's social functions. Wiggins and McTighe (2005) advocate for "authentic assessment" involving tasks resembling real-world language use rather than contrived academic exercises, creating learning experiences students find genuinely meaningful and relevant.

Anticipated Benefits and Transformative Potential

Implementation of Love-Based Curriculum principles in language education promises multiple benefits affecting academic outcomes, personal development, and institutional culture. Academic achievement represents one important dimension, with substantial research evidence suggesting that emotionally supportive, relationship-centered approaches enhance learning outcomes. Cornelius-White's (2007) meta-analysis examining person-centered education found significant positive correlations between learner-centered approaches and student achievement across diverse subjects and educational levels. These findings challenge assumptions that affective concerns compete with academic rigor, instead suggesting that emotional support and academic excellence mutually reinforce each other.

Motivation and engagement constitute additional areas where Love-Based Curriculum demonstrates significant impact. Self-determination theory, articulated by Ryan and Deci (2017), identifies three fundamental psychological needs driving intrinsic motivation: autonomy, competence, and relatedness. The Love-Based Curriculum directly addresses relatedness needs through its emphasis on caring relationships and emotional connection. When students experience genuine care from instructors and supportive relationships with peers, intrinsic motivation increases substantially, reducing dependence on external rewards or punishments. For language learners, this translates to greater willingness to practice, take risks, and persist through inevitable challenges.

Character development and moral education represent central aims of Love-Based Curriculum often neglected in conventional educational approaches. By creating environments modeling compassion, respect, and ethical behavior, the curriculum facilitates moral learning through example and experience. Students internalize values demonstrated in classroom interactions, developing ethical sensibilities shaping their behavior beyond educational contexts. Lickona (1991) emphasizes that effective character education requires consistent modeling rather than didactic instruction alone, suggesting that Love-Based Curriculum's emphasis on caring relationships serves powerful moral educational functions.

Mental health and wellbeing benefits emerge as increasingly crucial considerations in higher education worldwide. University students experience elevated rates of anxiety, depression, and stress impairing both academic performance and quality of life. Educational approaches prioritizing care and emotional support serve protective functions, creating buffer effects against academic stress. Suldo et al. (2016) demonstrate that positive school climate, characterized by supportive relationships and emotional safety, significantly predicts student wellbeing and academic success. The Love-Based Curriculum, by systematically cultivating caring educational communities, contributes to student mental health alongside academic achievement. For language learners specifically, reducing anxiety proves particularly important given research demonstrating that language anxiety significantly impedes learning progress.

C. CONCLUSION

The Love-Based Curriculum as conceptualized by Prof. Dr. KH. Nasaruddin Umar, M.A. and articulated through the 2024 Istiqlal Declaration offers transformative potential for Ara-

bic and Indonesian language education at As'adiyah Islamic University Sengkang and similar institutions. By integrating cognitive, affective, and spiritual dimensions, this framework addresses learners as complete human beings whose intellectual capabilities flourish when nurtured through compassionate relationships and emotionally supportive environments. The philosophical foundations drawing from Islamic educational traditions and contemporary pedagogical theories create coherent frameworks honoring religious authenticity while engaging modern educational science. Practical implementation strategies encompassing classroom climate, instructional methods, content selection, and assessment practices provide concrete guidance for educators. Anticipated benefits span academic achievement, motivation, character development, and mental health, suggesting that love-based approaches enhance rather than compromise educational quality. As Indonesian Islamic higher education continues evolving, the Love-Based Curriculum represents promising direction for institutions seeking to prepare graduates who combine intellectual competence with moral integrity, emotional intelligence, and social responsibility essential for contemporary global citizenship.

D. REFERENCES

Alwasilah, A. C. (2013). *Policy on foreign language education in Indonesia*. International Journal of Pedagogy and Teacher Education, 1(1), 7-14.

Azra, A. (2018). Islamic education in the 21st century: Challenges and opportunities. In J. Tan (Ed.), *Islamic education in the 21st century* (pp. 15-32). Routledge.

Brown, H. D. (2014). *Principles of language learning and teaching* (6th ed.). Pearson Education.

Cornelius-White, J. (2007). Learner-centered teacher-student relationships are effective: A meta-analysis. *Review of Educational Research*, 77(1), 113-143. <https://doi.org/10.3102/003465430298563>

Cummins, J. (2000). *Language, power, and pedagogy: Bilingual children in the crossfire*. Multilingual Matters.

Fredrickson, B. L. (2013). Positive emotions broaden and build. *Advances in Experimental Social Psychology*, 47, 1-53. <https://doi.org/10.1016/B978-0-12-407236-7.00001-2>

Freire, P. (2000). *Pedagogy of the oppressed* (30th anniversary ed.). Continuum.

García, O., & Sylvan, C. E. (2011). Pedagogies and practices in multilingual classrooms: Singularities in pluralities. *Modern Language Journal*, 95(3), 385-400. <https://doi.org/10.1111/j.1540-4781.2011.01208.x>

Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education*, 40(4), 517-529. <https://doi.org/10.1080/0305006042000284510>

Johnson, D. W., & Johnson, R. T. (2009). An educational psychology success story: Social interdependence theory and cooperative learning. *Educational Researcher*, 38(5), 365-379. <https://doi.org/10.3102/0013189X09339057>

Kramsch, C. (2009). *The multilingual subject*. Oxford University Press.

Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.

Muhsyanur, M. (2024). *Love-Based Curriculum as a New Paradigm in Language Education: Between Cognition, Affection, and Spirituality*. 2(5), 12-19.

Santalia, Indo, & Muhsyanur. (2025). The curriculum of love and eco-theology as the basis of the Istiqlal declaration implementation movement. *HUMANIST: As'adiyah International Journal of Humanities and Education*, 2(1), 33-42.

Noddings, N. (2013). *Caring: A relational approach to ethics and moral education* (2nd ed.). University of California Press.

Palmer, D., & Martinez, R. A. (2016). Teacher agency in bilingual spaces: A fresh look at preparing teachers to educate Latina/o bilingual children. *Review of Research in Education*, 40(1), 269-297. <https://doi.org/10.3102/0091732X16652524>

Paris, D., & Alim, H. S. (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*. Teachers College Press.

Rahman, F. (2019). Arabic language pedagogy in Indonesian Islamic higher education: Contemporary challenges and future directions. *Journal of Arabic Language Teaching*, 12(2), 45-62.

Ramadan, T. (2009). *Radical reform: Islamic ethics and liberation*. Oxford University Press.

Rogers, C. R. (1969). *Freedom to learn: A view of what education might become*. Charles Merrill.

Ryan, R. M., & Deci, E. L. (2017). *Self-determination theory: Basic psychological needs in motivation, development, and wellness*. Guilford Press.

Santalia, Indo, & Muhsyanur. (2025). The curriculum of love and eco-theology as the basis of the Istiqlal declaration implementation movement. *HUMANIST: As'adiyah International Journal of Humanities and Education*, 2(1), 33–42.

Shohamy, E. (2001). *The power of tests: A critical perspective on the uses of language tests*. Pearson Education.

Suldo, S. M., Gormley, M. J., DuPaul, G. J., & Anderson-Butcher, D. (2016). The impact of school mental health on student and school-level academic outcomes: Current status of the research and future directions. *School Mental Health*, 6(2), 84-98. <https://doi.org/10.1007/s12310-013-9116-2>

Umar, N. (2024a). Kurikulum cinta dan ekoteologi: Membangun pendidikan Islam yang rahmatan lil'alam [Love-based curriculum and ecotheology: Building Islamic education as a blessing for all creation]. [Keynote speech]. International Seminar on Love-Based Curriculum and Ecotheology, Pondok Pesantren As'adiyah, Sengkang, Indonesia.

Umar, N. (2024b). Transformasi pendidikan Islam melalui kurikulum berbasis cinta: Implementasi nilai-nilai moderasi beragama [Transforming Islamic education through love-based curriculum: Implementing religious moderation values]. In *Pidato Pembukaan Rapat Kerja Nasional Pendidikan Islam* [Opening speech at the National Working Meeting on Islamic Education]. Kementerian Agama Republik Indonesia.

Wiggins, G., & McTighe, J. (2005). *Understanding by design* (Expanded 2nd ed.). Association for Supervision and Curriculum Development.