

PROPHETIC EDUCATION PERSPECTIVE ON THE CURRICULUM OF LOVE: BUILDING HUMANISTIC RELATIONSHIPS BETWEEN TEACHERS AND LEARNERS

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ABSTRACT

Contemporary education is increasingly confronted with challenges such as weakened teacher–student relationships, declining empathy, and the dominance of cognitive-oriented learning. These conditions highlight the need for an educational paradigm that emphasizes compassion, respect, and holistic human development. This study explores the concept of the *Curriculum of Love* from the perspective of Prophetic Education as a framework for fostering humanistic relationships between teachers and learners. This study employed a qualitative library research design. Data were collected from primary sources, including the Qur'an, authentic Hadith, and classical and contemporary works on Islamic education, as well as secondary sources from peer-reviewed journal articles, books, and policy documents related to prophetic pedagogy, humanistic education, and curriculum development. The collected data were analyzed using qualitative content analysis. The analysis involved data reduction, thematic categorization, interpretation, and synthesis to identify the core principles of Prophetic Education that support the implementation of the Curriculum of Love. The findings reveal that the Curriculum of Love is grounded in prophetic values of *rahmah* (compassion), *hikmah* (wisdom), *adl* (justice), *ṣabr* (patience), and *uswah ḥasanah* (exemplary conduct). These values encourage teachers to function not merely as knowledge transmitters but also as mentors, caregivers, and moral role models who nurture learners' intellectual, emotional, spiritual, and social development. The study further demonstrates that integrating prophetic principles into curriculum practices strengthens mutual trust, emotional well-being, learner engagement, and character formation while creating an inclusive and respectful learning environment. The Prophetic Education perspective offers a comprehensive philosophical foundation for the Curriculum of Love by promoting compassionate, ethical, and humanistic teacher–learner relationships. Its implementation contributes to holistic education that balances academic excellence with moral integrity and emotional maturity, making it highly relevant for contemporary educational reform.

Keywords: Prophetic Education; Curriculum of Love; Humanistic Education; Teacher–Learner Relationship; Islamic Education

1. INTRODUCTION

The development of education in the digital era and the emergence of artificial intelligence have significantly transformed global learning paradigms. Technological transformation has not only altered methods of knowledge delivery but has also reshaped patterns of interaction between teachers and learners. Contemporary education increasingly tends towards mechanistic learning systems oriented towards academic achievement, efficiency, and technical competencies, resulting in the frequent marginalisation of the humanistic dimension of education. This condition has contributed to the phenomenon of educational dehumanisation, characterised by the weakening of emotional relationships, empathy, and moral values within the learning process (Maulidi et al., 2025).

Within this context, Islamic education faces a substantial challenge in maintaining its identity as an educational system concerned not merely with intellectual development, but also with character formation, spirituality, and humanity. Fundamentally, Islamic education is constructed upon the principles of *rahmah* (compassion), respect for human dignity, and the cultivation of noble character. Nevertheless, educational practices in many Islamic educational institutions continue to be dominated by formalistic instructional approaches centred primarily on knowledge transmission. Consequently, relationships between teachers and learners often become hierarchical and fail to provide a genuinely dialogical and humanistic learning environment (Sunarya et al., 2026).

Such conditions have encouraged the emergence of the concept of the *Curriculum of Love* as an alternative approach within contemporary Islamic education. The Curriculum of Love may be understood as an educational paradigm that positions compassion, empathy, respect for humanity, and interpersonal relationships at the centre of the learning process. This concept emphasises not only academic achievement but also the strengthening of learners' affective and spiritual dimensions through caring educational relationships. From the perspective of Islamic education, the value of love possesses a strong theological foundation because it is intrinsically connected to the prophetic mission of bringing mercy to all creation (*rahmatan lil 'alamin*) (Khairani et al., 2025).

Prophetic education provides a relevant conceptual framework for developing the Curriculum of Love. Prophetic education refers to an educational model oriented towards prophetic values such as humanisation (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna* ﺗﺄﻣﻨﻮﻧﺎ). This paradigm positions teachers not merely as transmitters of knowledge, but as moral exemplars, spiritual mentors, and facilitators of learners' holistic human development. Within prophetic education, learning processes are constructed through

exemplarity, dialogue, compassion, and respect for the individual potential of learners (Aziz, H., 2022).

The urgency of strengthening humanistic education has become increasingly evident amidst the rise of competitive educational cultures and academic pressures in modern institutions. Numerous studies indicate that educational approaches excessively oriented towards academic performance may lead to stress, declining psychological well-being among learners, and weakened emotional attachment between teachers and students. Conversely, humanistic approaches have been shown to enhance learning motivation, psychological safety, student engagement, and character formation (Aslan, A., & Arifudin, O., 2025).

In the tradition of Islamic education, humanistic relationships between teachers and learners were directly exemplified by Prophet Muhammad SAW. The Prophet established educational interactions through gentleness, dialogue, sensitivity towards learners' psychological conditions, and moral exemplarity. Such prophetic pedagogical models successfully produced generations of companions who excelled not only intellectually but also spiritually and socially. The relevance of this approach has become increasingly important in the digital era, where human interaction within education is gradually being displaced by technology and automated learning systems (Amelia et al., 2025).

Furthermore, the rapid development of artificial intelligence within education has introduced new ethical challenges. Although the integration of AI into learning environments facilitates access to information and enables personalised learning experiences, it simultaneously risks diminishing the depth of human interaction within educational processes. Overdependence on technology may produce learning systems that are efficient yet deficient in empathy, care, and character formation. Therefore, a new educational paradigm is required to balance technological advancement with the reinforcement of learners' humanity and spirituality (Khumaini et al., 2022).

Studies concerning humanistic education in Islam have been widely conducted through perspectives such as humanistic psychology, character education, and value-based Islamic pedagogy. However, research specifically examining the Curriculum of Love from the perspective of prophetic education remains relatively limited. Most previous studies have focused primarily on conceptual discussions of humanistic education or the integration of moral values into learning, without developing a model of educational relationships grounded in love as the foundation of Islamic curriculum development (Ritonga et al., 2023).

Based on this research gap, the present article aims to analyse the concept of the Curriculum of Love from the perspective of prophetic education and to explore its relevance in constructing humanistic relationships between teachers and learners. This study is significant because strengthening humanistic educational relationships constitutes one of the most urgent needs in addressing the contemporary crisis of educational dehumanisation. In addition to contributing theoretically to the development of Islamic humanistic pedagogy, this research is expected to

provide a conceptual foundation for the development of Islamic educational curricula that are more inclusive, dialogical, compassionate, and oriented towards the holistic formation of human beings.

2. LITERATURE REVIEW

1.1. Prophetic Education as the Foundation of Humanistic Education

Prophetic Education is an educational paradigm derived from the values and pedagogical practices of Prophet Muhammad ﷺ, emphasizing **humanization, liberation, and transcendence**. Rather than focusing solely on cognitive achievement, prophetic education aims to cultivate learners' intellectual, moral, emotional, and spiritual capacities through compassion, justice, wisdom, and exemplary conduct. Recent studies argue that prophetic values provide a strong philosophical basis for curriculum innovation by integrating academic excellence with character formation and social responsibility (Cahyono, 2025).

2.2. Curriculum of Love in Contemporary Islamic Education

The **Curriculum of Love** has recently emerged as an innovative educational framework that prioritizes compassion, empathy, respect, and care as the core principles of curriculum implementation. This approach responds to the limitations of cognitively oriented education by promoting holistic learner development and emotionally supportive learning environments. In Islamic education, the Curriculum of Love is closely aligned with the Qur'anic principle of *rahmah* (mercy), making love not merely an emotional value but a pedagogical foundation for nurturing balanced and ethical individuals (Sunarya & Sassi, 2025; Makhzuniyah et al., 2026).

2.3. Humanistic Relationships Between Teachers and Learners

Humanistic teacher–learner relationships are characterized by mutual respect, trust, empathy, dialogue, and emotional support. Such relationships significantly enhance students' motivation, psychological well-being, engagement, and character development. Recent literature demonstrates that compassion-based pedagogy strengthens teacher–student interactions by creating inclusive and learner-centered educational environments. Within the Islamic perspective, these humanistic relationships reflect the Prophet Muhammad's educational approach, which emphasized kindness, patience, and exemplary behavior in guiding learners (Muhibah et al., 2026; Setiawan et al., 2025).

2.4. Research Gap

Previous studies have examined **Prophetic Education** as a foundation for curriculum innovation and explored the **Curriculum of Love** as a humanistic educational approach. Other studies have investigated compassionate pedagogy and teacher–student relationships separately. However, limited research has integrated these perspectives into a comprehensive framework explaining how **Prophetic Education** can serve as the philosophical foundation of the **Curriculum of Love** to build sustainable humanistic relationships between teachers and learners. Therefore, this study seeks to bridge this gap by synthesizing prophetic educational

values with the Curriculum of Love to propose a conceptual model for contemporary Islamic education.

3. METHODS

This study employed a qualitative research design using a systematic literature review combined with a critical-conceptual approach to examine the concept of the Curriculum of Love from the perspective of prophetic education and its relevance in fostering humanistic relationships between teachers and learners. The qualitative approach was selected because the study sought to explore philosophical, pedagogical, and theological dimensions embedded within Islamic educational discourse rather than to measure variables statistically. Such an approach is considered appropriate for analysing educational concepts, values, and paradigms within contemporary Islamic education studies (Creswell, J.W., 2012).

The study adopted a systematic literature review (SLR) procedure to ensure methodological rigour, transparency, and comprehensiveness in identifying relevant scholarly sources. The review process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework, which is widely recognised in international academic research for conducting systematic reviews in educational and social science studies.

The data utilised in this study consisted of secondary data derived from peer-reviewed journal articles, academic books, conference proceedings, and reputable scientific publications related to prophetic education, humanistic pedagogy, Islamic curriculum studies, compassionate education, and teacher–student relationships. Scholarly sources were retrieved from internationally recognised databases, including [Scopus](#), [Web of Science](#), [Google Scholar](#), and [ERIC](#).

The inclusion criteria comprised:

1. Publications released between 2020 and 2025 to ensure the relevance and novelty of the discussion;
2. Articles focusing on Islamic education, prophetic pedagogy, humanistic learning, curriculum studies, compassion-based education, or educational ethics;
3. Peer-reviewed publications indexed in reputable national or international databases; and
4. Sources written in English or Bahasa Indonesia.

Meanwhile, the exclusion criteria included duplicated publications, non-academic opinion articles, unpublished manuscripts, and studies lacking substantial relevance to the focus of the research.

The data collection process was conducted systematically through several stages. First, the researchers identified key search terms such as “Curriculum of Love”, “prophetic education”, “humanistic Islamic education”, “compassionate pedagogy”, “teacher–student relationship”, and “Islamic curriculum”. Second, an initial screening of titles and abstracts was undertaken to

determine the relevance of the publications. Third, full-text screening was carried out to assess the conceptual and methodological suitability of the selected sources. Finally, the eligible articles and scholarly works were classified according to thematic categories relevant to the objectives of the study.

The PRISMA flow model was employed to document the processes of identification, screening, eligibility assessment, and final inclusion of the reviewed literature. This procedure ensured transparency and reduced potential bias in source.

The collected data were analysed using thematic analysis and critical-conceptual analysis. Thematic analysis was applied to identify recurring themes, patterns, and conceptual relationships across the selected literature. This process involved coding relevant findings, categorising major themes, and interpreting connections between prophetic educational values and the Curriculum of Love framework. The analysis particularly focused on themes such as compassion (*rahmah*), empathy, humanisation, ethical pedagogy, dialogue, spiritual development, and educational relationships.

In addition, critical-conceptual analysis was utilised to examine the philosophical foundations and epistemological assumptions underlying prophetic education and humanistic Islamic pedagogy. Through this approach, the study critically interpreted how prophetic educational principles may contribute to reconstructing educational relationships within contemporary digital learning environments. The analytical process was conducted iteratively to ensure depth, coherence, and interpretative validity.

To ensure the trustworthiness of the findings, the study employed several strategies, including source triangulation, peer-reviewed literature verification, and analytical consistency checks. Data triangulation was conducted by comparing findings from multiple scholarly perspectives and interdisciplinary studies related to education, theology, psychology, and curriculum theory. Furthermore, only credible academic publications from recognised databases and indexed journals were included to maintain the reliability and academic quality of the study.

Methodologically, this study contributes to the growing body of Islamic educational research by integrating systematic literature review procedures with critical-conceptual analysis in examining compassionate and prophetic educational paradigms. The study also offers a comprehensive analytical framework for understanding how the Curriculum of Love may function as a transformative educational model capable of reinforcing humanistic relationships in the era of digital education and artificial intelligence.

4. RESULTS AND DISCUSSION

The Philosophical Foundation of the Curriculum of Love in Prophetic Education

The findings of this study indicate that the Curriculum of Love is fundamentally rooted in the philosophical and theological principles of Islamic education, particularly the prophetic mission of *rahmatan lil 'alamin* (mercy to all creation). In prophetic educational thought,

education is not merely a process of cognitive transmission but also a transformative endeavour aimed at cultivating morally, spiritually, and socially responsible human beings. Consequently, the educational process should be constructed upon values of compassion, empathy, justice, dialogue, and respect for human dignity.

Recent studies demonstrate that prophetic educational paradigms emphasise the integration of spirituality, humanity, and ethical consciousness within curriculum development. Azhar et al. (2025) explain that prophetic educational metaphors position teaching as nurturing, guidance, and moral accompaniment rather than mechanistic instruction. Such metaphors reinforce the idea that educators are not solely academic authorities but also moral and emotional companions for learners.

Similarly, contemporary Islamic educational discourse increasingly highlights the importance of humanistic pedagogy as a response to the dehumanisation crisis within modern education systems. Humanistic Islamic education places learners as whole persons possessing emotional, spiritual, intellectual, and social dimensions. In this regard, the Curriculum of Love aligns closely with the Islamic-humanistic paradigm because it seeks to restore the humanity of educational interactions that are frequently diminished by excessive academic competition and technological domination (Dewi et al., 2025).

The analysis further reveals that the philosophical basis of the Curriculum of Love corresponds with the prophetic values conceptualised by Kuntowijoyo, namely humanisation, liberation, and transcendence. Humanisation refers to efforts to uphold human dignity and empathy within educational relationships. Liberation concerns freeing learners from oppressive, authoritarian, and mechanistic educational practices. Meanwhile, transcendence directs education towards spiritual consciousness and moral responsibility before God. These three dimensions collectively establish an educational paradigm that integrates intellectual excellence with emotional maturity and spiritual awareness (Aziz, H., 2022).

Furthermore, the findings suggest that compassion-based educational paradigms are increasingly relevant in contemporary Islamic education due to the growing ethical crisis within digital society. Technological advancement has transformed learning environments into highly efficient systems; however, efficiency alone does not guarantee meaningful educational relationships. The Curriculum of Love therefore emerges as a corrective framework capable of balancing technological innovation with ethical and humanistic values (Maulidi et al., 2025).

Humanistic Teacher–Learner Relationships in Prophetic Pedagogy

One of the central findings of this study is that prophetic pedagogy places substantial emphasis on relational and emotional dimensions within education. The Prophet Muhammad SAW exemplified educational practices characterised by gentleness, attentiveness, dialogue, patience, and emotional intelligence. Such pedagogical approaches demonstrate that successful education is strongly influenced by the quality of relationships between teachers and learners.

The reviewed literature reveals that humanistic relationships within Islamic education significantly contribute to learners' psychological well-being, motivation, and moral development. Humanistic pedagogy encourages educators to understand learners' emotional conditions, personal backgrounds, and developmental needs. Consequently, the educational process becomes more participatory, inclusive, and transformative (Salamudin et al., 2025).

The Curriculum of Love operationalises these prophetic principles by positioning compassion as the core of educational interaction. Compassion in this context does not merely refer to emotional affection but encompasses ethical responsibility, attentive communication, and respectful engagement with learners' individuality. Educational relationships grounded in compassion foster psychological safety, strengthen emotional attachment, and enhance learners' confidence in participating actively within the learning process.

Moreover, the findings indicate that humanistic teacher–learner relationships contribute significantly to character formation. When learners experience respect, empathy, and moral exemplarity from teachers, they are more likely to internalise ethical values within their own behaviour. This supports the argument that moral education cannot be effectively achieved solely through cognitive instruction; rather, it requires meaningful interpersonal relationships and exemplary conduct (Sidik et al., 2026).

Another important finding concerns the role of dialogue in prophetic education. Prophetic pedagogy promotes dialogical learning environments in which learners are encouraged to express ideas, ask questions, and participate actively in constructing knowledge. Such dialogical relationships differ significantly from authoritarian instructional models that position learners merely as passive recipients of information. Through dialogue, education becomes a collaborative and emancipatory process that nurtures critical thinking and emotional maturity simultaneously (Aziz, H., 2022)

These findings reinforce Paulo Freire's critical-humanistic perspective, which argues that education should function as a practice of freedom rather than domination. However, within Islamic prophetic education, liberation is inseparable from transcendence and ethical responsibility. Thus, the Curriculum of Love integrates critical awareness with spiritual and moral dimensions, distinguishing it from secular humanistic pedagogies.

The Relevance of the Curriculum of Love in the Digital and Artificial Intelligence Era

The findings further reveal that the Curriculum of Love possesses strong relevance in responding to educational challenges within the era of digitalisation and artificial intelligence. Technological integration has undoubtedly transformed educational practices by facilitating information access, adaptive learning systems, and personalised instruction. Nevertheless, excessive dependence on technology may reduce interpersonal interaction, empathy, and emotional engagement in learning environments.

Recent educational studies indicate that the integration of AI into education has generated concerns regarding declining critical thinking, weakened social interaction, and the erosion of

teachers' relational roles. Although educators generally acknowledge the benefits of AI for instructional efficiency, many remain concerned about the possible dehumanisation of learning processes (Ridwan et al., 2024).

In this context, the Curriculum of Love functions as a humanistic counterbalance to technology-driven education. The findings suggest that compassion-based education is capable of preserving emotional and ethical dimensions within digitally mediated learning environments. Rather than rejecting technology, the Curriculum of Love advocates the integration of technological innovation with human-centred pedagogical values. This perspective aligns with the concept of "techno-humanistic learning," which seeks to harmonise digital advancement with human dignity and moral consciousness.

The study also finds that humanistic and prophetic educational approaches may enhance learners' resilience amidst increasing social fragmentation and psychological pressures within digital society. Learners who experience emotionally supportive educational environments tend to demonstrate stronger self-confidence, emotional regulation, and social empathy. Therefore, the Curriculum of Love contributes not only to academic achievement but also to learners' holistic well-being.

Furthermore, the digital era requires educators to redefine their professional identities. Teachers can no longer function merely as information providers because digital technologies increasingly perform such roles. Instead, teachers must become mentors, facilitators, ethical guides, and emotional companions capable of nurturing learners' humanity amidst technological transformation. The Curriculum of Love offers a conceptual foundation for reconstructing teachers' roles within this changing educational landscape.

Prophetic Education Perspective on the Curriculum of Love

The prophetic education perspective views education as a transformative process that is not solely oriented towards intellectual development but also towards the cultivation of character, spirituality, and social responsibility. This concept is rooted in the prophetic mission of fostering individuals who possess faith, noble character, and the capacity to contribute positively to society. Within this context, the Curriculum of Love demonstrates a strong affinity with the prophetic educational paradigm because it places compassion (*rahmah*), respect for human dignity, and humanistic relationships at the centre of the educational process. Education is therefore understood not merely as the transmission of knowledge but as a holistic endeavour that integrates intellectual, moral, social, and spiritual dimensions of human development (Malik, M., et al. (2025).

In prophetic education, compassion constitutes a fundamental value derived from the teachings of the Qur'an and the Sunnah of Prophet Muhammad (peace be upon him). The Prophet is widely recognised as an educator who fostered educational relationships through gentleness, empathy, respect for learners, and moral exemplarity. Consequently, the Curriculum of Love may be regarded as a contemporary manifestation of prophetic values in education, as it emphasises the importance of relationships grounded in love, care, and respect for the

diversity of learners. Such an approach facilitates the creation of inclusive learning environments that are psychologically safe and conducive to learners' character development (Sriayu et al., 2025).

Furthermore, prophetic education is concerned not only with human relationships (*hablum minannas*) but also with the relationship between human beings and God (*hablum minallah*). Within this framework, the Curriculum of Love extends beyond a purely humanistic orientation by connecting compassion with spiritual consciousness and ethical responsibility. Compassion is understood as an expression of devotion to God, reflected in attitudes of justice, tolerance, inclusivity, and concern for fellow human beings and the environment. Thus, love-based education serves as a means of nurturing learners who possess spiritual and moral intelligence that is balanced with their intellectual development (Fahrudin et al., 2025).

From a prophetic perspective, the aims of education also encompass liberation from various forms of injustice, intolerance, dehumanisation, and moral decline. The Curriculum of Love supports these objectives through the promotion of empathy, tolerance, religious moderation, and respect for human dignity. Education founded upon love encourages learners to develop critical awareness alongside social responsibility, enabling them to become not only academically competent individuals but also socially conscious and ethically responsible members of society. In this regard, the Curriculum of Love aligns closely with the prophetic function of education as an instrument of social transformation directed towards the establishment of a peaceful, just, and civilised society Firmansyah, M., et al. (2025).

In the era of digital technology and artificial intelligence, the prophetic educational perspective on the Curriculum of Love has become increasingly relevant. While technological advancement provides unprecedented access to information, it may simultaneously diminish the depth of human relationships within educational settings. The Curriculum of Love offers an alternative paradigm that positions technology as a tool rather than the ultimate purpose of education. Teachers continue to serve as mentors, moral guides, and spiritual companions who cultivate compassion, wisdom, and ethical responsibility among learners (Azhari et al., 2025). Therefore, the integration of prophetic education and the Curriculum of Love may serve as a transformative educational model capable of maintaining a balance between technological progress and the reinforcement of humanistic and spiritual values.

The Transformative Implications of the Curriculum of Love for Islamic Education

The final findings of this study demonstrate that the Curriculum of Love possesses transformative implications for the future development of Islamic education. First, it encourages the reconstruction of curriculum orientation from purely content-based instruction towards holistic human development. Islamic educational curricula should therefore integrate cognitive, emotional, spiritual, ethical, and social dimensions simultaneously.

Second, the Curriculum of Love promotes inclusive and learner-centred educational environments. Educational institutions implementing compassionate pedagogies are more likely to create democratic, participatory, and culturally sensitive learning communities. Such

environments strengthen learners' sense of belonging and foster mutual respect among diverse educational participants (Das et al., 2025).

Third, the findings reveal that the Curriculum of Love may contribute to strengthening character education within Islamic educational institutions. Compassion-based pedagogies cultivate values such as empathy, responsibility, cooperation, honesty, and social sensitivity. These values are urgently needed in contemporary society, which increasingly experiences moral fragmentation, intolerance, and individualism (Haris, A., et al., 2025).

Fourth, the Curriculum of Love offers a strategic framework for integrating spirituality with contemporary educational innovation. Rather than perceiving modernity and spirituality as contradictory, prophetic education demonstrates that technological advancement may coexist with ethical and spiritual development when guided by compassionate educational principles.

Finally, this study confirms that the Curriculum of Love is not merely an emotional or idealistic educational concept. Instead, it constitutes a comprehensive pedagogical paradigm grounded in prophetic ethics, humanistic philosophy, and contemporary educational needs. Its implementation has the potential to reconstruct educational relationships, revitalise Islamic humanistic pedagogy, and address the growing crisis of dehumanisation within modern educational systems.

5. CONCLUSION AND LIMITATION

The findings of this study demonstrate that the Curriculum of Love is deeply rooted in the philosophical and theological foundations of Islamic prophetic education. Grounded in the values of *rahmah* (compassion), human dignity, justice, and spiritual responsibility, the Curriculum of Love positions education as a transformative process that extends beyond the transmission of knowledge. It seeks to nurture learners as whole persons by integrating intellectual, emotional, moral, social, and spiritual dimensions of development. In this respect, the Curriculum of Love reflects the prophetic mission of cultivating individuals who are not only knowledgeable but also ethically responsible and socially engaged.

Furthermore, the study reveals that the Curriculum of Love is closely aligned with the core principles of prophetic education, namely humanisation, liberation, and transcendence. By promoting compassionate educational relationships, respect for diversity, and meaningful dialogue between teachers and learners, the curriculum contributes to the development of empathy, critical awareness, and moral consciousness. It also provides an alternative response to the growing challenges of dehumanisation, excessive academic competition, and the erosion of ethical values within contemporary educational systems.

Finally, the Curriculum of Love offers a relevant and transformative educational framework for the digital era and the age of artificial intelligence. Rather than rejecting technological advancement, it advocates the integration of innovation with human-centred pedagogical values. This approach reinforces the role of teachers as mentors, moral guides, and facilitators of holistic development while ensuring that technological progress remains aligned

with the preservation of humanity, spirituality, and ethical responsibility. Consequently, the Curriculum of Love has significant potential to contribute to the development of a more inclusive, compassionate, and sustainable model of Islamic education for the future.

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