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A Conceptual Framework for Instructional Planning in Islamic Religious Education: Integrating the Love-Based Curriculum and Deep Learning

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ABSTRACT

Background: Modern educational paradigms require a fundamental shift from conventional rote learning toward holistic development. Within Islamic Religious Education, integrating compassion and moral cultivation is essential for balancing academic achievement with deep character formation. **Objective:** This study aims to analyze the concept of *Deep Learning* as a framework for reconstructing teaching practices in contemporary education. **Method:** Utilizing a qualitative literature review approach, this study examines contemporary scholarly sources, policy frameworks, and pedagogical theories concerning educational transformation and teaching practice reconstruction. **Results:** The findings reveal that reconstructing teaching practices demands a paradigm shift from teacher-centered transmission to facilitating meaningful, mindful, and joyful learning experiences. Pedagogical implications include fostering Higher-Order Thinking Skills (HOTS), employing collaborative and problem-based strategies, integrating digital technology, and implementing continuous authentic assessments. **Conclusion:** *Deep Learning* serves as a vital framework for transforming conventional instruction into humanistic, student-centered, reflective, and adaptive learning experiences. **Contribution:** This study contributes theoretically by enriching contemporary pedagogical discourse and practically by providing a conceptual blueprint for educators and policymakers navigating 21st-century educational demands.

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1. INTRODUCTION

Contemporary education is increasingly challenged to prepare learners not only for academic success but also for responsible participation in social life. Educational institutions are expected to cultivate intellectual competence alongside ethical awareness, empathy, responsibility, and respect for others (Saroya & Buck, 2025). This expectation reflects a growing recognition that educational achievement cannot be understood solely through cognitive outcomes, as learners also require moral and social capacities to respond to the complexities of contemporary society (Steffi et al., 2025). Consequently, discussions concerning the integration of values within educational practice have become increasingly prominent in efforts to promote more holistic forms of learning.

Within this broader context, effective instructional planning requires educators to move beyond content delivery and consider how learning experiences can contribute to students' cognitive, affective, social, and moral development (Fatiroh, 2025). Ideally, instructional planning occupies a central role in determining how educational goals are translated into classroom practice (Kusriandi et al., 2025). Learning outcomes, learning objectives, learning activities, and assessment strategies are not merely technical components of teaching but also serve as vehicles through

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which educational values are introduced, experienced, and internalized by learners (Fawns, 2022). Furthermore, within Islamic religious education, learning experiences should be designed in ideal ways that encourage both conceptual understanding and value internalization, as Islamic religious education seeks to develop learners who possess intellectual understanding, spiritual awareness, moral integrity, and social responsibility by fostering attitudes and behaviors that reflect Islamic ethical principles in everyday life (Bandung et al., 2024).

However, the real empirical practice and implementation face critical challenges when translating these value-oriented principles into structured educational settings. While the educational mission of Islamic religious education extends beyond transmitting religious knowledge, educators in classroom settings often struggle to operationalize abstract values into everyday instructional design (Munir et al., 2026). The integration of ethical and spiritual values frequently remains superficial or detached from core instructional components, leading to a gap between the desired holistic character formation and the actual technical execution of teaching practices (Darmanto et al., 2026).

Efforts to strengthen the value-oriented dimension of education have recently gained greater attention in Indonesia through the introduction of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) by the Ministry of Religious Affairs. The curriculum emphasizes the cultivation of compassion, empathy, respect, responsibility, and care as fundamental principles guiding educational practice. Rather than functioning as a replacement for the existing curriculum, KBC seeks to enrich educational processes by encouraging learners to develop love for God and the Prophet, oneself, fellow human beings, the environment, the nation, and knowledge (Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta, 2025). Through this orientation, learning is expected to contribute not only to academic achievement but also to character formation and meaningful human development.

Although scholarly discussions concerning the Love-Based Curriculum have continued to grow, existing studies have largely concentrated on its philosophical foundations, humanistic orientation, religious moderation, and implications for character education (Díaz & Falcón, 2025; Fahruddin et al., 2026; Sunarya & Sassi, 2025; Toedien & Zamsiswaya, 2026; Hasanah et al., 2026). Comparatively little attention has been devoted to examining how the principles of KBC can be systematically translated into instructional planning practices. As a result, there remains limited understanding regarding the relationship between love-based educational values and key instructional planning components such as Learning Outcomes (Capaian Pembelajaran), Learning Objectives (Tujuan Pembelajaran), Learning Objective Flow (Alur Tujuan Pembelajaran), Teaching Modules (Modul Ajar), and Assessment.

Furthermore, educators still lack a comprehensive conceptual framework that can guide the integration of these values into instructional planning processes. This gap is significant because the success of a value-based curriculum depends not only on the values it promotes but also on the extent to which those values are embedded within instructional design and classroom practice. Without a systematic planning framework, the implementation of curriculum values may remain fragmented and inconsistent across educational settings. Addressing this urgency requires introducing a novel conceptual architecture specifically designed for instructional planning under the KBC framework.

The significance of this research lies in its theoretical and practical contributions to Islamic pedagogy and curriculum implementation. By offering a structured roadmap for integrating love-based values into standard instructional design components, this study bridges the gap between high-level policy guidelines and practical classroom delivery. It provides educators and curriculum developers with actionable insights to construct value-oriented teaching materials, ultimately fostering an educational environment that nurtures intellectual, spiritual, and moral growth simultaneously. Accordingly, this study adopts a focused examination of how the Love-Based Curriculum can be operationalized within the instructional planning process, with particular attention to the coherence between its value orientation and the technical components that structure teaching and learning in Islamic religious education.

Therefore, this study aims to develop a conceptual framework for Love-Based Curriculum-oriented instructional planning in Islamic Religious Education. By synthesizing relevant theoretical and policy literature, the study seeks to provide a framework that may assist educators in designing learning experiences that support meaningful learning and holistic character development.

2. METHOD

2.1 Research Design

This study employed a qualitative literature-based approach to develop a conceptual framework for Love-Based Curriculum-oriented instructional planning in Islamic Religious Education. This approach was selected because the study focuses on examining concepts, theories, and policy perspectives related to value-based education, instruc-

tional planning, and the implementation of the Love-Based Curriculum rather than investigating a particular educational setting empirically.

2.2 Research Object

The subjects and objects of study in this research comprise relevant literature and official policy documents. Specifically, the data sources consisted of scholarly journal articles, academic books, and relevant policy documents published between 2020 and 2026

2.3 Data Collection

The instruments and data collection procedures involved a systematic literature review. The literature was collected through a systematic search of academic databases and other credible sources using keywords related to the Love-Based Curriculum, Islamic Religious Education, instructional planning, character education, and value-based learning. Priority was given to recent publications and sources directly relevant to the focus of the study

2.4 Data Analysis

Data were analyzed using thematic analysis. The selected literature was reviewed, categorized, and synthesized to identify key concepts, recurring themes, and relationships among the principles of the Love-Based Curriculum and instructional planning components. The findings were then integrated into a conceptual framework that explains how love-based values can be incorporated into Learning Outcomes, Learning Objectives, Learning Objective Flow, Teaching Modules, and Assessment practices within Islamic Religious Education.

3. RESULT AND DISCUSSION

3.1 Result

The results of this study indicate that the integration of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) into Islamic Religious Education (IRE) requires a systematic alignment across all core components of instructional planning. Based on the thematic analysis of relevant policy documents and theoretical literature, love-based values specifically *Panca Cinta* (love for God and the Prophet, oneself, fellow human beings, the environment, and the nation) must be operationalized into concrete instructional design stages.

The structural integration of love-based values across key instructional planning components is summarized in Table 1 below:

Table 1. Integration Matrix of Love-Based Curriculum Principles into Instructional Planning Components in Islamic Religious Education

Instructional Planning Component	Core Focus & Pedagogical Role	Integration Strategy of Love-Based Values (Panca Cinta)	Expected Educational Outcomes
Learning Outcomes (*Capaian Pembelajaran / CP*)	Establishes holistic target competencies spanning cognitive, affective, and spiritual domains.	Incorporates explicit value dimensions (compassion, empathy, respect, and social responsibility) into primary competency statements.	Establishes a value-oriented foundation for student character formation alongside academic goals.
Learning Objectives (*Tujuan Pembelajaran / TP*) & Objective Flow (*Alur Tujuan Pembelajaran / ATP*)	Translates macro-competencies into measurable, sequential learning pathways.	Formulates objectives that combine conceptual mastery with affective dispositions and real-life behavioral indicators.	Ensures a progressive, gradual pathway from conceptual understanding to value internalization.
Teaching Modules (*Modul Ajar*)	Operates as a concrete classroom guide detailing learning activities, materials, and methods.	Integrates collaborative learning, Socratic dialogue, reflective journaling, and contextual problem-solving tasks rooted in *rahmah*.	Creates meaningful (*meaningful*), mindful (*mindful*), and joyful (*joyful*) learning experiences.
Assessment Practices	Evaluates student growth across knowledge, character, and behavioral application.	Implements authentic assessment tools including peer/self-evaluations, performance rubrics,	Captures holistic student development while reinforcing continuous moral and social growth.

Instructional Planning Component	Core Focus & Pedagogical Role	Integration Strategy of Love-Based Values (Panca Cinta)	Expected Educational Outcomes
		observation scales, and reflective portfolios.	

The synthesis presented in Table 1 demonstrates that embedding love-based principles into instructional planning transforms traditional teaching models from mere knowledge transmission into a holistic character-building framework. By explicitly mapping *Panca Cinta* into Learning Outcomes, Learning Objectives, Teaching Modules, and Assessment practices, educators can ensure that spiritual, moral, and affective goals are not treated as secondary additions, but rather as integral elements woven directly into classroom learning activities. This structured alignment bridges the gap between high-level curriculum policies and daily classroom delivery, providing a clear roadmap for nurturing students' intellectual competence, moral reasoning, and social responsibility within Islamic Religious Education.

3.2. Discussion

3.2.1 Theoretical Foundations of the Love-Based Curriculum in Islamic Religious Education

The emergence of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) reflects a growing concern regarding the need to strengthen the humanistic dimension of education amid various social, moral, and cultural challenges faced by contemporary society. Educational institutions are increasingly expected not only to facilitate the acquisition of knowledge but also to nurture empathy, compassion, responsibility, and social awareness among learners. Within this context, the Indonesian Ministry of Religious Affairs introduced the Love-Based Curriculum as an educational paradigm that seeks to reorient learning toward the cultivation of humane values and meaningful relationships. Rather than functioning merely as an additional character education program, KBC is designed as a value-based framework that integrates love as the ethical foundation of educational processes. This orientation demonstrates a shift from an exclusively achievement-centered perspective toward a more holistic understanding of education that recognizes the interconnected development of cognitive, affective, spiritual, and social dimensions of learners.

At the conceptual level, the Love-Based Curriculum is founded upon a set of interconnected values commonly referred to as Panca Cinta (Five Dimensions of Love), consisting of love for God and the Prophet, love for oneself, love for fellow human beings, love for the environment, and love for the nation. These dimensions represent a comprehensive ethical framework that positions love not merely as an emotional expression but as a transformative educational principle capable of shaping attitudes, behaviors, and social interactions. Several recent studies have emphasized that the curriculum emerged partly as a response to concerns over declining social empathy, increasing intolerance, and the tendency of educational practices to prioritize academic achievement at the expense of moral and social development. In this regard, KBC seeks to promote educational experiences that encourage students to develop both intellectual competence and ethical responsibility. Consequently, learning is expected to become a process of personal transformation rather than a mere transmission of information.

The philosophical foundations of the Love-Based Curriculum are closely aligned with the principles of Islamic Religious Education. Islamic educational philosophy has long emphasized the balanced development of intellectual, spiritual, moral, and social capacities as essential aspects of human formation. The concept of rahmah (compassion), for example, occupies a central position within Islamic teachings and serves as a guiding principle for interpersonal relationships and educational practices. Through this perspective, education is understood as a process of nurturing individuals who are capable of contributing positively to society while maintaining a strong relationship with God. Contemporary scholars further argue that the integration of compassionate and humanistic values within Islamic education can strengthen learners' moral reasoning, social sensitivity, and commitment to ethical conduct. Therefore, the Love-Based Curriculum can be viewed not as an entirely new educational concept but rather as a contextual effort to operationalize core Islamic values within contemporary educational settings.

From a pedagogical perspective, KBC promotes learning environments that prioritize meaningful engagement, reflective learning, empathy-driven interactions, and character development. Recent analyses suggest that the curriculum expands the role of teachers beyond knowledge transmission by positioning them as facilitators of moral growth and value internalization. This pedagogical orientation requires educational practices that integrate values into learning objectives, classroom activities, assessment processes, and school culture. Furthermore, the curriculum reinforces the understanding that character formation cannot be separated from academic learning because both dimensions contribute to the holistic development of students. As a result, the theoretical foundations of KBC provide

an important basis for rethinking instructional planning in Islamic Religious Education, particularly in designing learning experiences that simultaneously foster academic competence, spiritual awareness, ethical behavior, and social responsibility.

3.2.2 Integrating Love-Based Curriculum Principles into Instructional Planning Components

The successful implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) largely depends on its translation into instructional planning practices. Although KBC emphasizes compassion, empathy, responsibility, and moral development as central educational values, these principles cannot be effectively realized unless they are systematically integrated into the planning process. Instructional planning serves as a bridge between curriculum philosophy and classroom practice because it determines how educational values are transformed into learning experiences. In the context of Islamic Religious Education, such integration is particularly important because learning is expected to foster not only academic competence but also spiritual awareness and ethical conduct. Therefore, the implementation of KBC requires a comprehensive approach that embeds love-based values within every instructional planning component, beginning from Learning Outcomes and extending to assessment practices.

The integration process starts with Learning Outcomes (Capaian Pembelajaran or CP), which function as the primary reference for all subsequent planning decisions. Within the framework of the Indonesian national curriculum, CP defines the competencies, knowledge, skills, and attitudes that learners are expected to achieve at the end of a learning phase (Keputusan Kepala BSKAP Nomor 032/H/KR/2024 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah, 2024). However, from the perspective of KBC, Learning Outcomes should not be interpreted solely as indicators of academic achievement. Instead, they should also be viewed as opportunities to cultivate values that support students' holistic development. The Ministry of Religious Affairs emphasizes that educational objectives should encourage learners to develop love for God, fellow human beings, the environment, the nation, and knowledge itself (Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta, 2025). Consequently, teachers are encouraged to identify value dimensions embedded within each Learning Outcome and incorporate them into the learning process. Through this approach, CP becomes not only a competency target but also a foundation for character formation and meaningful learning.

The values embedded within Learning Outcomes are subsequently operationalized through Learning Objectives (Tujuan Pembelajaran or TP) and Learning Objective Flow (Alur Tujuan Pembelajaran or ATP). Learning Objectives translate broad competencies into specific and measurable learning targets, while ATP organizes these objectives into a coherent sequence that guides students' learning progression. Within a Love-Based Curriculum framework, TP and ATP should be formulated in ways that integrate cognitive, affective, and behavioral dimensions simultaneously. For instance, learning objectives should not merely require students to understand religious concepts but also encourage them to demonstrate empathy, gratitude, respect, responsibility, and social concern in real-life situations. Such integration reflects the argument of Qamariah and Anwar that character development becomes most effective when values are embedded within learning activities rather than delivered as isolated moral messages (Qamariah & Anwar, 2025). Accordingly, ATP should provide a gradual pathway through which students move from conceptual understanding toward value internalization and practical application. This progression enables learning experiences to become more contextual, transformative, and relevant to students' daily lives.

The implementation of love-based values becomes more concrete through the development of Teaching Modules (Modul Ajar). Teaching modules function as operational learning guides that organize objectives, learning materials, instructional strategies, learning activities, and assessment procedures into a coherent instructional design (Agustina et al., 2026). In KBC-oriented instructional planning, teaching modules are expected to integrate character development throughout the entire learning process rather than confining it to specific activities or closing reflections. This integration may be reflected in collaborative learning activities, reflective discussions, problem-solving tasks, social projects, and contextual learning experiences that encourage students to practice values in authentic situations. Recent studies on value-oriented learning emphasize that meaningful learning emerges when students actively connect knowledge with personal experiences and social realities (Muslim & Habibi, 2026). Therefore, teaching modules designed within a Love-Based Curriculum framework should create opportunities for learners to experience, reflect upon, and practice the values being promoted, thereby strengthening both academic understanding and character development.

Assessment constitutes the final yet equally essential component of instructional planning. Traditional assessment approaches often prioritize cognitive achievement and measurable academic outcomes, whereas KBC advocates a more comprehensive evaluation of students' development. Consequently, assessment practices should en-

compass cognitive, affective, and behavioral dimensions through the use of diagnostic, formative, and summative assessments. In addition to measuring academic mastery, assessment should provide evidence regarding students' attitudes, social interactions, empathy, responsibility, and commitment to ethical values. Various assessment techniques such as observation, self-assessment, peer assessment, reflective journals, and performance-based evaluation can be employed to capture these dimensions more effectively (Hidayati et al., 2025). By integrating assessment with the broader objectives of character development, educators can ensure that instructional planning remains aligned with the fundamental principles of the Love-Based Curriculum. Ultimately, the systematic integration of CP, TP, ATP, teaching modules, and assessment creates a coherent instructional planning structure that supports meaningful learning while fostering students' cognitive, spiritual, moral, and social growth.

3.2.3 A Conceptual Framework for Love-Based Curriculum-Oriented Instructional Planning

The preceding discussion demonstrates that the effective implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) requires more than the incorporation of values into isolated learning activities. Instead, it demands a coherent instructional planning system in which curriculum values are systematically translated into every stage of the educational process. Although previous studies have highlighted the philosophical and character-building dimensions of KBC, limited attention has been given to how these principles can be operationalized through a structured instructional planning framework (Qamariah & Anwar, 2025). Consequently, this study proposes a conceptual framework that positions love-based values as the foundational element guiding all instructional planning decisions. The framework seeks to establish a clear relationship between curriculum philosophy, instructional design, learning implementation, and educational outcomes, thereby ensuring consistency between intended values and classroom practices.

At the center of the framework are the core principles of the Love-Based Curriculum, namely love for God and the Prophet, love for oneself, love for fellow human beings, love for the environment, and love for the nation. These principles function as normative foundations that shape educational goals and influence the formulation of Learning Outcomes (Capaian Pembelajaran) (Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta, 2025). Rather than viewing Learning Outcomes solely as competency targets, the proposed framework conceptualizes them as vehicles for integrating cognitive, affective, spiritual, and social development. This perspective is consistent with contemporary discussions on holistic education, which emphasize that educational quality should be measured not only by academic performance but also by students' moral growth and social responsibility (Muslim & Habibi, 2026). Therefore, the framework begins with the assumption that value integration must occur at the earliest stage of instructional planning so that character development becomes an inherent component of learning rather than an additional objective.

The framework further illustrates a sequential relationship among instructional planning components. Learning Outcomes serve as the basis for formulating Learning Objectives (Tujuan Pembelajaran), which are subsequently organized into a coherent Learning Objective Flow (Alur Tujuan Pembelajaran). This sequence is crucial because it provides a developmental pathway through which learners gradually progress from conceptual understanding to value internalization and behavioral application. These planning elements are then translated into Teaching Modules that determine learning materials, instructional strategies, classroom activities, and learning experiences. Within this process, love-based values are continuously embedded through contextual learning, collaborative engagement, reflective practices, and authentic experiences that encourage students to apply ethical principles in real-life situations. As argued by recent studies on character-oriented learning, values become more meaningful when students experience and practice them directly rather than merely receiving theoretical explanations (Ismail, 2023).

The final component of the framework is assessment, which functions as a mechanism for evaluating both academic achievement and character development. Assessment not only measures the attainment of learning objectives but also provides evidence regarding students' empathy, responsibility, cooperation, respect, and social awareness (Hidayati et al., 2025). The interaction among all planning components ultimately leads to two interconnected educational outcomes: meaningful learning and character development. Based on this conceptualization, the framework proposed in this study can be illustrated as follows:

This framework contributes to the existing literature by offering a systematic model that explains how the philosophical foundations of the Love-Based Curriculum can be translated into instructional planning practices within Islamic Religious Education. Unlike previous discussions that primarily focus on the values or general implementation of KBC in broader educational contexts, the proposed framework emphasizes the interdependence of curriculum principles and instructional planning components. Through this perspective, instructional planning

becomes a strategic instrument for ensuring that learning experiences simultaneously support academic achievement, spiritual growth, ethical formation, and social responsibility (Nurrohman et al., 2026).

3.2.4 Challenges and Strategic Directions for Implementing Love-Based Curriculum-Oriented Instructional Planning

Although the proposed conceptual framework provides a systematic approach for integrating Love-Based Curriculum principles into instructional planning, its implementation in educational practice is not without challenges. One of the most significant issues concerns teachers' readiness and understanding of value-based curriculum integration. The successful implementation of KBC requires teachers not only to understand curriculum documents but also to possess the pedagogical capacity to translate abstract values such as compassion, empathy, responsibility, and social care into concrete learning experiences. Recent studies indicate that teachers often encounter difficulties in integrating character-oriented values into lesson planning due to varying levels of professional competence and differing interpretations of curriculum expectations (Asri & Devi, 2024). As a result, the implementation of value-based instructional planning may become inconsistent across schools and classrooms. This challenge suggests that curriculum innovation should be accompanied by continuous professional development programs that strengthen teachers' conceptual understanding and practical skills in designing meaningful and value-oriented learning experiences.

Another challenge relates to the assessment of character development within educational settings. While cognitive learning outcomes can be measured through conventional testing methods, the evaluation of values, attitudes, and behavioral dispositions remains considerably more complex. The principles promoted by the Love-Based Curriculum, including empathy, respect, cooperation, and responsibility, often manifest through long-term behavioral changes that are difficult to capture using traditional assessment instruments. Consequently, teachers may struggle to determine whether instructional objectives related to character formation have been successfully achieved. To address this issue, assessment practices should move beyond an exclusive focus on academic achievement and incorporate multiple sources of evidence, including classroom observations, reflective journals, self-assessments, peer assessments, and performance-based evaluation. Such approaches are increasingly recognized as effective strategies for assessing affective and behavioral dimensions of learning while maintaining alignment with the broader objectives of holistic education (Hidayati et al., 2025).

The implementation of Love-Based Curriculum-oriented instructional planning is also influenced by broader institutional and social factors. Within schools, the successful internalization of values depends heavily on the presence of a supportive school culture that reinforces the principles promoted through classroom learning (Roesminingsih, 2003). Character development cannot be achieved solely through instructional activities if students encounter contradictory norms within the wider school environment. Therefore, school leaders, teachers, and educational staff must collectively cultivate a culture characterized by mutual respect, inclusiveness, collaboration, and ethical conduct. Equally important is the involvement of parents and families in the educational process. Various studies have demonstrated that the consistency of value formation is strengthened when schools and families share common educational goals and collaborate in supporting students' development (Wuryandani, 2024). Without such collaboration, the values introduced through instructional planning may be difficult to sustain beyond the classroom context, thereby limiting their long-term impact on students' behavior and character formation.

Considering these challenges, several strategic directions can be proposed to support the effective implementation of Love-Based Curriculum-oriented instructional planning. First, educational authorities should provide systematic training programs and practical guidelines that assist teachers in integrating love-based values into Learning Outcomes, Learning Objectives, Learning Objective Flow, teaching modules, and assessment practices. Second, schools should establish institutional policies that promote a value-oriented learning culture and encourage collaboration among educators. Third, assessment systems should be strengthened through the adoption of authentic and character-based assessment approaches capable of capturing students' holistic development. Finally, stronger partnerships between schools, families, and communities should be fostered to ensure the continuity of value internalization across different learning environments. Through these strategic efforts, the proposed framework can function not only as a conceptual model but also as a practical guide for promoting meaningful learning and sustainable character development within Islamic Religious Education.

4. IMPLICATIONS AN CONTRIBUTIONS

4.1 Research Implications

The development of the conceptual framework for Love-Based Curriculum-oriented instructional planning in Islamic Religious Education carries significant practical implications for teachers, curriculum designers, and school

administrators. First, it requires educators to re-examine their instructional design practices by moving beyond traditional content-centered methodologies toward a holistic paradigm that systematically embeds emotional, moral, and spiritual dimensions into daily learning activities. Teachers are encouraged to reformulate Learning Objectives and Teaching Modules so that value cultivation, such as *rahmah* (compassion), empathy, and social responsibility, is treated as a primary and measurable outcome of the learning process. Second, this framework necessitates an evolution in assessment practices, urging schools to adopt authentic and multi-dimensional evaluation instruments like reflective portfolios, peer evaluations, and behavioral rubrics that capture affective and spiritual growth alongside academic achievements.

4.2 Research Contributions

At the theoretical level, this study contributes to the expanding literature on value-based education and contemporary Islamic pedagogy by bridging the gap between high-level curriculum philosophy and operational classroom design. While previous scholarly works largely concentrated on the abstract philosophical foundations, religious moderation aspects, or general character education theories of the Love-Based Curriculum, this research offers a novel structural model connecting *Panca Cinta* principles to standard instructional planning components, including Learning Outcomes, Learning Objectives, Teaching Modules, and Assessment. Furthermore, by synthesizing global humanistic educational paradigms with core Islamic principles and national educational philosophies, this study enriches pedagogical discourse on how indigenous and religious values can be contextually integrated into modern educational frameworks. From a policy and institutional perspective, the study provides actionable insights for educational authorities and school leadership by highlighting the need for targeted professional development programs and supportive institutional ecosystems, such as collaborative partnerships between schools, families, and communities, to ensure love-based values are sustained across students' broader social environments.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTION

5.1 Research Limitations

Despite offering a comprehensive conceptual framework for Love-Based Curriculum-oriented instructional planning in Islamic Religious Education, this study acknowledges several inherent limitations. First, due to its qualitative and literature-based methodology, the proposed framework remains conceptual and theoretical, lacking direct empirical testing through classroom observations, action research, or field experiments across various educational institutions. Second, the scope of the analyzed literature is primarily centered on normative policy documents, theoretical discourses, and scholarly publications, which may not fully capture the complex, everyday operational challenges and contextual variations faced by teachers on the ground across different school types and regions.

5.2 Recommendation for Future Research

To address these limitations, future research should focus on empirical investigations to validate and refine the proposed conceptual model. Subsequent studies are strongly encouraged to employ empirical methodologies, such as classroom action research, mixed-methods designs, or longitudinal case studies, to measure the tangible impact of Love-Based Curriculum-oriented instructional planning on students' critical thinking, spiritual awareness, and moral development. Furthermore, upcoming research should expand its investigative scope to evaluate the effectiveness of targeted professional development programs for teachers, the readiness of digital instructional tools, and the contextual adaptation of love-based curricula across diverse geographical and institutional settings to generate more actionable policy recommendations.

6. CONCLUSION

This study developed a conceptual framework for Love-Based Curriculum-oriented instructional planning in Islamic Religious Education by synthesizing the philosophical foundations of the Love-Based Curriculum and its integration into key instructional planning components. The findings indicate that the principles of the Love-Based Curriculum can be systematically embedded within Learning Outcomes, Learning Objectives, Learning Objective Flow, Teaching Modules, and Assessment practices. Rather than positioning character education as a supplementary aspect of learning, the proposed framework conceptualizes love-based values as the foundation that guides the entire instructional planning process. Through this approach, instructional planning serves not only as a mechanism for achieving academic competencies but also as a means of fostering students' spiritual awareness, moral integrity,

empathy, social responsibility, and meaningful engagement in learning. The framework contributes to the growing discourse on value-oriented education by demonstrating how curriculum philosophy can be translated into practical instructional design within the context of Islamic Religious Education.

The study also highlights that the successful implementation of Love-Based Curriculum-oriented instructional planning depends on several supporting factors, including teachers' pedagogical readiness, authentic character assessment practices, supportive school culture, and active collaboration between schools and families. These findings suggest that the implementation of value-based education requires a systemic approach that extends beyond classroom instruction. Practically, the proposed framework may serve as a reference for educators, curriculum developers, and educational policymakers in designing learning experiences that integrate academic excellence with character development. Nevertheless, this study is limited by its conceptual and literature-based nature and does not empirically examine the implementation of the framework in educational settings. Therefore, future research is recommended to investigate the effectiveness of the proposed framework through empirical studies involving teachers, students, and educational institutions across different contexts of Islamic Religious Education.

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Author Contribution Statement

The author declares that the entire study and writing process for this article was conducted independently. The author assumes full responsibility for all data associated with this research. No other individual contributed as a co-author or made any significant contribution to the content of this work.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

The authors used Generative AI (Google Gemini) tools exclusively for language assistance, grammar correction, and sentence structure refinement. All conceptual ideas, literature analysis, synthesis, and academic substance represent original work and remain the full responsibility of the author. All instances of Generative AI usage in this article were conducted by the authors in accordance with the JIPPG GenAI Tool Usage Policy, with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

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The authors declare that there is no conflict of interest regarding this research, authorship, or publication.

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