

Integrating *Bhinneka Tunggal Ika* Values into the Multicultural Islamic Education Curriculum: A Love-Based Curriculum Approach

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Abstract

Although multicultural Islamic Education has been widely discussed, limited studies have examined how *Bhinneka Tunggal Ika* values can be systematically integrated into the Islamic Education curriculum through a pedagogy of love, particularly in inclusive school contexts. This study aims to analyze the integration of national unity values into Islamic Education using a love-based curriculum approach as an integrative model for multicultural and inclusive education. Employing a qualitative descriptive library research design, this study analyzes scholarly books, peer reviewed journal articles, and policy documents published over the last decade, selected through purposive sampling. Data were analyzed using content analysis and thematic analysis. The findings reveal three key contributions. First, curriculum adaptation oriented toward affective, relational, and inclusive dimensions enables deeper internalization of diversity values. Second, reflective and empathetic learning strategies such as dialogic reflection, collaborative activities among students with different abilities, and experiential projects effectively cultivate empathy, compassion, and respect for differences. Third, Islamic Education teachers function as central value mediators whose moral exemplarity and empathetic communication foster inclusive learning environments. This study contributes a novel conceptual positioning of the love-based curriculum as an integrative framework linking Islamic values, multicultural education, and inclusive schooling, and offers implications for curriculum development and future empirical research.

Keywords: *Bhinneka Tunggal Ika*; Inclusive Education; Islamic Education; Love-Based Curriculum; Multicultural Pedagogy

Abstrak

*Meskipun kajian mengenai pendidikan Islam multikultural telah banyak dilakukan, penelitian yang secara khusus mengkaji integrasi nilai *Bhinneka Tunggal Ika* ke dalam kurikulum Pendidikan Agama Islam melalui pendekatan kurikulum berbasis cinta, terutama dalam konteks sekolah inklusif, masih terbatas. Penelitian ini bertujuan untuk menganalisis bagaimana nilai persatuan dalam keberagaman dapat diintegrasikan ke dalam kurikulum Pendidikan Agama Islam melalui pendekatan kurikulum berbasis cinta sebagai model integratif pendidikan Islam multikultural dan inklusif. Penelitian ini menggunakan desain kualitatif deskriptif dengan metode studi pustaka. Sumber data berupa buku ilmiah, artikel jurnal nasional dan internasional bereputasi, serta dokumen kebijakan yang diterbitkan dalam sepuluh tahun terakhir dan dipilih melalui purposive sampling. Analisis data dilakukan dengan menggunakan analisis isi dan analisis tematik. Hasil penelitian menunjukkan tiga temuan utama. Pertama, adaptasi kurikulum yang berorientasi pada aspek afektif, relasional, dan inklusif mampu memperkuat internalisasi nilai keberagaman secara mendalam. Kedua, strategi pembelajaran reflektif dan empatik seperti dialog reflektif, kolaborasi antarsiswa dengan kemampuan yang beragam, serta pembelajaran berbasis pengalaman terbukti efektif dalam menumbuhkan empati, kasih*

sayang, dan penghargaan terhadap perbedaan. Ketiga, guru Pendidikan Agama Islam berperan sebagai mediator nilai yang strategis melalui keteladanan moral dan komunikasi empatik dalam membangun iklim pembelajaran yang inklusif. Secara teoretis, penelitian ini menegaskan kebaruan posisi kurikulum berbasis cinta sebagai pendekatan integratif dalam pendidikan Islam multikultural di sekolah inklusif, serta memberikan implikasi konseptual dan praktis bagi pengembangan kurikulum dan penelitian selanjutnya.

Kata Kunci: *Bhinneka Tunggal Ika; Pendidikan Inklusif; Pendidikan Islam; Kurikulum Berbasis Cinta; Pedagogi Multikultural*

Introduction

Indonesia is a nation founded upon diversity. From its inception, national identity has been constructed through recognition of differences in religion, ethnicity, culture, language, and ways of life across the archipelago Sidi (2020); Nugroho (2020). The national motto *Bhinneka Tunggal Ika* or Unity in Diversity functions not merely as a symbolic expression, but as a moral framework guiding social relations among diverse communities (Widyana et al., 2022; Riyanti et al., 2023). This is because Indonesia has a rich and diverse tradition that encompasses various aspects of daily life, including language, art, music, and spiritual beliefs (Anwar et al., 2025).

However, recent social dynamics indicate that these values face increasing challenges. Various studies report rising intolerance, negative stereotyping, and identity polarization among students. In educational settings, Hosnan (2022) notes that some students still struggle to accept religious and cultural differences, a condition reflected in classroom interactions and religious activities. Although the national curriculum has undergone several revisions to incorporate values of diversity, character education, and religious moderation, implementation at the school level remains limited (Mulyana, 2023; Mukhibat et al., 2024; Bahri et al., 2025).

Islamic Religious Education, despite its strategic role in shaping religious character, often remains confined to a cognitive and informative orientation (Mubarok et al., 2025). As a result, students frequently engage with religious doctrines without sufficient affective experiences that foster genuine understanding of diversity. Studies by Sahin (2018) and Farouq et al., (2025) emphasize that Islamic Education curricula have not been fully responsive to students' diverse cultural and social backgrounds, leading to superficial internalization of multicultural values.

In response to these limitations, alternative pedagogical approaches are increasingly discussed. One approach gaining scholarly attention is the love based curriculum (Sidik and Sari, 2025; Listiana et al., 2025). This approach views education not only as a means of knowledge transmission, but also as a process of cultivating empathy, relational warmth, and human connection. Within Islamic intellectual traditions, love has long served as a pedagogical foundation. Sahin (2022) argues that love constitutes the core of Islamic humanistic education, enabling meaningful teacher student relationships that support moral and spiritual growth. Through this perspective, love becomes a transformative force that integrates cognition, emotion, and action.

Despite its strong theological and philosophical grounding, the implementation of love-based pedagogy within Islamic Education curricula remains underexplored. Existing research has largely emphasized religious moderation as a normative policy framework, while giving limited attention to affective strategies that nurture empathy and emotional engagement with diversity. This gap is highlighted by Qomari and Tohet (2025) and Aslinda and Amrizon (2025) who argue that approaches to religious moderation often

lack relational and empathetic dimensions essential for character transformation. Consequently, integrative studies combining multicultural Islamic education, diversity values, and love oriented curricula are still scarce. This research gap becomes more pronounced within inclusive school contexts. Students with special needs engage in learning environments that demand heightened sensitivity, care, and empathy (Stout, 1999; Laughey et al., 2021). Inclusive schools offer daily social interactions where solidarity and mutual support naturally emerge.

Nevertheless, studies focusing on Islamic Education in inclusive settings remain limited, particularly those examining the integration of diversity values through affective and relational approaches. Hosnan (2022) emphasizes that inclusive schools represent a powerful context for cultivating tolerance and brotherhood, as diversity is directly experienced rather than abstractly discussed. In addition, the dynamics of students in inclusive schools provide great opportunities for the implementation of the love curriculum. This curriculum aims to instil values of love that encompass three main dimensions, namely: love for God, love for fellow human beings, and love for nature (Anwar and Surawan, 2025).

Interactions among students with diverse physical, sensory, and cognitive conditions require communication patterns rooted in patience, mutual understanding, and care. Within such interactions, the value of *Bhinneka Tunggal Ika* can be concretely enacted as lived social practice rather than symbolic discourse (Butler, 2016; Yuniarto et al., 2024). However, research mapping how Islamic Education can internalize these values through a love-oriented curriculum in inclusive contexts remains limited. Based on these considerations, there is an urgent need to conceptualize an Islamic Education curriculum that integrates diversity values with experiences of love, empathy, and supportive social interaction (Aderibigbe et al., 2023; Moslimany et al., 2024; Firdaus and Suwendi, 2025).

A love based curriculum offers a humanistic pedagogical framework that enables Islamic Education to move beyond normative instruction toward meaningful multicultural engagement grounded in lived experience (Espihani et al., 2025). Accordingly, this study aims to analyze how the value of *Bhinneka Tunggal Ika* can be integrated into the Islamic Religious Education curriculum through a love-based curriculum within inclusive education. Specifically, the study examines curriculum adaptation, empathetic learning strategies, and the role of teachers as mediators of values. The novelty of this research lies in its conceptual positioning of the love-based curriculum as an integrative framework linking Islamic values, multicultural education, and inclusive pedagogy. Practically, the findings offer insights for strengthening religious moderation, tolerance, and social cohesion in diverse educational settings. Socially, this study contributes to broader national efforts to foster inclusive, empathetic, and humanistic Islamic Education.

Method

This study employs a qualitative descriptive research design using library research as its main method (Doyle et al., 2020; Stanley, 2023). The qualitative approach is used to analyze and interpret theories, concepts, and research findings related to the integration of *Bhinneka Tunggal Ika* values into the Islamic Religious Education curriculum through a love-based curriculum approach within the context of inclusive education. The data sources consist of scholarly books, reputable national and international peer reviewed journal articles, education policy documents, and research reports discussing multicultural Islamic education, inclusive pedagogy, and love oriented learning. The data sources were determined through purposive sampling based on relevance, theoretical

contribution, and publication within the last ten years (Ahmad and Wilkins, 2024). In this study, the unit of analysis is not individual participants but a corpus of selected literature that serves as the research data. The main research instrument is the researcher, supported by a data extraction guide used to record key concepts, arguments, and findings from each source. Data collection was conducted through systematic literature searches using academic databases such as Google Scholar, Scopus, DOAJ, and institutional repositories, followed by intensive reading and documentation. Data analysis was carried out using content analysis and thematic analysis to identify, categorize, and synthesize major themes related to curriculum adaptation, empathetic learning strategies, and the role of teachers in multicultural and inclusive contexts (Humble and Mozelius, 2022). To enhance the credibility of the findings, theoretical triangulation was applied by comparing perspectives across different scholars to minimize interpretative bias and strengthen analytical consistency (Natow, 2019; Meydan and Akkaş, 2024).

Results And Discussion

The findings of this study indicate that integrating the value of *Bhinneka Tunggal Ika* into the Islamic Religious Education curriculum through a love-based curriculum approach is an urgent need in contemporary Islamic education, especially in the context of inclusive education. This discussion expands on the findings through core theories of multicultural education, love pedagogy, and inclusive education, and strengthens the argument with reputable international research findings from Scopus and Web of Science journals.

1. Love-Based Curriculum As A Framework For The Transformation Of The Islamic Education Paradigm

The results of this literature-based analysis indicate that although the Islamic Education curriculum in Indonesia has normatively incorporated values of tolerance, moderation, and respect for diversity, its implementation remains largely textual and cognitive in orientation. This limitation becomes more pronounced in inclusive education settings, where students demonstrate diverse abilities, learning needs, and social experiences (Graham, 2020; Evans et al., 2021; Krämer et al., 2021). The findings consistently show that the internalization of diversity values cannot rely solely on doctrinal transmission, but requires curriculum adaptation that prioritizes affective, relational, and experiential dimensions of learning. From this perspective, the love-based curriculum emerges as a transformative framework that enables Islamic Education to respond more effectively to multicultural and inclusive educational realities.

The analysis identifies three interrelated findings. First, the Islamic Education curriculum needs to function as a space where students can actively experience diversity through interaction, reflection, and social engagement, rather than merely receiving religious doctrines. Second, learning materials and instructional design must be adapted to the characteristics of inclusive learners, acknowledging variations in physical, cognitive, and social abilities. Third, learning objectives should explicitly integrate the values of *rahmah*, compassion, and social harmony as central educational outcomes. These findings collectively demonstrate that a love-based curriculum supports deeper internalization of diversity values by connecting cognitive understanding with emotional engagement and social practice.

Table 1. Adaptation of the Islamic Education Curriculum to Internalize Diversity Values Through a Love Based Approach

Curriculum Dimension	Core Focus	Educational Implication in Inclusive Islamic Education
Curriculum as a space for experiencing diversity	Learning is designed to allow students to encounter and interact with differences directly rather than receiving doctrinal instruction only	Students develop empathy and respect through lived experiences of diversity, making unity in diversity a practical reality
Alignment of Islamic Education content with inclusive learner needs	Learning materials and methods are adapted to students varied physical, cognitive, and social characteristics	Islamic becomes accessible, responsive, and meaningful for all learners, including students with special needs
Integration of <i>rahmah</i> , compassion, and social harmony into learning objectives	Affective and moral values are positioned as core learning outcomes alongside cognitive goals	Learning outcomes emphasize love, care, and social responsibility, supporting the internalization of <i>Bhinneka Tunggal Ika</i>

Table 1 is used as an analytical synthesis of these findings rather than a descriptive illustration. The diagram conceptualizes the interaction between curriculum design, content alignment, and compassion-oriented values, showing how these elements operate synergistically to cultivate empathy, inclusiveness, and respect for differences. By positioning diversity as lived experience, aligning Islamic Education content with inclusive learner needs, and embedding *rahmah* and social harmony within learning objectives, the diagram reinforces the argument that affective and relational curriculum dimensions are essential for inclusive Islamic Education.

These findings are consistent with broader theories of curriculum transformation and multicultural pedagogy. Banks (2013) emphasizes that curriculum transformation requires challenging dominant narratives and reconstructing knowledge to reflect plural social realities. Similarly, Ladson-Billings (2021) argues that culturally relevant pedagogy must be rooted in students' lived experiences to foster critical awareness and mutual respect. Empirical research by Pujiyanti and Nugraha (2024) further confirms that Islamic Education curricula often fail to accommodate student diversity, particularly in inclusive schools, resulting in limited internalization of multicultural values.

The love-based curriculum addresses this gap by repositioning diversity as an experiential and relational component of learning rather than a normative concept. From an Islamic pedagogical perspective, the love based curriculum gains strong theological legitimacy through the concepts of *mahabbah* and *rahmah*. Sahin (2022) through the Islamic Pedagogical Compassion model, emphasizes that religious curricula should cultivate emotional connections between teachers, students, and Islamic values. This argument aligns with Abu-Nimer (2018) who demonstrates that empathy and compassion based religious curricula can significantly reduce religious bias among adolescents.

Moreover, Schuitema et al., (2008) show that curricula explicitly integrating moral and social values enhance students' moral sensitivity. These studies collectively reinforce the position that love-based curricula are not only consistent with Islamic ethical foundations, but also supported by empirical evidence from international research on affective and humanistic education. At the institutional level, the literature highlights that the integration of multicultural values in Islamic Education cannot be separated from policy support and cross institutional collaboration. Sirojuddin and Bakri (2025) emphasize that supportive regulations are essential for ensuring that learning practices systematically reflect the value of *Bhinneka Tunggal Ika*.

This view is consistent with UNESCO report (2020), which stresses that effective curricula in heterogeneous educational environments must be humanizing, flexible, and relationship oriented. Further analysis by Pöllänen et al., (2023) strengthens this argument by showing that compassion based curricula are particularly effective in addressing the emotional and social needs of learners with diverse abilities and backgrounds. A similar view was also expressed by Setiawan et al., (2025) who stated that the Pedagogy of Love serves as a transformative framework that promotes dialogue, empathy, egalitarian teacher-student relations, and critical awareness. It shifts religious education beyond cognitive transfer toward affective, moral formation and social responsibility.

2. Reflective-Empathetic Learning as a Mechanism for Internalizing Diversity Values

The literature consistently shows that learning strategies play a central role in enabling students to understand and internalize diversity values. Effective learning in Islamic Education is not limited to cognitive transmission of knowledge, but requires emotional engagement and meaningful social experience. Within this context, the love based curriculum provides a pedagogical framework that emphasizes positive relationships, dialogical interaction, and experience oriented learning (Crowfoot, 2023; Sari, 2025; Syaripudin et al., 2025). Reflective activities such as reflective journals, empathetic narratives, and value-based discussions, collaborative learning between students with diverse abilities, humanitarian project-based learning, and the creation of safe and supportive classroom climates emerge as key strategies that foster empathy, care, and social sensitivity. These strategies enable students to experience diversity directly and internalize the value of *Bhinneka Tunggal Ika* as lived practice rather than abstract principle.

Table 2. Core Education Values

Main Component	Description
Core Educational Values	<i>Bhinneka, Rahmah, Empathy</i>
Foundational Learning Approaches	Ethics of Care (Noddings), Experiential Learning (Kolb), Cultural Mediation (Rogoff)
Love-Based Curriculum	Emotion, Empathy, Social Experience, Value Relationships
Reflective-Empathetic Learning Strategies	Reflective activities, Collaborative learning, - Humanitarian projects, Supportive classroom climate
Internalization of Diversity Values	Empathy, Respect, Inclusion

Table 2 functions as a conceptual synthesis that clarifies how the internalization of diversity values occurs within a love based Islamic Education framework. The diagram integrates core educational values of diversity, compassion, and empathy with three theoretical foundations: Ethics of Care, which emphasizes relational responsibility and

caring attitudes Nodding (2012) Experiential Learning, which highlights learning through concrete experience and reflection Kolb (2014) and Cultural Mediation, which underscores the role of social interaction and cultural context in learning processes (Rogoff, 2003). Through this integration, the diagram demonstrates that reflective and empathetic learning strategies are not incidental techniques, but structured pedagogical mechanisms that connect love-based curriculum design with the internalization of diversity values in inclusive classrooms. The findings further indicate that reflective empathetic learning strategies are particularly effective when mediated by teachers who embody the values promoted by the curriculum. Experiential Learning theory explains that students learn most deeply through cycles of experience, reflection, and action (Kolb, 2014). In Islamic Education, learning activities that engage students in real social interactions, especially within inclusive settings, have the potential to transform students' perceptions of difference (Sahin, 2018; Aderibigbe et al., 2023).

Studies in multicultural education also emphasize that reflection, cooperation, and cross identity dialogue are essential for developing empathy and perspective taking (Gorski and Dalton, 2020). These approaches align closely with Islamic teachings that emphasize *rahmah*, humanism, and respect for others regardless of difference (Saputra et al., 2024). International research reinforces these findings while remaining relevant to the context of Islamic Education. Merryfield et al., (2020) show that narrative based reflection and dialogical learning increase empathy in multicultural classrooms.

Zembylas (2014) demonstrates that emotional reflexivity can dismantle latent prejudices and foster more inclusive understandings of religious and cultural difference. Therefore, innovation and humanistic approaches are highly relevant in supporting quality inclusive education (Rahmawati et al., 2025). Research by Rios et al., (2003); Troxler et al., (2023), and Lee and Yang (2025) further confirms that sustained participation in inclusive collaborative activities enhances students' empathy and perspective taking abilities. These findings are particularly significant for Islamic Education, where moral development, empathy, and respectful social interaction are foundational ethical objectives.

Within this framework, teachers play a decisive role as mediators who translate love-based curriculum principles into lived learning experiences. Love oriented strategies such as *rahmah* dialogue, empathetic storytelling, and solidarity-oriented projects become effective only when guided by teachers who model compassion, openness, and respect. Suryani and Muslim (2024) show that religious education grounded in real social experience is more effective in shaping tolerant character than indoctrinate models.

This perspective is consistent with Islami and Bakri (2024) who argue that multicultural Islamic Education serves as a bridge between religious teachings and social reality. Through reflective empathetic strategies mediated by teachers, students are guided to connect Islamic values with national ideals of unity in diversity. Furthermore, the integration of *Bhinneka Tunggal Ika* values through a love-based curriculum requires a comprehensive reformulation of learning vision, objectives, content, strategies, and evaluation to align with multicultural paradigms.

Sismanto et al., (2022) emphasize the importance of participatory and reflective learning approaches grounded in democracy, humanity, and pluralism. In this sense, reflective empathetic learning does not operate independently, but functions as a pedagogical mechanism through which teachers enact the love-based curriculum and facilitate the internalization of diversity values. Consequently, this approach not only strengthens tolerant character but also supports the realization of Islamic Education that is inclusive, humanistic, and oriented toward harmonious coexistence in accordance with the principle of *Bhinneka Tunggal Ika*.

3. Teachers as Mediators of Values: The Foundation of Humanization in Islamic Education

A literature review places teachers as a determining factor in the successful integration of diversity values. These results show the importance of integrating teacher training that focuses on personality and the framework of Islamic resilience into pedagogical practices, especially in educational environments where the majority of the population is Muslim (Ramadhani et al., 2025). Within a love based curriculum framework, Islamic Education teachers function not only as transmitters of religious knowledge, but as moral figures and value mediators who actively translate principles of love, tolerance, respect for difference, and religious moderation into lived classroom experiences (Aderibigbe et al., 2023; Nurbayani and Amiruddin, 2024; Warsah and Istan, 2025).

This mediating role is central to ensuring that the value of *Bhinneka Tunggal Ika* is internalized not merely as a civic slogan, but as a moral disposition rooted in Islamic teaching and daily interaction. The literature identifies several interconnected dimensions of this mediating role. Teachers model compassion, empathy, and respect for diversity through exemplary behavior that students observe and imitate. They also mediate differences in students' identities, abilities, and backgrounds through relational and dialogical communication that prioritizes care and mutual understanding.

In addition, teachers act as cultural brokers who bridge students' religious values, cultural traditions, and social experiences, while employing multicultural pedagogical competencies to create inclusive and supportive learning environments. Through these roles, teachers become the primary agents who operationalize the love-based curriculum and connect it directly to the internalization of diversity values.

Table 3. Love-Based Curriculum

Main Framework	Dimension	Key Elements
Love-Based Curriculum (Affective & <i>Rahmah</i> Foundation)	PAI Curriculum	a. Affective-oriented curriculum, b. <i>Rahmah</i> as a core value, c. Inclusive and responsive approach
	Empathetic Learning Strategy	a. Reflective dialogue, b. Cross-identity collaboration, c. Real social experience
	PAI Teachers as Value Mediators	a. Love as moral exemplarity, b. Empathic communication, c. Mediating diversity in the classroom
Learning Outcome	Internalization of Values	Internalization of <i>Bhinneka Tunggal Ika</i> (Unity in Diversity)

Table 3 functions as an analytical synthesis that clarifies this relationship. It demonstrates that the Love Based Curriculum operates as a philosophical orientation grounded in *rahmah*, compassion, and empathy, rather than as a mere instructional technique. Within this framework, the Islamic Education curriculum is reorganized to be more affective and student centered, with *rahmah* guiding the formulation of learning objectives, materials, and assessment. Empathetic learning strategies such as reflective dialogue, cross identity collaboration, and experiential social activities serve as the pedagogical mechanisms that bring curriculum values into practice. Teachers occupy a central position in this structure as value mediators who animate the curriculum through moral exemplarity and relational engagement, thereby enabling students to experience

diversity as a meaningful social reality. Teachers are concrete examples of this role, as they not only teach religious doctrine but also demonstrate truly inclusive behaviour (Anwar et al., 2023; Surawan et al., 2024).

Rogoff's theory of cultural mediation further explains that teachers function as bridges between sociocultural values and learners' lived experiences, a role that becomes particularly significant in Islamic Education where teachers hold moral and spiritual authority (Rogoff, 2003). International findings also support this view, indicating that teachers with multicultural competence and empathy are more effective in creating inclusive learning environments and fostering students' sense of belonging (Cochran-Smith, 2021; Alhasan, 2025). Studies on inclusive pedagogy additionally confirm that teachers trained to address learner diversity are better able to reduce social and emotional barriers faced by students with special needs (Forlin et al., 2014; Sharma et al., 2021).

From an Islamic educational perspective, this mediating role aligns with the concept of the *murabbi*, an educator who nurtures learners through compassion, moral guidance, and character formation (Musa, 2021). Sahin (2022) further emphasizes that teachers represent the lived embodiment of love in Islamic education. Within a love-based curriculum, teachers therefore serve as the crucial link between curriculum design, pedagogical strategy, and value internalization. Their relational authority enables students to connect Islamic ethical teachings with national values of unity in diversity, transforming *Bhinneka Tunggal Ika* from an abstract ideal into an embodied practice of empathy, acceptance, and social harmony. Consequently, the success of the Love Based Curriculum in Islamic Education is inseparable from the quality of teacher mediated relationships that humanize learning and sustain inclusive educational environments.

Conclusion

This study concludes that integrating the value of *Bhinneka Tunggal Ika* into the Islamic Education curriculum through a love-based curriculum approach is a strategic pathway for strengthening inclusive and humanistic Islamic Education. The findings demonstrate that curriculum adaptation must move beyond a cognitive normative orientation toward an affective and relational design that cultivates love, empathy, and appreciation for diversity in accordance with the Islamic principle of *rahmah*. Reflective empathetic learning strategies, including dialogue, reflection, experiential activities, and cross identity collaboration, are shown to be effective mechanisms for internalizing diversity values by enabling students to experience unity in diversity emotionally and socially. In addition, the role of Islamic Education teachers as mediators of values is decisive, as their moral exemplarity, empathetic communication, and cultural mediation capacities create inclusive learning climates that support the embodiment of diversity values. Theoretically, this study contributes to the development of a humanistic paradigm in Islamic Education by positioning love as an integrative curriculum framework, while practically it highlights the need for schools and teachers to design love-oriented learning environments and strengthen multicultural competence. As a literature-based study, further empirical research is required to validate and operationalize this model in diverse educational settings.

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