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Development of the Affective Dimension through a Love-Based Islamic Education Curriculum: A Systematic Literature Review Based on the “Rahmatan Lil ‘Alamin” Student Profile

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Abstract

His study aims to analyze and synthesize previous research on the development of the affective dimension through a Love-Based Islamic Religious Education (PAI) curriculum in strengthening the Pancasila Student Profile and the Rahmatan Lil ‘Alamin Student Profile. The study was conducted using a Systematic Literature Review (SLR) approach by reviewing relevant literature on affective learning, Islamic Religious Education, love-based education, character education, the Pancasila Student Profile, and the Rahmatan Lil ‘Alamin Student Profile. Data were analyzed using thematic analysis to identify major themes, conceptual frameworks, implementation strategies, supporting factors, and challenges related to affective development in Islamic education.

The findings indicate that Love-Based Education, rooted in the Islamic concept of mahabbah (love), provides a transformative framework for integrating spiritual, emotional, social, and moral development within Islamic Religious Education. The study reveals that the values of compassion, empathy, tolerance, responsibility, moderation, and social care are essential components of affective development and closely align with the dimensions of both the Pancasila Student Profile and the Rahmatan Lil ‘Alamin Student Profile. Furthermore, the implementation of the Love-Based Curriculum strengthens the internalization of religious values through meaningful learning experiences, role modeling, habituation, and supportive school cultures. The review also demonstrates that Islamic Religious Education serves as a strategic instrument for bridging national character education goals and Islamic educational values. Therefore, the integration of affective-oriented learning, Love-Based Education, the Pancasila Student Profile, and the Rahmatan Lil ‘Alamin Student Profile offers a comprehensive model for developing learners who are intellectually competent, spiritually grounded, emotionally mature, socially responsible, and committed to peaceful coexistence and positive social transformation.

Keywords: Love-Based Education; Islamic Education; Affective Learning; Pancasila Student Profile; Rahmatan Lil ‘Alamin Student Profile.

Introduction

Islamic Religious Education (PAI) is essentially aimed not only at transferring religious knowledge (*transfer of knowledge*) but also at shaping students' attitudes, values, and character (*transfer of values*) (Muhaimin, 2012; Nata, 2023). However, the current reality of education shows that PAI instruction at various educational levels still tends to be oriented toward cognitive aspects, such as mastery of subject matter, memorization of concepts, and achievement of academic grades. Meanwhile, the affective dimension—which encompasses religious attitudes, social empathy, compassion, tolerance, love, and moral awareness—often does not receive proportionate attention. As a result, there is a gap between students' religious understanding and the actual behavior they exhibit in their daily lives (Majid & Andayani, 2012; Lickona, 2013).

This phenomenon has become increasingly evident in the digital age, marked by the development of information technology and social media. On the one hand, technological advances provide easy access to religious learning resources; on the other hand, they also give rise to various moral and social challenges. Cases of bullying, hate speech, intolerance, low social awareness, and a decline in polite behavior among students indicate that mastery of religious knowledge has not yet fully translated into the development of noble character (Ainiyah, 2018; Roqib, 2022). This situation points to the need for an educational approach that places greater emphasis on the internalization of values and the development of students' affective aspects.

In the context of Islamic education, the concept of love (*mahabbah*) is one of the fundamental values taught by the Qur'an and the Hadith. Love for Allah, the Prophet, fellow human beings, the environment, and all creatures forms the foundation for the development of noble character (Al-Ghazali, 2011). Love-based education emphasizes not only the vertical relationship between humans and God but also horizontal relationships manifested in compassion, empathy, tolerance, and social awareness. Educational theorists have similarly emphasized that caring relationships are central to moral and character development (Noddings, 2013). Therefore, a love-based Islamic Education curriculum is considered relevant for addressing the challenges of contemporary education, which requires a balance between intellectual, spiritual, and social intelligence.

The urgency of developing the affective dimension in the PAI curriculum is further reinforced by the introduction of the *Rahmatan Lil 'Alamin Student Profile* (PPRLA), which defines the characteristics of Islamic education in madrasahs. This profile emphasizes the development of students who are faithful, God-fearing, of noble character, tolerant, moderate, patriotic, environmentally conscious, and oriented toward the common good (Ministry of Religious Affairs of the Republic of Indonesia, 2022). These values essentially fall within the affective domain, which requires a process of habit formation, role modeling, meaningful learning experiences, and a supportive school culture. Thus, the development of the PAI curriculum must not only integrate knowledge-based competencies but also internalize the values of love that form the foundation for shaping the *Rahmatan Lil 'Alamin* student profile.

A number of previous studies have examined character education, values education, affective learning, and the implementation of the *Rahmatan Lil 'Alamin Student Profile* (Berkowitz & Bier, 2005;

Lickona, 2013). However, studies that specifically integrate the development of the affective dimension through a love-based Islamic Education curriculum within the framework of the *Rahmatan Lil 'Alamin Student Profile* remain relatively limited. Most studies have focused on learning strategies, character building, or partial curriculum implementation. Furthermore, there have been few studies that have conducted a comprehensive synthesis of existing research findings to map concepts, models, strategies, and the effectiveness of love-based affective development in Islamic education. This situation indicates a research gap that needs to be explored in greater depth.

Given these circumstances, a systematic review is needed to identify, analyze, and synthesize various research findings related to the development of the affective dimension through a love-based Islamic Education curriculum. The Systematic Literature Review (SLR) approach was chosen because it provides a comprehensive overview of research trends, key concepts, implementation models, supporting and inhibiting factors, as well as contributions to the formation of the *Rahmatan Lil 'Alamin Student Profile* (Snyder, 2019; Xiao & Watson, 2019). The results of this study are expected to serve as a theoretical and conceptual foundation for the development of a more humanistic and transformative PAI curriculum that is oriented toward shaping students' character to embody noble moral values and bring blessings to all creation.

The research gap underlying this study lies in the limited number of studies that integrate the development of the affective dimension, a love-based Islamic Religious Education curriculum, and the *Rahmatan Lil 'Alamin Student Profile* within a single comprehensive conceptual framework. To date, research on the affective dimension in Islamic Religious Education has largely focused on character education in general without specifically using a love-based education paradigm as the foundation for values development.

On the other hand, studies on the love-based Islamic Religious Education curriculum remain conceptual and have not yet been extensively linked to efforts to strengthen the *Rahmatan Lil 'Alamin Student Profile*. Furthermore, there have been few studies that systematically synthesize the relationship between a love-based PAI curriculum, affective development, and the *Rahmatan Lil 'Alamin Student Profile*. Therefore, a comprehensive conceptual model is needed as the basis for developing an Islamic Education curriculum capable of strengthening spirituality, social empathy, religious moderation, and student character that reflects the values of *rahmatan lil 'alamin*.

Thus, the study entitled “*Development of the Affective Dimension through a Love-Based Islamic Education Curriculum: A Systematic Literature Review Based on the Rahmatan Lil 'Alamin Student Profile*” holds both academic and practical significance for strengthening an Islamic educational paradigm that not only produces intellectually capable students but also fosters spiritual depth, social empathy, and the character of *rahmatan lil 'alamin*.

Methodology

This study employed a Systematic Literature Review (SLR) to identify, evaluate, and synthesize previous research related to the development of the affective dimension through a love-based Islamic Religious Education (PAI) curriculum within the framework of the *Rahmatan Lil 'Alamin Student Profile* (PPRLA). The SLR approach was selected because it provides a systematic, transparent, and comprehensive method for mapping existing

knowledge and identifying research trends, conceptual models, implementation strategies, and research gaps in a particular field (Snyder, 2019).

Data were collected from several academic databases, including Scopus, Web of Science, ERIC, Dimensions, Google Scholar, and Garuda, using keywords such as *affective dimension*, *affective learning*, *love-based education*, *mahabbah*, *Islamic Religious Education curriculum*, and *Rahmatan Lil 'Alamin Student Profile*. The review included peer-reviewed articles, conference papers, and scholarly book chapters published between 2015 and 2025 that were relevant to affective development, Islamic education, values education, and character formation.

The selection of studies followed the PRISMA 2020 framework, consisting of identification, screening, eligibility assessment, and inclusion stages (Page et al., 2021).

Eligible studies were analyzed through a structured data extraction process that captured information on research objectives, methodologies, educational contexts, affective learning concepts, curriculum implementation strategies, and major findings.

The collected data were subsequently examined using thematic analysis (Braun & Clarke, 2006) to identify recurring themes and relationships among concepts related to love-based education, affective development, and the realization of the *Rahmatan Lil 'Alamin Student Profile*. To ensure the rigor and credibility of the review, the quality of selected studies was evaluated using established systematic review criteria, and all sources were cited in accordance with academic ethical standards.

Discussion

1. Love-Based Education in Islamic Religious Education

Love-based education has emerged as an important paradigm in contemporary religious education, emphasizing compassion, empathy, care, and respect as foundational elements of the learning process. In the context of Islamic education, the concept of *mahabbah* (love) serves as a central value that guides human relationships with Allah, fellow human beings, and the environment. According to (Sukiman et al. 2021), love and compassion should be positioned as core values within religious education because they contribute to the formation of peaceful, humane, and morally responsible individuals. Through a love-based approach, learning is no longer limited to the transmission of knowledge but becomes a transformative process that nurtures students' emotional, spiritual, and social development. This perspective aligns with the broader objectives of Islamic Religious Education (PAI), which seeks to cultivate individuals who demonstrate noble character (*akhlaq al-karimah*) in both personal and social life.

The significance of love-based education is further reflected in its contribution to the development of empathy and social responsibility among learners. (Kimanen, 2022) argues that empathy-oriented religious education promotes social justice by encouraging students to understand and appreciate the experiences and perspectives of others.

Similarly, Mustaghfiroh et al. (2025) emphasize that affective literacy and socio-emotional learning are essential components of Islamic pedagogy, enabling students to develop emotional awareness, compassion, and positive interpersonal relationships.

These findings suggest that love-based education strengthens the affective dimension of learning by integrating emotional intelligence with religious values. As a result, students are more likely to exhibit tolerance, cooperation, and concern for the well-being of others, which are essential characteristics of the *Rahmatan Lil 'Alamin* paradigm.

Furthermore, the implementation of love-based education provides a meaningful framework for character formation and affective development in Islamic Religious Education. Research by Badri and Malik (2024) demonstrates that affective approaches grounded in Qur'anic values effectively strengthen students' religious character through the cultivation of compassion, sincerity, and social care. In addition, Nisa et al. (2024) highlight the importance of systematically integrating affective objectives into curriculum design and assessment practices to ensure that religious learning leads to genuine character transformation. These studies collectively indicate that love-based education is not merely a pedagogical strategy but a comprehensive educational philosophy that integrates spirituality, empathy, moral values, and social responsibility.

Therefore, incorporating love-based principles into the PAI curriculum can serve as a strategic approach to fostering the *Rahmatan Lil 'Alamin Student Profile*, characterized by faith, moderation, compassion, and commitment to the common good. From the author's perspective, the findings of the reviewed studies indicate that love-based education provides a comprehensive framework for strengthening the affective dimension of Islamic Religious Education (PAI). The integration of compassion, empathy, care, and social responsibility into the learning process enables students not only to understand religious teachings cognitively but also to internalize them as personal values reflected in everyday behavior. The studies consistently demonstrate that affective development is more effective when learning experiences are grounded in caring relationships, meaningful interactions, and value-based educational practices.

Therefore, love-based education can be viewed as a transformative approach that bridges the gap between religious knowledge and moral action, which remains one of the major challenges in contemporary Islamic education (Kimanen, 2022; Sukiman et al., 2021).

Love-based education has emerged as a transformative paradigm in contemporary Islamic Religious Education (PAI), emphasizing compassion, empathy, care, and moral responsibility as the foundation of the educational process. Unlike conventional approaches that focus primarily on cognitive achievement, love-based education seeks to integrate intellectual, emotional, spiritual, and social dimensions into a holistic learning experience. In Islamic teachings, the concept of *mahabbah* (love) occupies a central position in shaping the relationship between humans and Allah, fellow human beings, nature, and the wider society. Sukiman et al. (2021) argue that love and compassion should become the core values of religious education because they foster peaceful coexistence, human dignity, and ethical behavior. Similarly, Kimanen (2022) emphasizes that empathy-oriented religious education encourages learners to develop social justice awareness and moral responsibility toward others. Therefore, love-based education can be understood as a pedagogical framework that transforms religious knowledge into lived values and ethical practices.

The significance of love-based education has become increasingly relevant in response to contemporary educational challenges, including moral degradation, intolerance, bullying, social polarization, and declining empathy among students. Research by Badri and Malik (2024) demonstrates that affective approaches grounded in Qur'anic values effectively strengthen students' religious character through the cultivation of compassion, sincerity, and social concern. Likewise, Mustaghfiroh et al. (2025) highlight that socio-emotional competencies, such as empathy, emotional awareness, and interpersonal care, should be integrated into Islamic pedagogy to support students' holistic development. These findings indicate that affective learning is not merely a complementary component of Islamic education but rather an essential dimension for nurturing morally responsible and socially engaged individuals. Consequently, the success of Islamic Religious Education should not only be measured by students' cognitive mastery of religious concepts but also by their ability to demonstrate love, kindness, tolerance, and social responsibility in everyday life.

The relevance of love-based education is further strengthened by recent educational reforms in Indonesia, particularly the introduction of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) by the Ministry of Religious Affairs. The curriculum explicitly promotes six dimensions of love: love for God, love for the Prophet, love for oneself, love for fellow human beings, love for the environment (*hubbul bi'ah*), and love for the nation and homeland (*hubbul wathan wal bilad*). The curriculum emphasizes that Islamic education should cultivate awareness that Islam is *rahmatan lil 'alamin*—a mercy for all creation—and encourage students to protect the environment, respect diversity, maintain social harmony, and contribute to national development.

Learning activities include reflective practices, storytelling, moral commitment, kindness journals, and real-life actions that embody the values of love and compassion. These educational practices demonstrate that love-based education serves not only as a theoretical concept but also as a practical strategy for fostering character formation and value internalization in Islamic schools and madrasahs.

From the author's perspective, love-based education provides a strong conceptual bridge between Islamic Religious Education, the Pancasila Student Profile, and the Rahmatan Lil 'Alamin Student Profile. The values of compassion, empathy, moderation, cooperation, environmental awareness, and social responsibility promoted through love-based learning correspond directly with the competencies expected in both student profiles. Through the integration of affective learning, value internalization, role modeling, and meaningful educational experiences, students are encouraged to become individuals who are spiritually grounded, emotionally mature, socially responsible, and committed to the common good. Therefore, love-based education can be regarded as a comprehensive educational philosophy that supports the development of learners who embody the universal values of Islam and contribute positively to society as agents of peace, justice, and mercy for all creation.

The concept of love-based education is closely aligned with the paradigm of Prophetic Islamic Education, which emphasizes the humanization, liberation, and transcendence of learners. According to Roqib (2022), Islamic education should not merely focus on the transmission of knowledge but should nurture individuals through a prophetic approach inspired by the educational practices of Prophet Muhammad ﷺ. The Prophet's educational model was

fundamentally grounded in love, compassion, gentleness, wisdom, and exemplary conduct. Through this approach, education becomes a process of humanizing learners by recognizing their dignity, developing their potential, and guiding them toward moral and spiritual excellence. Love, therefore, is not only an emotional expression but also a pedagogical principle that shapes interactions between teachers and students and creates a learning environment characterized by care, respect, and mutual trust.

Furthermore, Roqib (2024) argues that Islamic education must be developed through an integrative educational framework involving schools, families, and communities. In this perspective, the cultivation of religious values and character cannot rely solely on formal classroom instruction but requires collaboration among various educational environments. Love-based education provides a foundation for such integration because it promotes harmonious relationships between individuals and their social surroundings. Through the values of compassion, empathy, cooperation, and social responsibility, students learn to connect religious teachings with real-life experiences. This integrative approach enables Islamic education to develop balanced individuals who possess intellectual competence, spiritual maturity, emotional intelligence, and social awareness. Consequently, love-based education becomes a practical manifestation of prophetic education, fostering learners who embody the values of *rahmatan lil 'alamin* in their interactions with God, humanity, nature, and society.

From the author's perspective, Roqib's theory significantly strengthens the conceptual foundation of love-based education because it positions love as the core of educational transformation. The values of *mahabbah*, compassion, and prophetic ethics provide a strong philosophical basis for developing the affective dimension within Islamic Religious Education. Moreover, the principles of humanization and integration proposed by Roqib are highly relevant to the objectives of the *Pancasila Student Profile* and the *Rahmatan Lil 'Alamin Student Profile*, both of which emphasize faith, noble character, social empathy, cooperation, moderation, and responsibility. Therefore, the integration of love-based education with prophetic and integrative Islamic education offers a comprehensive framework for developing students who are intellectually capable, spiritually grounded, emotionally balanced, and socially committed to the common good. Furthermore, the author argues that the principles of love-based education are highly relevant to the realization of the Rahmatan Lil 'Alamin Student Profile.

The values promoted through this educational approach, such as tolerance, empathy, moderation, respect, and concern for others, correspond directly with the character attributes expected of Muslim students in the modern era. The synthesis of previous studies suggests that the development of a love-based PAI curriculum should not be limited to instructional strategies but should encompass curriculum design, learning culture, assessment practices, and school-wide value internalization.

Consequently, love-based education has the potential to serve as a conceptual foundation for developing a more humanistic, inclusive, and character-oriented Islamic education system capable of nurturing spiritually grounded and socially responsible individuals (Badri & Malik, 2024; Mustaghfiroh et al., 2025; Nisa et al., 2024). The implementation of love-based education in Indonesian madrasahs has recently been strengthened through the Love-Based Curriculum (*Kurikulum Berbasis Cinta*), which emphasizes six dimensions of love: love for God, the Prophet, oneself, fellow

human beings, the environment, and the nation. These dimensions are intended to foster students' spiritual awareness, social empathy, environmental responsibility, and national commitment, reflecting the broader vision of *rahmatan lil 'alamin* education (Directorate General of Islamic Education, 2025).

The implementation of the *Pancasila Student Profile* within the Merdeka Curriculum provides a comprehensive framework for developing students' character and competencies in the twenty-first century. According to the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia (2022), the *Pancasila Student Profile* consists of six interconnected dimensions: (1) faith in God and noble character, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical reasoning, and (6) creativity. These dimensions are designed to develop lifelong learners who are competent, ethical, adaptive, and capable of contributing positively to society. The profile serves as a translation of national educational goals and functions as a reference for curriculum development, learning activities, and character education in schools (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2022).

From the perspective of Islamic Religious Education (PAI), the dimensions of the *Pancasila Student Profile* are highly compatible with Islamic educational objectives. The dimension of faith in God and noble character reflects the fundamental goals of PAI in nurturing religious commitment and moral excellence (Majid & Andayani, 2012; Muhaimin, 2012). Likewise, the dimensions of global diversity and mutual cooperation correspond to Islamic values of tolerance (*tasamuh*), moderation (*wasatiyyah*), social solidarity (*ukhuwwah*), and compassion (*rahmah*) (Nata, 2023; Shodiq, 2023).

Meanwhile, the dimensions of critical reasoning, creativity, and independence support the development of intellectual responsibility and problem-solving skills encouraged within Islamic educational traditions (Roqib, 2024). Consequently, the *Pancasila Student Profile* should not be viewed as separate from Islamic education; rather, it complements and reinforces the broader mission of PAI to cultivate holistic individuals who are spiritually grounded, intellectually capable, and socially responsible (Majid & Andayani, 2012; Nata, 2023).

The author argues that the relationship between the *Pancasila Student Profile* and the *Rahmatan Lil 'Alamin Student Profile* demonstrates a substantial convergence of values. Both profiles emphasize character formation, social responsibility, respect for diversity, environmental awareness, and commitment to the common good. However, the *Rahmatan Lil 'Alamin Student Profile* provides a more explicit Islamic theological foundation by emphasizing faith, piety, moderation, justice, compassion, and mercy toward all creation (Ministry of Religious Affairs of the Republic of Indonesia, 2022).

In this regard, the *Pancasila Student Profile* can be viewed as a national framework for character education, while the *Rahmatan Lil 'Alamin Student Profile* functions as its Islamic contextualization within madrasah education (Shodiq, 2023; Isa, 2024). The integration of these two profiles through a Love-Based Islamic Education curriculum enables the development of students who embody both national values and universal Islamic principles.

Furthermore, the author believes that the six dimensions of the *Pancasila Student Profile* can be effectively strengthened through Love-Based Education. The dimension of faith and noble character

is nurtured through love for Allah and the Prophet; mutual cooperation is reinforced through compassion and empathy; global diversity is developed through respect and tolerance; independence is cultivated through self-awareness and self-discipline; critical reasoning is strengthened through reflective thinking; and creativity is encouraged through meaningful learning experiences (Sukiman et al., 2021; Kimanen, 2022).

Therefore, love serves as the underlying value that connects all dimensions of the *Pancasila Student Profile* with the goals of Islamic Religious Education and the *Rahmatan Lil 'Alamin Student Profile*. Through this integration, education can produce learners who are intellectually competent, emotionally mature, spiritually grounded, socially empathetic, and committed to becoming agents of peace and positive social transformation (Roqib, 2022; Ministry of Religious Affairs of the Republic of Indonesia, 2025).

2. Islamic Religious Education (PAI) in Strengthening the Pancasila Student Profile and the Rahmatan Lil 'Alamin Student Profile.

The findings of this study indicate that Islamic Religious Education (PAI) plays a strategic role in developing students' character by integrating cognitive, affective, and behavioral dimensions within the educational process. Contemporary Islamic education is no longer expected to focus solely on the transmission of religious knowledge but must also facilitate the internalization of values that shape students' attitudes, morality, and social responsibility. The reviewed studies consistently demonstrate that PAI contributes significantly to fostering religious commitment, empathy, tolerance, and ethical behavior when learning experiences are designed to engage students affectively rather than merely cognitively (Badri & Malik, 2024; Mufidah et al., 2025).

This finding is consistent with the research of Abu Dharin and Kartika Wanojaleni, which emphasizes that Islamic education should function as a transformative process that develops not only intellectual competence but also spiritual awareness, moral integrity, and social sensitivity among learners.

Furthermore, the findings reveal a strong relationship between the objectives of PAI and the implementation of the *Pancasila Student Profile* (*Profil Pelajar Pancasila*). The dimensions of faith in God, noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity promoted within the *Pancasila Student Profile* are closely aligned with the fundamental goals of Islamic education. Religious learning that encourages reflection, moral responsibility, social engagement, and collaborative problem-solving contributes directly to the realization of these competencies. Previous studies have shown that project-based learning, character education, and value-based instruction within Islamic educational settings effectively support the implementation of the *Pancasila Student Profile* by promoting democratic attitudes, respect for diversity, and active citizenship (Wahyuni et al., 2024; Shodiq, 2023). Therefore, PAI can be regarded as one of the key instruments for strengthening the national character agenda envisioned within the Merdeka Curriculum framework.

In addition, the study highlights the substantial convergence between the *Pancasila Student Profile* and the *Rahmatan Lil 'Alamin Student Profile* (PPRLA). While the *Pancasila Student Profile* emphasizes national character development and citizenship competencies, the PPRLA provides a more explicit Islamic framework grounded in the values of faith, piety, moderation,

tolerance, compassion, justice, environmental awareness, and commitment to the common good. According to Isa (2024), the epistemology of Rahmatan Lil 'Alamin education is rooted in universal Islamic values that promote humanity, inclusivity, and peaceful coexistence. Similarly, Zupi et al. (2025) found that the values embedded within the PPRLA correspond closely to the objectives of Islamic Religious Education, particularly in fostering moral excellence and social responsibility. Consequently, the PPRLA can be understood as a contextualized Islamic extension of the broader character framework represented by the Pancasila Student Profile.

Another important finding concerns the role of the affective dimension as a bridge connecting PAI, the Pancasila Student Profile, and the PPRLA. The reviewed literature suggests that values such as empathy, compassion, care, moderation, and tolerance cannot be effectively developed through cognitive instruction alone. Instead, these values require meaningful learning experiences, role modeling, habituation, reflective activities, and supportive school cultures (Kimanen, 2022; Mustaghfiroh et al., 2025). In this regard, love-based education (*mahabbah*-based education) provides a conceptual framework capable of integrating spiritual, emotional, and social development. Through the cultivation of caring relationships and value internalization, students are encouraged to translate religious knowledge into concrete attitudes and behaviors that reflect both Pancasila values and the principles of *rahmatan lil 'alamin*.

The findings also indicate that the successful implementation of both student profiles depends heavily on curriculum design and teacher professionalism. Islamic Religious Education teachers are expected to act not only as transmitters of knowledge but also as facilitators, mentors, and role models who embody the values being taught. Research by Abu Dharin and Kartika Wanojaleni underscores the importance of strengthening teacher competence and curriculum innovation to ensure the effective integration of affective learning outcomes into educational practice. This perspective is supported by Nisa et al. (2024), who argue that affective development should be systematically incorporated into curriculum objectives, instructional strategies, and assessment systems. Without a deliberate focus on affective learning, efforts to develop students who embody the values of the Pancasila Student Profile and the PPRLA may remain superficial and limited to rhetorical commitments.

Overall, the synthesis of previous studies demonstrates that PAI, the Pancasila Student Profile, and the *Rahmatan Lil 'Alamin Student Profile* share a common objective: the development of holistic learners who possess intellectual competence, spiritual maturity, moral integrity, social empathy, and a commitment to peaceful coexistence. The integration of these three frameworks through a love-based and affective-oriented curriculum can provide a comprehensive model for contemporary Islamic education. Such an approach enables schools and madrasahs to prepare students not only to succeed academically but also to contribute positively to society as responsible citizens and compassionate human beings who embody the values of *rahmatan lil 'alamin*.

From the author's perspective, the concept of Love-Based Education represents a significant paradigm shift in Islamic Religious Education (PAI), moving beyond the traditional emphasis on cognitive achievement toward a more holistic educational approach that integrates spiritual, emotional, social, and moral dimensions. The findings of the reviewed studies

indicate that many educational problems faced by contemporary Muslim students including intolerance, bullying, radical attitudes, declining social empathy, and moral disengagement cannot be adequately addressed through knowledge transmission alone. Students may possess sufficient religious knowledge, yet fail to demonstrate the values of compassion, respect, and social responsibility in their daily interactions. This phenomenon confirms that the effectiveness of Islamic education should not be measured solely by academic achievement but also by the extent to which religious values are internalized and manifested in students' behavior. Therefore, love-based education offers a transformative framework that enables religious teachings to become lived experiences rather than merely theoretical knowledge (Kimanen, 2022; Badri & Malik, 2024).

The author further argues that the implementation of the Love-Based Curriculum (*Kurikulum Berbasis Cinta*) introduced by the Directorate General of Islamic Education strengthens the relevance of this educational paradigm in the Indonesian context. The curriculum expands the meaning of love into six interconnected dimensions: love for Allah, love for the Prophet Muhammad, love for oneself, love for fellow human beings, love for the environment, and love for the nation. These dimensions demonstrate that Islamic education is not limited to ritual observance but encompasses the development of social ethics, environmental responsibility, national commitment, and humanitarian values. The curriculum explicitly positions Islam as *rahmatan lil 'alamin* (a mercy for all creation), thereby encouraging students to translate religious devotion into concrete actions that promote peace, justice, environmental stewardship, and social harmony. Consequently, love-based education serves as a practical mechanism for integrating religious learning with real-life experiences and civic responsibility.

Moreover, the author contends that love-based education provides a conceptual bridge between Islamic Religious Education, the *Pancasila Student Profile*, and the *Rahmatan Lil 'Alamin Student Profile*. The values emphasized within the Love-Based Curriculum correspond directly with the dimensions of faith, noble character, mutual cooperation, global diversity, moderation, environmental awareness, and social responsibility that characterize both student profiles. This alignment indicates that love is not merely an emotional disposition but a foundational educational value capable of integrating national, religious, and humanitarian objectives within a single pedagogical framework. Through the cultivation of empathy, compassion, tolerance, and care, students are encouraged to become active contributors to social cohesion and peaceful coexistence in a multicultural society. Therefore, love-based education functions as a strategic instrument for realizing the goals of character education in both national and Islamic educational policies.

Finally, the author believes that the greatest contribution of love-based education lies in its ability to humanize the educational process. In many educational settings, learning is often dominated by academic competition, standardized assessment, and performance indicators, which may neglect students' emotional and moral development. Love-based education restores the humanistic essence of education by prioritizing caring relationships between teachers and students, meaningful learning experiences, reflective practices, and character formation. This perspective is particularly relevant in the twenty-first century, where technological advancement and digital interaction frequently

weaken interpersonal relationships and social sensitivity. By fostering a culture of compassion, empathy, and mutual respect, love-based education can contribute to the development of learners who are not only intellectually competent but also spiritually mature, emotionally balanced, socially responsible, and committed to embodying the values of *rahmatan lil 'alamin*. In this regard, the Love-Based Curriculum may be viewed as an innovative and future-oriented model for strengthening the affective dimension of Islamic education and preparing students to become agents of peace, moderation, and positive social transformation.

Conclusion

This Systematic Literature Review concludes that the development of the affective dimension through a Love-Based Islamic Religious Education (PAI) curriculum constitutes a strategic and transformative approach to strengthening students' character in contemporary education. The findings reveal that love-based education, rooted in the Islamic concept of *mahabbah*, functions not only as a pedagogical approach but also as a philosophical foundation that integrates spiritual, emotional, social, and moral development. The cultivation of compassion, empathy, tolerance, responsibility, and care enables students to internalize religious values and translate them into concrete behaviors. This finding confirms the view of Roqib (2022) that prophetic Islamic education should humanize learners through compassion, wisdom, and exemplary conduct, while fostering transcendence and moral transformation. Similarly, Roqib (2024) emphasizes that Islamic education must be developed through an integrative framework involving schools, families, and communities to ensure holistic character formation.

Furthermore, the study demonstrates that Islamic Religious Education (PAI), the Pancasila Student Profile, and the *Rahmatan Lil 'Alamin* Student Profile share common educational objectives, namely the development of learners who possess intellectual competence, spiritual maturity, noble character, social empathy, moderation, and a commitment to the common good. The values promoted within the Love-Based Curriculum love for Allah, the Prophet, oneself, fellow human beings, the environment, and the nation correspond directly with the dimensions of both student profiles. Therefore, Love-Based Education serves as a conceptual bridge that connects Islamic educational values with national character education goals. The integration of these frameworks offers a comprehensive model for developing students who are not only academically successful but also capable of becoming agents of peace, moderation, social justice, environmental stewardship, and positive social transformation.

The review also identifies that the major challenge facing contemporary Islamic education is the gap between students' cognitive understanding of religion and the manifestation of religious values in everyday life. Consequently, the future direction of Islamic Religious Education should emphasize the strengthening of affective learning outcomes through curriculum design, instructional strategies, assessment systems, school culture, and teacher professionalism. In this regard, the Love-Based Curriculum introduced through the Directorate General of Islamic Education Decree Number 6077 of 2025 provides an innovative policy framework for actualizing the vision of *rahmatan lil 'alamin* education. Ultimately, this study proposes that love should be positioned as the central value of Islamic education because it serves as the foundation for nurturing spiritually grounded,

emotionally balanced, socially responsible, and morally committed individuals who contribute positively to humanity and civilization.

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