

Psychological Approaches in the Love Curriculum: A Humanistic Education Perspective

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ABSTRACT

Background : This research is motivated by the problem of contemporary education, which tends to emphasize cognitive aspects and academic achievement while neglecting students' emotional, social, and human dimensions. This condition highlights the need for an educational paradigm that promotes holistic human development.

Objectives : To analyze the psychological approach in the love curriculum from a humanistic education perspective.

Method : This study employed a qualitative approach using a library research design. Data sources were obtained from books, scientific journals, research findings, and academic documents related to educational psychology, humanistic education, humanistic pedagogy, and the love curriculum. Data were collected through documentation studies and analyzed using content analysis, including data reduction, data presentation, and conclusion drawing.

Finding and Implication : The findings indicate that the love curriculum represents an affective educational paradigm that emphasizes compassion, empathy, respect for human beings, and humanistic interpersonal relationships as the foundation of the learning process. The psychological approach within the love curriculum contributes significantly to enhancing learning motivation, emotional intelligence, character development, and dialogical relationships between teachers and students. Its implementation can be realized through participatory learning, a humanistic school culture, and pedagogical approaches that position students as active subjects of education. These findings imply that the love curriculum can serve as an effective strategy for fostering more meaningful and holistic educational experiences.

Conclusion : The love curriculum is relevant as a humanistic educational paradigm that promotes empathetic, inclusive, and student-centered learning while supporting the comprehensive development of human potential.

Keywords:

psychological approach; love curriculum; humanistic education; affective education; psychopedagogical

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INTRODUCTION

Education is essentially a humanization process that aims to develop all human potential, both intellectual, emotional, social, and spiritual aspects (Sarnoto & Muhtadi, 2019). However, in the reality of contemporary

education, educational orientation tends to shift towards a learning pattern that emphasizes more academic dimensions and cognitive achievement than character formation and strengthening the affective aspects of students.

Education is often understood as a process of knowledge transfer, while the humanitarian dimension in learning lacks adequate attention (Syafei, 2025). As a result, the relationship between teachers and students has become more formal, mechanistic, and administratively oriented. These conditions indirectly give rise to various social and psychological problems in the world of education, such as declining social empathy, increasing intolerant behavior, verbal violence, bullying, and weak moral sensitivity of students in social life.

This phenomenon shows that modern education faces serious challenges in maintaining humanistic values in the midst of academic competition and increasingly rapid technological developments. The advancement of science and the digitalization of education do provide various conveniences in the learning process, but on the other hand, it also has the potential to give birth to the dehumanization of education if it is not balanced with the strengthening of human values.

Education that is too oriented towards numbers, academic achievement, and administrative standards often ignores the psychological needs of students as human beings who have emotions, feelings, needs for affection, and the need to be appreciated for their existence (Abduloh, Suntoko, Tedi Purbangkara, & Ade Abikusna, 2022). In this context, students are often positioned only as learning objects that must meet the curriculum targets, not as educational subjects that need to be developed as a whole.

The humanitarian crisis in education is increasingly evident from various cases of violence in the school environment (Ta'rifin, 2026), low appreciation for differences, and weak interpersonal relationships between teachers and students. Education, which is supposed to be a space for character formation, has actually in some conditions turned into a competition space that suppresses the psychological condition of students.

In fact, the success of education is not only measured by high academic ability, but also by the ability of students to build healthy social relationships, have empathy, be able to control emotions, and appreciate human values in community life (Muntu, 2024). Therefore, an educational paradigm is needed that not only emphasizes the intellectual aspect, but also pays attention to the psychological and affective dimensions in the learning process.

One of the relevant approaches in answering this problem is humanistic education. Humanistic education places humans at the center of the educational process by emphasizing the importance of developing self-potential, psychological freedom, respect for individuals, and meaningful

learning. Humanistic education holds the view that students are not just recipients of information, but individuals who have unique potential that must be developed through an approach full of empathy and appreciation (Sultani, Alfitri, & Noorhaidi, 2023). In this perspective, teachers not only function as material deliverers, but also as emotional facilitators who help students achieve optimal self-development.

Humanistic educational thought is influenced by various theories of humanistic psychology, especially the ideas of Abraham Maslow and Carl Rogers. Abraham Maslow through theory *hierarchy of needs* explains that humans have psychological needs that must be met before achieving self-actualization. These needs include a sense of security, affection, appreciation, and social acceptance (Calicchio, 2023).

In the context of education, students need an emotionally safe learning environment in order to develop optimally. Meanwhile, Carl Rogers emphasized the importance of *Meaningful learning* and *Unconditional Positive Regard* in the learning process. According to Rogers, learning will take place effectively if students feel appreciated, accepted, and given the freedom to develop themselves creatively (Zamzami & Putri, 2024). Thus, a humanistic approach in education places the emotional and psychological aspects as an important part of the learning process.

In the development of contemporary educational discourse, the concept of the Love Curriculum emerged as one of the educational paradigms that emphasizes the importance of compassion, empathy, appreciation, and humanization in the learning process. The curriculum of love exists as a response to the tendency of education to be too formalistic and lose its human dimension (Labibah, Ulul'Ilmi, & Fuadi, 2026).

This concept emphasizes that education not only aims to produce intellectually intelligent students, but also human beings who have social sensitivity, concern, and the ability to build healthy interpersonal relationships. The love curriculum views that the learning process must be built on a relationship full of respect and affection between teachers and students (Ifendi, 2025).

Philosophically, the love curriculum departs from the view that love is a fundamental energy in building healthy and humane educational relationships. In the context of education, love is not interpreted sentimentally, but as a pedagogical attitude that reflects empathy, care, respect for human dignity, and commitment to helping students develop optimally. Love-based education seeks to create a learning atmosphere that is comfortable, inclusive, dialogical, and free from psychological violence. Through this approach,

students not only learn to understand the subject matter, but also learn to understand human values in social life (Fatiroh & Sukhoiri, 2025).

The psychological approach is an important aspect in the implementation of the love curriculum because the learning process is basically greatly influenced by the emotional and psychological conditions of students. Effective learning is inseparable from a sense of security, emotional comfort, intrinsic motivation, and positive interpersonal relationships between teachers and students. From the perspective of educational psychology, the psychological condition of students has a great influence on learning interests, thinking skills, creativity, and character formation (Scott, 2025).

The psychological approach in the love curriculum is also closely related to the development of students' emotional intelligence. Daniel Goleman explained that emotional intelligence includes the ability to recognize one's emotions, control emotions, motivate oneself, build empathy, and establish healthy social relationships (Chintya & Sit, 2024). In the context of education, emotional intelligence has an important role in shaping students' social behavior. A love curriculum built through a psychological approach can be a means to instill the values of empathy, tolerance, social concern, and respect for differences. Thus, education not only produces academically intelligent individuals, but also emotionally and socially mature.

In addition, the psychological approach in the love curriculum has a strong relevance to humanistic Islamic education. From an Islamic perspective, education is not only aimed at transferring knowledge, but also shaping human morals and personality as a whole (Atika Suryani & Mazani, 2024). The values of compassion, respect for human beings, and tolerance are important parts of Islamic teachings. Concept *Rahmatan Lil 'Alamin* emphasizing that education must be a means to bring peace, compassion, and benefit to all human beings (Luneto, Mahmud, Yahiji, & Damopolii, 2025). Therefore, the love curriculum can be understood as an effort to reconstruct education that is more humanistic and oriented towards strengthening human values.

Various previous studies have discussed humanistic education (Sultani et al., 2023), Educational Psychology (Nabila, 2025), and character education in the learning process (Scott, 2022). However, studies that specifically analyze psychological approaches in the love curriculum are still relatively limited. Most studies emphasize more aspects of curriculum, character education, or humanistic learning strategies in general. Meanwhile, studies that link psychological approaches to love curriculum in the perspective of humanistic education have not been developed comprehensively. In fact, the

psychological approach has an important position in building the success of compassion-based education and humanization of learning.

Based on these conditions, this research is important to be carried out as an effort to enrich the study of humanistic education and educational psychology, especially in the context of the implementation of the love curriculum. This study seeks to analyze how the psychological approach works in building an educational paradigm based on compassion, empathy, and appreciation for students. In addition, this research also aims to explain the relevance of the love curriculum in building a more humanist education in the midst of a moral crisis and the dehumanization of modern education.

Thus, this research is expected to make a theoretical contribution to the development of a humanistic education paradigm while making a practical contribution to the world of education in creating more empathetic, inclusive, and development-oriented learning as a whole. Through a psychological approach in the love curriculum, education is expected not only to be a means of knowledge transfer, but also a space for character formation, strengthening human values, and overall personality development of students.

RESEARCH METHOD

This study uses a qualitative approach with the type of literature research (*Library Research*) (Sari & Asmendri, 2020). The qualitative approach is used because this research aims to understand and analyze in depth the concept of psychological approaches in the love curriculum through the perspective of humanistic education. Meanwhile, literature research was chosen because the research data source was obtained from various relevant scientific literature, such as books, journal articles, research results, and other academic documents related to educational psychology, humanistic education, humanistic pedagogy, and the curriculum of love. This approach allows researchers to conduct a critical and systematic theoretical study of the research object.

The data sources in this study consist of primary sources and secondary sources (Sarosa, 2021). Primary sources include scientific journals, books, and academic papers that directly discuss psychological approaches, humanistic education, and love curriculum concepts, while secondary sources are in the form of supporting references such as proceedings, theses, dissertations, and other scientific documents relevant to the research focus. The data collection technique is carried out through documentation studies by searching, identifying, and classifying various literature sources based on themes related to the focus of the research study.

The data analysis technique uses content analysis (*Content Analysis*) (Miles & Huberman, 1992), which is to analyze and interpret various concepts, theories, and ideas contained in research data sources. The analysis is carried out through the stages of data reduction, data presentation, and systematic conclusion drawn. To maintain the validity of the data, this study uses source triangulation by comparing various references and views of relevant experts. With this method, this research is expected to be able to produce a comprehensive and academic analysis of the psychological approach in the love curriculum from the perspective of humanistic education.

RESULT AND DISCUSSION

Humanistic Education Paradigm in Contemporary Education

Humanistic education is an educational paradigm that places humans as the center as well as the main goal of the entire educational process. This paradigm was born as a response to the tendency of modern education that emphasizes too much cognitive, academic, and administrative aspects so that it ignores the human dimension of students (Maduretno, Judijanto, & Lintong, 2026). From a humanistic perspective, education is not only understood as a process of knowledge transfer, but also as a process of forming a whole human being, namely a human being who develops intellectually, emotionally, socially, morally, and spiritually (Mas'ud, 2020). Therefore, humanistic education places students as educational subjects who have potential, needs, experiences, and characteristics that must be appreciated and developed optimally.

In the context of contemporary education, the humanistic paradigm is becoming increasingly relevant in the midst of various modern educational problems that tend to be mechanistic and formalistic. Today's education system is often measured based on academic achievement, test scores, and quantitative administrative standards. The success of students is more assessed by the ability to memorize material and achieve curriculum targets than the ability to build character, social empathy, and emotional maturity.

As a result, education loses its human essence and turns into a technical process that pays less attention to the psychological development of students. This condition causes the emergence of various social problems in the world of education, such as low empathy, increasing intolerant behavior, *bullying*, verbal violence, and the weak ability of students to build healthy social relationships.

The educational paradigm that is too oriented to academic competition also has an impact on the psychological pressure of students. Not a few students experience anxiety, academic stress, and even loss of motivation to

learn because education is understood as a burden to achieve targets alone (Afdalia et al., 2025). In situations like this, the relationship between teachers and students becomes more formal and less emotionally close.

Teachers are positioned only as the conveyors of the subject matter, while students are seen as the objects of receiving information. This pattern of education shows a tendency to dehumanize education, which is a condition when education loses its human orientation and fails to build healthy relationships between humans in the learning process.

This condition shows the importance of presenting a more humanist educational paradigm oriented towards human development as a whole. Humanistic education exists as a critique of the education system that is too rigid and emphasizes the importance of respect for human values in learning. This paradigm holds that every student has a unique potential that must be developed through an approach full of empathy, appreciation, and compassion. Humanistic education rejects authoritarian and repressive learning patterns because it is considered to hinder the psychological development of students. Instead, education must be a safe, comfortable, and supportive space for students to develop freely and creatively (Mas'ud, 2020).

Philosophically, humanistic education is influenced by the philosophical thought of humanism that places human beings as beings who have dignity, freedom, and the potential to develop (Zahraa, Sipahutar, Al-hafizh, & Syahputra, 2024). In this perspective, human beings are not seen as passive objects, but rather active subjects who have the ability to determine the direction of their own lives. Therefore, education must help students find the meaning of life, recognize their potential, and develop social and emotional abilities in a balanced manner. Humanistic education emphasizes that the main goal of education is not only to produce intellectually intelligent human beings, but also human beings who are emotionally mature, morally wise, and able to live harmoniously in social life (Arib & Yuspitari, 2025).

One of the important figures in humanistic education is Abraham Maslow through his theory of *hierarchy of needs*. Maslow explained that humans have a multi-level need that must be met in order to achieve self-actualization. These needs include physiological needs, a sense of security, affection, appreciation, and self-actualization. In the context of education, this theory shows that the learning process will not take place optimally if the psychological needs of students are not met (Calicchio, 2023). Students need an emotionally safe learning environment, healthy social relationships, and an appreciation for their existence. When students feel accepted, appreciated, and loved in the educational environment, it will be easier for them to develop their potential optimally.

In addition to Maslow, Carl Rogers also made a major contribution to the development of humanistic education through the concept of *Student Centered Learning* and *Meaningful learning*. Rogers is of the view that learning will be effective if students are actively involved in the learning process and given the freedom to develop their potential. In Rogers' perspective, teachers are not just material presenters, but facilitators who help students find meaningful learning experiences. Rogers also emphasized the importance of *Unconditional Positive Regard*, namely the attitude of accepting and appreciating students unconditionally. This attitude is important to build confidence, psychological security, and intrinsic motivation of students in learning (Saprin & Mustari, 2025).

The humanistic education paradigm is also closely related to efforts to create dialogical and participatory learning. Paulo Freire criticized the "bank-style" educational model that positions students as empty containers that only receive information from teachers. According to Freire, education should be a dialogical process that allows students to think critically and actively build knowledge. Humanistic education therefore rejects the dominance of teachers in learning and emphasizes more egalitarian relationships between teachers and learners (Norvaizi & Anggita, 2025).

In humanistic learning, students are given space to express their opinions, express themselves, and actively engage in the learning process. Humanistic education has an important role in building an inclusive and tolerant educational culture. In a multicultural society, education is not only in charge of transferring knowledge, but also building social awareness and appreciation for diversity (Nasution & Albina, 2024). Humanistic education instills the values of empathy, tolerance, respect for differences, and social concern as part of the process of forming students' character.

In the context of Islamic education, the humanistic paradigm has a strong relationship with the concept of rahmah-based education or compassion. Islam views human beings as beings who have dignity and potential that must be developed through education full of wisdom and gentleness (Umami, 2016). Islamic education is not only oriented towards the mastery of science, but also the formation of morals and the development of human personality as a whole. Values such as compassion, tolerance, respect for people, and social justice are an important part of humanistic Islamic education (Gani, Oktavani, & Suhartono, 2024). Therefore, the humanistic education paradigm has strong relevance in building a more empathetic, inclusive, and humanitarian-oriented education system.

Based on this description, it can be understood that the humanistic education paradigm is an educational approach that emphasizes the

importance of comprehensive human development through appreciation for the psychological, emotional, social, and moral aspects of students. This paradigm exists as a response to modern education problems that tend to be formalistic and dehumanistic.

In contemporary education, humanistic education is important because it is able to present learning that is more empathetic, participatory, dialogical, and oriented towards the formation of human character as a whole. Thus, the humanistic paradigm can be an important foundation in building an education system that not only intellectually educates, but also humanizes human beings through a learning process full of appreciation, compassion, and human values.

The Concept of the Love Curriculum as a Paradigm of Affective Education

The love curriculum is one of the educational paradigms that places compassion, empathy, respect for people, and humanistic interpersonal relationships as the main foundation in the learning process. This concept emerged in response to the tendency of modern education to place too much emphasis on cognitive aspects and academic achievement, but pay less attention to the emotional and affective development of students (Aslan & Arifudin, 2025). In practice, education is often understood only as a process of transferring knowledge and achieving formal curriculum targets, while the humanitarian dimension in learning lacks adequate space. As a result, the educational process loses the emotional touch and the values of compassion that should be at the heart of the relationship between teachers and students.

Conceptually, the love curriculum is not only understood as a formal curriculum structure that contains certain learning materials, but rather as an educational paradigm that places the value of love as the main orientation in the entire educational process (Inayah, Budiarti, Solichah, & Maki, 2023). In this context, love is not interpreted romantically or sentimentally, but rather as a pedagogical attitude that reflects care, empathy, respect for human dignity, and a commitment to helping students develop optimally. The love curriculum emphasizes that education must be built on healthy relationships, full of respect, and free from psychological and symbolic violence.

The paradigm of the love curriculum departs from the view that the learning process will take place effectively if students feel appreciated, accepted, and receive emotional support in the educational environment (Ifendi, 2025). Students are not just objects of receiving information, but human beings who have psychological needs, emotions, experiences, and potentials that must be understood in their entirety. Therefore, the love curriculum places the emotional connection between teachers and students as an important part of the learning process.

Teachers are not only in charge of delivering subject matter, but also being emotional guides who help students grow intellectually, socially, and psychologically (Basri et al., 2026). In the affective education paradigm, the love curriculum is very closely related to the development of emotional aspects and character of students. Affective education is an educational approach that emphasizes the formation of attitudes, values, feelings, empathy, and moral awareness in the learning process. This approach holds that the success of education is not only measured by students' academic abilities, but also by their ability to build healthy social relationships, respect differences, control emotions, and demonstrate ethical behavior in daily life. (Ifendi, 2025).

The love curriculum also emphasizes the importance of creating a psychologically and emotionally safe learning atmosphere. A learning environment full of pressure, verbal violence, discrimination, and fear can hinder the development of students' potential. On the other hand, a learning environment built on the basis of affection and appreciation will help students feel comfortable in learning, dare to express themselves, and have intrinsic motivation to develop (Nurvayanti, Bahrani, & Sukamto, 2025). From the perspective of educational psychology, positive emotional conditions have a great influence on students' thinking skills, creativity, and learning success. Therefore, the love curriculum views that learning is not only related to the subject matter, but also related to how teachers build healthy emotional relationships with students (Hayatie & Siswati, 2026).

In addition, the love curriculum places the value of empathy as one of the main cores in education. Empathy is the ability to understand and feel the emotional state of others and show concern for their experiences. In the context of education, empathy is important to build harmonious social relationships between teachers and students as well as between students. Education that lacks empathy tends to give birth to individualistic attitudes, intolerance, and lack of concern for the social environment. On the contrary, education built on empathy will give birth to an inclusive, dialogical learning culture that respects diversity (Labibah et al., 2026). Therefore, the love curriculum aims not only to create intellectually intelligent students, but also human beings who have social concern and moral sensitivity.

In learning practice, the love curriculum emphasizes a humanist and participatory pedagogical approach. Teachers are no longer positioned as the sole authority in learning, but rather as facilitators who help students find meaningful learning experiences. Learning is directed at the creation of dialogical, open, and respectful communication with students' opinions.

Through this approach, students are given space to develop creativity, think critically, and build confidence in the learning process.

The love curriculum also has a strong relevance to character education in the context of contemporary education. Character education is not only concerned with the theoretical cultivation of moral values, but also the formation of social behavior through emotional experiences in the learning process. Values such as tolerance, responsibility, cooperation, honesty, and social care will be easier to internalize if students feel an educational atmosphere full of compassion and appreciation. In this case, the love curriculum functions as a pedagogical approach that helps the process of internalizing values in a more humanistic and meaningful way (RI, n.d.).

In the perspective of Islamic education, the concept of the love curriculum is closely related to the value of rahmah or compassion in Islamic teachings. Islamic education views that the process of education must be carried out with wisdom, gentleness, and respect for human dignity. The Prophet Muhammad (peace be upon him) was known as an educator who displayed a compassionate, empathetic, and exemplary approach in guiding his people. Therefore, the concept of the love curriculum has relevance to efforts to build Islamic education that is more humanistic, inclusive, and oriented towards the development of students' morals. Education not only aims to produce intellectually intelligent individuals, but also human beings who have noble morals and the ability to build harmonious social relationships (Rafi, Hakim, Shiddiq, Amnur, & Tanjung, 2025).

In the midst of various modern educational problems that tend to be competitive and formalistic, the love curriculum can be seen as an effort to reconstruct the educational paradigm that places humans at the center of the learning process. Education should not be a space that causes psychological pressure and fear, but should be a space that supports the intellectual and emotional growth of students in a balanced manner. The love curriculum therefore offers an affective education paradigm that not only develops students' thinking skills, but also builds their character, empathy, and social awareness in social life (RI, n.d.).

This paradigm exists as a response to the problem of dehumanization of modern education which is too oriented to academic and administrative aspects. Through a humanistic and affective approach, the love curriculum seeks to create an educational process that is more inclusive, dialogical, and oriented towards the development of human beings as a whole. Thus, the love curriculum is not only relevant in the development of character education, but also an important paradigm in building a more humane and dignified education in the contemporary era.

Psychopedagogical Analysis of the Love Curriculum

The psychopedagogical approach in education is an integration between psychological and pedagogical aspects in understanding the learning process as a whole. This approach places students as individuals who have intellectual, emotional, social, and spiritual dimensions that are interrelated in their development (Ainun & Maknun, 2026). From a psychopedagogical perspective, the success of education is determined not only by the effectiveness of the delivery of subject matter, but also by the ability of educators to understand the psychological condition of students and create a learning environment that supports their emotional and social development (Suriana, Walidin, Gade, & Mahmud, 2024). Therefore, the psychopedagogical approach becomes very relevant in analyzing the concept of a love curriculum that places compassion, empathy, and humanization as the main foundation in the educational process.

The love curriculum is basically an educational paradigm that emphasizes the importance of emotional relationships and a humanistic approach in learning. In this context, education is not only understood as a knowledge transfer activity, but also as a process of building healthy interpersonal relationships between teachers and students (Sunan, 2025). Psychopedagogical analysis of the love curriculum shows that an effective learning process is greatly influenced by the emotional state of students. Students who feel valued, accepted, and emotionally supported tend to have better motivation to learn than students who learn in an environment full of stress and fear (Luneto et al., 2025).

The psychopedagogical approach to the love curriculum can also be seen from how the relationship between teachers and students is built in the learning process. In the traditional educational paradigm, teachers are often positioned as the main authority that dominates the learning process, while students are only passive recipients of information (Afendi, 2025). This type of relationship pattern tends to create emotional distance between teachers and students so that the learning process takes place formally and does not touch the psychological aspects of students (Jannah et al., 2025).

In contrast, the love curriculum places teachers as emotional facilitators who not only convey knowledge, but also provide attention, appreciation, and psychological support to students. From a psychopedagogical perspective, a positive emotional relationship between teachers and students has a great influence on learning success.

Carl Rogers explained that learning will take place effectively if students are in an atmosphere that supports their development freely and safely. Rogers emphasizes the importance of *Unconditional Positive Regard*, namely the attitude of accepting and appreciating students unconditionally (Panggalo, Karatahe, Judijanto, Tembang, & Musrini, 2025). In the context of the love curriculum, this principle is reflected through a learning approach that does not emphasize punishment and psychological pressure, but rather prioritizes dialogue, appreciation, and a persuasive approach in guiding students.

Psychopedagogical analysis of the love curriculum also shows that a humanistic learning process can help the development of students' emotional intelligence. Emotional intelligence includes the ability to recognize one's emotions, control emotions, build empathy, and establish healthy social relationships. In the world of contemporary education, emotional intelligence has a very important role because a person's success is not only determined by his intellectual abilities, but also his social and emotional abilities. The love curriculum through a psychological approach seeks to build a learning environment that is able to develop students' emotional intelligence optimally.

The psychopedagogical approach in the love curriculum is also closely related to the formation of students' character. Character education is not enough to be done through the theoretical delivery of moral values, but must be built through emotional experience and social habituation in daily life (Fadilah et al., 2021). Students will more easily internalize values such as empathy, tolerance, care, and responsibility if they experience firsthand an educational atmosphere full of appreciation and compassion. In practice, the psychopedagogical approach to the love curriculum can be realized through various learning strategies that place students as active subjects in the learning process (Ramdani, Ridlo, & Maswani, 2025). This approach allows students to actively engage, express opinions, and build healthy social relationships in the learning process. Through this approach, education no longer takes place in one direction, but becomes a participatory and meaningful interaction process.

In addition, the psychopedagogical analysis of the love curriculum also shows the importance of creating a humanist and inclusive school culture. An educational environment full of pressure, discrimination, and verbal violence can hinder the psychological development of students. On the other hand, a school culture built on the foundation of affection, appreciation, and cooperation will create a learning atmosphere conducive to the intellectual and emotional development of students (Bhoki, Are, & Ola, 2025). In this context, the love curriculum is not only concerned with the learning process in the classroom, but also concerns the overall educational culture that develops

in the school environment. However, the implementation of the psychopedagogical approach in the love curriculum also faces various challenges.

The education system that is still oriented towards academic achievement and administrative standards often makes the affective aspect less attention. In addition, not all educators have adequate psychological competence in understanding the emotional needs of students. In some cases, the pattern of education that is still authoritarian is also an obstacle in building dialogical and humanistic learning relationships. In the perspective of humanistic education, the psychopedagogical approach to the love curriculum is an effort to reconstruct education to better appreciate human dignity and the psychological needs of students. Education should be understood as the process of building human beings who are not only intellectually intelligent, but also emotionally, socially, and morally mature (Sumiyati, Nada, Prasetiadi, & Aziz, 2025).

The love curriculum through a psychopedagogical approach seeks to present a more empathetic, inclusive, and humane education in the midst of the challenges of contemporary education that are increasingly competitive and formalistic. The love curriculum not only serves as a compassion-based educational approach, but also as a pedagogical paradigm that places the emotional and humanitarian development of students as an important part of the educational process. Through a psychopedagogical approach, the love curriculum can be a means to build a more dialogical, empathetic, and oriented education towards the formation of the whole human being.

Implementation of the Love Curriculum in the Humanistic Education Paradigm

The implementation of the love curriculum in the humanistic education paradigm is an effort to present an educational process that is not only oriented to the mastery of science, but also to the development of the human dimension of students as a whole. In this paradigm, education is understood as a humanization process that aims to form human beings who have a balance between intellectual, emotional, social, and moral abilities (Mas'ud, 2020). The love curriculum places compassion, empathy, respect for people, and a humanist approach as the main principles in the educational process. In its implementation, students are positioned as educational subjects who have different potentials, emotional needs, experiences, and characteristics (Inayah et al., 2023). Education is no longer understood as a one-way process that places the teacher at the center of authority, but as a process of dialogical interaction that allows learners to develop actively and creatively (Mangoki et

al., 2026). This paradigm is in line with humanistic education which emphasizes the importance of respect for human dignity and the freedom of students to develop themselves.

One form of implementation of the love curriculum in humanistic education can be seen from the pattern of relationships between teachers and students. In the traditional educational paradigm, the relationship between teacher and student is often hierarchical and formal, thus creating a psychological distance in the learning process. Teachers are positioned as the party who is always right and has full authority, while students are only passive recipients of information (Afdalia et al., 2025). This type of relationship pattern tends to give birth to rigid learning, lack of dialogism, and lack of attention to the emotional condition of students. Instead, the love curriculum develops more empathetic, open, and appreciative learning relationships. Teachers not only play the role of delivering material, but also as facilitators, emotional guides, and learning partners for students.

In the implementation of humanistic education, teachers are required to have psychological sensitivity to the condition of students. Each student has different emotional needs so that the learning approach cannot be carried out uniformly and mechanistically. Teachers need to understand the background, character, interests, and psychological conditions of students so that the learning process takes place effectively and meaningfully. An empathetic and rewarding approach can help learners feel safe, comfortable, and valued in a learning environment. When students feel a humanistic learning atmosphere, they will more easily develop confidence, courage to speak up, and intrinsic motivation in learning (Winata & Stiyaningsih, 2025).

The implementation of the love curriculum is also reflected in the use of learning strategies that are oriented towards developing students' learning experiences. In the humanistic education paradigm, learning does not only focus on theoretical mastery of the material, but also on the emotional and social involvement of students in the learning process. Therefore, learning approaches such as *collaborative learning*, *reflective learning*, *experiential learning*, and *dialogical learning* (Akbar, 2025) become relevant in the implementation of the Love curriculum. Through this approach, students are given the opportunity to interact, collaborate, express opinions, and reflect on their learning experiences in more depth.

Collaborative learning, for example, can help students develop social skills, empathy, and mutual respect in the learning process. In this learning, students not only learn to understand the subject matter, but also learn to work together, listen to the opinions of others, and respect differences (Nunuk Suryani, 2010). Meanwhile, *reflective learning* help students understand the

learning experience more personally so that learning is not only cognitive, but also touches on emotional and moral aspects (Hero, 2023). Thus, the implementation of the love curriculum in humanistic education seeks to create more meaningful learning and is oriented towards overall human development.

In addition to the learning process, the implementation of the love curriculum is also related to the formation of a humanist and inclusive school culture. The educational environment has a great influence on the psychological development and character of students. Schools full of pressure, discrimination, and verbal violence can hinder students' emotional development and create an unhealthy learning environment (Ejune, Hanifah, Pramitha, & Sagita, 2025). Instead, a school culture built on compassion, appreciation, and social care will create a safe and comfortable learning environment. Therefore, the implementation of the love curriculum requires an educational culture that supports human values in daily life in the school environment.

Humanistic school culture can be realized through various forms of educational policies and activities that support the development of students' character. For example, the implementation of polite communication between teachers and students, strengthening the culture of mutual respect, conflict resolution through a dialogical approach, and the development of social activities that foster concern and solidarity (Pramujiono, Suhari, Rachmadtullah, Indrayanti, & Setiawan, 2020). In this context, education does not only take place in the classroom, but also through social interactions that develop within the school environment.

The implementation of the love curriculum also has strong relevance to the development of character education in contemporary education. Character education is not enough to be done through the delivery of moral theory, but must be realized through social and emotional experiences in daily educational life. Values such as empathy, tolerance, responsibility, social care, and respect for differences will be easier to internalize if students experience firsthand an educational culture full of compassion and appreciation (Abdurahman, Habibi, Muslim, Firdaus, & Rahmawati, 2025). In this case, the love curriculum is a means to build students' character through affective and humanistic approaches.

From the perspective of Islamic education, the implementation of the love curriculum is in line with the value of rahmah or compassion which is the main principle in the educational process. Islamic education teaches that the process of educating must be carried out with gentleness, wisdom, and respect for human dignity. The Prophet Muhammad (peace be upon him) set an

example on the importance of a compassionate approach in educating and guiding people (Rambe et al., 2024). Therefore, the implementation of the love curriculum can be part of efforts to build humanistic Islamic education that not only emphasizes the mastery of knowledge, but also the formation of morals and the development of students' character as a whole.

The implementation of the love curriculum in the humanistic education paradigm also faces various challenges. The education system that is still oriented towards academic achievement and administrative standards often causes the affective aspect to receive less attention. In addition, an educational culture that is still authoritarian and competitive is an obstacle in building dialogical and humanist learning. Not all educators have adequate psychopedagogical abilities to understand the emotional needs of students.

Thus, the implementation of the love curriculum in the humanistic education paradigm is an effort to present education that is more empathetic, dialogical, and oriented towards human development as a whole. The love curriculum emphasizes not only the academic aspect, but also the emotional, social, and moral development of students through a compassionate and respectful approach to human dignity (Ifendi, 2025). Through humanistic implementation, the love curriculum is expected to be able to create an educational process that is more meaningful, inclusive, and relevant to contemporary educational needs.

CONCLUSION

The humanistic education paradigm, of which the love curriculum is an affective expression, constitutes a meaningful response to contemporary education's overemphasis on cognitive achievement at the expense of students' emotional, social, and humanitarian dimensions. The love curriculum positions compassion, empathy, respect for human dignity, and dialogical interpersonal relationships as the foundational pillars of the learning process, functioning not merely as a formal curriculum concept but as a holistic pedagogical approach to character formation and the internalization of human values.

This study acknowledges its limitation as library-based research dependent on theoretical sources, and recommends future empirical studies, comparative research across educational levels, and the development of psychopedagogical assessment instruments. Practically, educators, curriculum designers, and policymakers are encouraged to integrate affective competencies and compassion-based principles into formal educational structures and teacher education programs.

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