

Strengthening Islamic Education Policy Through the Integration of Loving Values for Inclusive Character Development in Indonesia

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ARTICLE INFO	ABSTRACT
Keywords: Islamic education; Value of loving and compassion; Policy implementation; Character building	This study aims to analyze the integration of loving and compassionate values in the implementation of Islamic education policies in Indonesia, especially in Islamic religious educational institutions. The value of compassion (<i>rahmatan lil 'alamin</i> or mercy to all creation) is a core Islamic teaching and learning that emphasizes humanity, empathy, and peace, and is an important foundation in building Islamic education oriented towards character formation. The research method used is library research with a content analytical approach to various academic literature, Islamic education policy documents, and relevant previous research results. The results of the study indicate that Islamic education policies in Indonesia, such as Islamic religious education programs and madrasah diniyah, play a significant role in shaping students' character, but still need to be strengthened with a compassionate approach in learning practices and educational management. The integration of loving and compassionate values in Islamic education policies and practices has been proven to encourage the creation of an inclusive, humanistic, and moderate learning environment. This study confirms that the paradigm of Islamic education based on loving and compassionate values has the potential to become a model of learning and policy oriented towards peace and humanity in the context of Indonesia's multicultural society.
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INTRODUCTION

The implementation of Islamic education policy in Indonesia has undergone significant development, shaped by the country's cultural and religious diversity. The Ministry of Religious Affairs and the Ministry of Education have distinct but complementary roles in implementing the curriculum, which aims to strengthen students' religious and general competencies. Islamic education policy in Indonesia emphasizes not only academic excellence but also the integration of religious values to shape character and morality in accordance with Islamic teachings. This policy aims to produce individuals who are spiritually, emotionally, socially, and intellectually balanced, in line with the objectives of Law No. 20 of 2003 concerning the National Education System¹. Despite the existing policy framework and institutional mechanisms, the implementation of Islamic education policy varies widely in quality and impact across Islamic educational institutions.

The essence of Islamic education is the integration of compassionate values, particularly the concept of *rahmatan lil 'alamin* (compassion for all nature), which underpins the development of attitudes of love and empathy among students. In this regard, there is increasing attention to the integration of compassionate values, compassion, and inclusiveness into Islamic education. The love-based curriculum being developed in Indonesia redefines Islamic education not merely as doctrinal teaching, but as a holistic process that fosters spiritual foundations, social responsibility, and ethical integrity². However, implementing this curriculum in various Islamic educational institutions in Indonesia faces significant obstacles. One major issue is the poor understanding and internalization of the concept by educators and students³. Furthermore, there are still few educational resources that support the principles of *rahmatan lil'alamin*, which poses a significant obstacle to the learning process. Few books, academic articles, or course materials emphasize justice and compassion in an Islamic context, leaving

¹ Badrut Tamami et al., "Study Policies of Two Ministries in Implementing the Education Curriculum in Indonesia," *Al-Hayat: Journal of Islamic Education* 8, no. 4 (2024): 1445–63, <https://doi.org/10.35723/ajie.v8i4.90>.

² Masriwati Malik et al., "A Hadith-Based Love Curriculum in Islamic Education: An Initiative by Indonesia's Ministry of Religious Affairs," *AL MU'ASHIRAH SCIENTIFIC JOURNAL: Multi-Perspective Al-Qur'an and Al-Hadith Study Media* 22, no. 2 (2025): 202–21.

³ Yusuf Suharto and Saeful Kurniawan, "Implementation of the Rahmatan Lil Alamin Concept in Higher Education," *Nasir: Journal of Islamic Education* 2, no. 1 (2024): 31–41, <https://doi.org/10.59698/nasir.v2i1.248>.

teachers and students without relevant resources to learn and apply these values⁴.

External factors also make it more difficult to implement the values of *rahmatan lil'alam*. Some examples include ideological polarization and a lack of intercultural discussion in educational settings. Social conflict or exclusivity that contradicts *rahmatan lil'alam* can be caused by misunderstandings and misappropriation of these values⁵. The values of love and compassion are included in the interfaith religious education curriculum, but their internalization in students' daily lives remains weak due to inappropriate pedagogical methods⁶. Overall, the values of *rahmatan lil'alam* are an important foundation in Islamic education for developing humanistic and tolerant characters. However, there are a number of significant problems in teaching, curriculum, learning resources, evaluation, and the social context that hinder their effective implementation. Therefore, collaborative efforts are needed from the government, educational institutions, educators, and the community to improve understanding, resource availability, training, and policies.

The gap in the application of the concept of *rahmatan lil 'alam* (the mercy for the universe) in developing the values of love and compassion in Islamic education requires serious attention by integrating these values into policy implementation. This gap raises concerns about the effectiveness of existing policies in fostering a truly inclusive and compassionate Islamic educational environment. Without strategic and systemic efforts, the noble values of *rahmatan lil 'alam* risk remaining abstract principles rather than concrete realities in educational settings⁷. These efforts reflect the recognition that simply teaching religious content (knowledge) is insufficient. The integration of values and life experiences is crucial for character formation⁸.

A holistic and systemic strategy is needed to strengthen the implementation of *rahmatan lil 'alam* (blessing for all the universe) in Islamic education. This involves

⁴ Ririn Kurnia Agustina Saragih, *Implementation of Rahmatan Lil-Alamin Student Profile*, 2, no. 1 (2024): 113–20.

⁵ Nurdila Nasution and Tomi Prandana, "Realizing Islam as a Blessing for the Universe," *AT-TAZAKKI* 9, no. 1 (2025).

⁶ Malik et al., "A Hadith-Based Love Curriculum in Islamic Education: An Initiative by Indonesia's Ministry of Religious Affairs."

⁷ Istianatul Imamah et al., "The Concept of Rahmatan Lil 'Alamin in Inclusive Islamic Education in the Perspective of Teachers and Learners," *Al-Fikru: Jurnal Pendidikan Dan Sains* 6, no. 1 (2025): 33–43.

⁸ Siti Abidatul Mardiah et al., "Religious Character Education Using a Compassion Approach: A Case Study at Baitul Qurro' Wal Huffadz Darusshomad Islamic Boarding School," *At Turols: Jurnal Pendidikan Islam*, December 27, 2024, 605–15, <https://doi.org/10.51468/jpi.v6i2.747>.

policy reform, educator capacity building, and the development of an inclusive curriculum that instills the values of compassion, justice, and inclusivity⁹. Teachers must deeply understand and model these values through educational practices, supported by ongoing monitoring and evaluation. Collaboration between the government, educational institutions, and community stakeholders is equally crucial to creating a conducive environment for values-based education. Strategic policy adjustments, adequate resources, and participatory engagement are crucial to integrating love and compassion into Islamic education learning. Ultimately, these efforts aim to realize the transformative potential of Islamic education that not only upholds religious principles but also promotes social harmony, empathy, and justice in contemporary society¹⁰.

study that can be collected emphasizes that Islamic education is not only about religious knowledge, but also about the formation of individuals with responsible characters such as honesty, discipline, tolerance, and cooperation, furthermore the research results support the view that the values of compassion improve the quality of education by encouraging an inclusive and peaceful learning atmosphere, which is in line with the pluralistic Indonesian society¹¹. Based on the literature review, gaps in the implementation of consistent practices of compassion education can be identified and highlight the need to strengthen policy synergy between ministries and stakeholders to effectively mainstream the values of compassion in all aspects of Islamic education^{12 13}. For example, a study by Sukiman and Suyatno showed that although love and compassion are included in the curriculum, the methods (habituation, role modeling, reflective learning) are often not utilized effectively¹⁴. This previous research confirms that

⁹ Ahmad Shihbuddin et al., "Policy Implementation Analysis of the Rahmatan Lil'alamin Lesson Profile (PPRA) at Madrasah in Indonesia," *International Journal of Multidisciplinary Research and Growth Evaluation* 5, no. 6 (2024): 1395–97, <https://doi.org/10.54660/IJMRGE.2024.5.6.1395-1397>.

¹⁰ Imamah et al., "The Concept of Rahmatan Lil 'Alamin in Inclusive Islamic Education in the Perspective of Teachers and Learners"; Shihbuddin et al., "Policy Implementation Analysis of the Rahmatan Lil'alamin Lesson Profile (PPRA) at Madrasah in Indonesia."

¹¹ Moch Farich Alfani et al., "Character Education Values in Introduction to Islamic Studies: A Transformative Scholarly Paradigm," *Edulab: Scientific Journal of Educational Laboratory* 9, no. 1 (2024): 87–103, <https://doi.org/10.14421/edulab.2024.91.06>.

¹² Aldi Wijaya Dalimunthe et al., "Model of Implementation of Integration of Islamic Religious Education and Science at MAN 2 Model Medan," *Electronic Journal of Education, Social Economics and Technology* 5, no. 2 (2024): 161–68, <https://doi.org/10.33122/ejeset.v5i2.353>.

¹³ Tamami et al., "Study Policies of Two Ministries in Implementing the Education Curriculum in Indonesia."

¹⁴ Sukiman Sukiman and Suyatno Suyatno, "Revitalizing Love and Compassion Values Education at Religious Education Learning in the National Curriculum in Indonesia," *Journal of Islamic Religious Education* 18, no. 2 (2021), <https://doi.org/10.14421/jpai.2021.182-07>.

education based on love, compassion, and empathy is the foundation for a peaceful and civilized society.

Based on the above background, this study will delve deeper into strengthening Islamic education policy in Indonesia by integrating the values of love and compassion for character development. The study will focus on how Islamic education policy fosters character education that reinforces the values of love and compassion, the impact of integrating these values into Islamic education policy, and the potential of Islamic education based on these values.

RESEARCH METHOD

This research is qualitative research that focuses on literature review. A study that only requires ingenuity¹⁵ in presenting data relies on primary data sources in library research and allows researchers to obtain comprehensive conceptual data to build a theoretical framework and interpret social phenomena in depth¹⁶. Islamic education policy, studies on *rahmatan lil'alam* education, compassionate education, and love-based curriculum were chosen as research objects. This study uses a content analysis method to describe and analyze the values of compassion integrated into Islamic education policy. Content analysis is a very common analytical method used in literature studies. It is a research technique for making replicable and valid inferences from texts to their contexts of use.

RESULTS AND DISCUSSION

Islamic Education Policy and Role in Character Formation

Based on the literature collected, it is clear that Islamic education policies implemented in Islamic educational institutions significantly contribute to the formation of students' religious character. However, their implementation tends to be oriented toward cognitive aspects and religious rituals, while the affective dimension has not been optimally internalized^{17 18}. This indicates that Islamic education policy still focuses on

¹⁵ A Hamzah, *Hamzah, A. (2022). Library Research Methods: Philosophical, Theoretical, and Application Studies of Process and Results. Rajawali Press (Rajawali Press, 2022).*

¹⁶ M. Zed, *Library research methods* (Obor Indonesia Foundation, 2014).

¹⁷ Sukiman and Suyatno, "Revitalizing Love and Compassion Values Education at Religious Education Learning in the National Curriculum in Indonesia."

¹⁸ Lili Sholehuddin Badri and Ahmed Abdul Malik, "Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an," *Journal of Islamic*

conveying normative teachings, rather than on instilling universal values of love and humanity. In fact, the values of love and compassion in Islam are at the core of the *rahmatan lil 'alamin* (blessing for all the worlds) mission and should be the foundation of educational policy. Therefore, strengthening policies that emphasize the affective dimension is crucial for cultivating a generation that is not only ritually obedient but also possesses empathy and social responsibility.

The findings of this study highlight a critical gap in current Islamic education policies in Indonesia. While these policies contribute significantly to shaping students' religious character, their implementation remains dominated by the cognitive and ritual aspects of religion, with less focus on affective dimensions such as compassion and empathy. This finding is important because it underscores the limitations of teaching that primarily conveys normative religious knowledge rather than fostering the internalization of compassion and universal care, which are essential to Islam's mission as *rahmatan lil 'alamin* (blessing for all nature). Similar studies have shown that the integration of affective values such as empathy and social responsibility enhances holistic character development in Islamic education¹⁹. This highlights the need for a policy reorientation toward a more balanced cognitive-affective approach to foster not only ritual adherence but also social empathy and care among students.

The discussion of these findings aligns with humanistic and spiritual education theories that emphasize holistic personal development, integrating the cognitive, affective, and spiritual domains²⁰. The Love Curriculum, recently promoted by the Indonesian Ministry of Religious Affairs, embodies this integration by incorporating five core themes of love, known as the *panca cinta* (love)²¹. This curriculum exemplifies how Islamic education policy can operationalize the affective dimension, strengthening the internalization of love values to realize the mission of education as *rahmatan lil 'alamin* (blessing for all the universe). In the process, Islamic education policies and curricula

Religious Education 21, no. 1 (2024): 217–33, <https://doi.org/10.14421/jpai.v21i1.7260>.

¹⁹ Zaitun Qamariah and Khairil Anwar, "Conceptual Analysis of the Love Curriculum: Humanistic Approach and Its Implications for Islamic Education," *Nusantara: Indonesian Education Journal* 5, no. 2 (2025).

²⁰ Alza Nabel Zamzami and Dely Tresia Putri, "The Relevance of Carl Rogers' Humanistic Learning Theory in Islamic Perspective Character Education," *Thawalib: Jurnal Kependidikan Islam* 5, no. 2 (2024): 311–32, <https://doi.org/10.54150/thawalib.v5i2.361>; Juhrah M. Arib and Selvy Yuspitasari, "The Concept of Humanistic Education in the Perspective of Islam and Contemporary Philosophy," *AL-MUNADZOMAH* 4, no. 2 (2025): 157–69, <https://doi.org/10.51192/almunadzomah.v4i2.1964>.

²¹ Decree of the Director General of Islamic Education concerning the Love-Based Curriculum Guidelines, Legis. No. 6077 of 2025.

must be urgently reformed to emphasize the instillation of affective values. This includes changes to curriculum materials, teacher training, teaching approaches, and evaluation techniques that support the internalization of the experience of love and compassion. Strengthening these policies will help produce graduates who are not only religiously knowledgeable but also socially responsible and empathetic citizens, who can convey Islam's message of universal mercy in a pluralistic society. Therefore, educators, stakeholders, and policymakers must work together to instill the values of love and compassion as a foundation for Islamic education reform in Indonesia.

Strengthening Love-Based Learning and Management

Other findings suggest that learning and educational management based on love and compassion must enhance the affective dimension. In instilling the values of love, empathy, and social concern, teachers serve as moral role models and primary agents²². Educational management based on love strengthens the emotional bond between teachers and students by creating a friendly, participatory, and humanistic educational environment. This method aligns with humanistic learning theory, which prioritizes interpersonal relationships in education. Strengthening the value of love can be implemented in policy through teacher training, curriculum reorganization, and the implementation of compassion-based management in Islamic educational institutions²⁴. Therefore, Islamic education not only provides knowledge but also instills social and spiritual awareness.

Strengthening the affective dimension in learning and educational management is crucial. Teachers, in Islamic education policy, are not only educators; they are also moral role models and key actors in instilling the values of compassion, love, and social awareness. This is crucial because humanistic and participatory education has the potential to strengthen the emotional bond between teachers and students. This, in turn, supports the development of students' social and spiritual awareness. The Love-Based Curriculum program implemented by the Indonesian Ministry of Religious Affairs is

²² Na'imah Na'imah, "Islamic Character Education Management in Developing the Empathy Values for Students of State Islamic University of Sunan Kalijaga Yogyakarta," *Dynamics of Science* 18, no. 2 (2018): 285–304, <https://doi.org/10.21093/di.v18i2.1331>.

²³ Badri and Malik, "Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an."

²⁴ Na'imah, "Islamic Character Education Management in Developing the Empathy Values for Students of State Islamic University of Sunan Kalijaga Yogyakarta."

empirical evidence of strengthening this dimension in religious education practices. Love-based management and compassion-based management both emphasize the importance of creating a welcoming and supportive educational environment for developing genuine human values. This method expands Islamic education beyond simply imparting knowledge to fostering a strong moral and social awareness.

Systematically, curriculum reorganization and teacher training must be implemented to integrate the principles of love and compassion into policies. Using love as the foundation for educational management in Islamic educational institutions can create a more inclusive and harmonious learning environment. With the support of teacher training and ongoing evaluation, love-based curriculum programs can foster empathy and social responsibility in students. Therefore, Islamic education policy in Indonesia must be continuously strengthened through the implementation of compassion-based management so that the next generation will have a broad social and spiritual awareness, not just a ritualistic religious orientation.

Integration of Love Values in Multicultural Education and Religious Moderation

The results of subsequent studies indicate that the application of the principles of love and compassion in Islamic education helps develop religious moderation and social cohesion in multicultural environments; the principles of love, empathy, and tolerance also play an important role in maintaining students' mental health and promoting intercultural harmony²⁵. The *rahmatan lil'alamin* paradigm is defined as an Islamic educational method that upholds the principles of love, justice, and social balance²⁶. Islamic education that instills the value of compassion can help prevent radicalism and intolerance²⁷. By internalizing the value of compassion, Islamic education can shape individual character and help develop a peaceful and inclusive social order.^{28 29}

²⁵ Ajeng Khodijah et al., "Integration of Islamic Education Values in Multicultural Education: A Perspective of Student Mental Health," *Southeast Asian Journal of Islamic Education* 8, no. 1 (2025): 85–101, <https://doi.org/10.21093/sajie.v8i1.10605>.

²⁶ Khamam Khosiin et al., "The Rahmatan Lil'-Alamin Paradigm as an Islamic Approach to Islamic Education in Muhammadiyah Schools," *Progresiva: Journal of Islamic Thought and Education* 12, no. 01 (2023): 153–66, <https://doi.org/10.22219/progresiva.v12i01.29382>.

²⁷ Rahmadi Agus Setiawan, "Developing Rahmatan Lil 'Alamin-Based Islamic Religious Education in Indonesian Higher Education," *Unisia* 43, no. 1 (2025), <https://doi.org/10.20885/unisia.vol43.iss1.art1>.

²⁸ Ahmad Saefulloh et al., "The Integration of Islamic Education Value in Strengthening Higher Education Students' Peace-Loving Character," *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, December 19, 2021, 134, <https://doi.org/10.31332/ai.v0i0.3274>.

²⁹ Qamariah and Anwar, "Conceptual Analysis of the Love Curriculum: Humanistic Approach and

Theoretically, these findings align with the Islamic educational paradigm of *rahmatan lil'alam* (blessing for the universe), which establishes the principles of love, justice, and social balance as the basis for learning and character development. This method utilizes the values of compassion and tolerance to connect people from different cultures and religions, so that education can be used strategically to build social cohesion and prevent radical and intolerant attitudes that can threaten societal stability. An important framework for realizing inclusive Islamic education with both local and global perspectives is the principle of *rahmatan lil'alam* (blessing for the universe), which teaches how to balance individual rights and social interests.

In terms of policy and practice, these findings suggest that Islamic education policies must be developed and implemented. These policies should integrate the principles of love, compassion, and tolerance into the curriculum, teacher training, and educational management. This approach has the potential to raise students' social awareness, improve mental health, and promote social cohesion and harmony amidst diversity. Therefore, Islamic education that prioritizes the principles of compassion plays a strategic role in helping build a pluralistic, peaceful, and inclusive society.

Love-Based Curriculum as a Bridge Between Religiosity and Social Tolerance

The love-based curriculum approach is an effective innovation in bridging the gap between religiosity and social tolerance. A love-based curriculum connects deep religious understanding with a tolerant attitude toward diversity³⁰. Implementing this curriculum requires a pedagogical transformation that places love, empathy, and respect for humanity as core values in learning. Meanwhile, collaboration between parents, teachers, and the community is a key prerequisite for the development of a sustainable empathetic culture³¹. With the support of a national policy of religious moderation, this approach can strengthen the Islamic education ecosystem oriented toward universal love and humanity. Therefore, a love-based curriculum needs to be institutionalized within the national

Implications for Islamic Education."

³⁰ Harling Danil et al., "Insertion of a Love-Based Curriculum in Multicultural Islamic Religious Education," *ETDC: Indonesian Journal of Research and Educational Review* 4, no. 4 (2025): 1323–35, <https://doi.org/10.51574/ijrer.v4i4.3745>.

³¹ Norhasni Zainal Abiddin et al., "Cultivating Empathy and Environmental Stewardship: Harnessing the Partnerships of Parents, Teachers and Communities for Sustainable Moral Development and Social Cohesion," *Revista de Gestão - RGS* 18, no. 8 (2024): e06276–e06276, <https://doi.org/10.24857/rgsa.v18n8-052>.

education system to strengthen social peace.

The love-based curriculum approach is an innovation that has the potential to bridge social tolerance and religiosity. This learning method prioritizes the values of love, empathy, and respect for humanity. This results in a strong understanding of religion and a tolerant attitude toward diversity. This finding is particularly important in the context of Indonesia's diverse society, where the curriculum has transformed into a tool for building humanistic and inclusive character rather than simply learning cognitive science. The love-based curriculum (Kurikulum Berbasis Cinta/KBC), launched by the Indonesian Ministry of Religious Affairs in 2025, is a concrete example of the paradigm shift in Islamic education in Indonesia. KBC prioritizes love as the spirit of education and overcomes existing paternalism and ritualism in education^{32 33 34 35}.

The love-based curriculum aligns with humanistic learning theory, which places affective values and interpersonal relationships at the foundation of the educational process. This pedagogical transformation prioritizes cognition over empathy and social appreciation, which can develop socially responsible and tolerant individuals. This method aligns with the Islamic educational paradigm of *rahmatan lil'alamin* (blessing for all the universe), which combines social and spiritual aspects to build students' character. This paradigm also protects religious moderation in a multicultural society^{36 37 38}. Love is a pillar that strengthens mutual respect and helps us live side by side in diversity.

The success of the Love-Based Curriculum depends on the collaboration of parents, teachers, and the community; it requires a sustainable culture of compassion. This multi-stakeholder engagement strengthens the Islamic education ecosystem, which focuses on universal values of love and humanity. With the support of religious moderation policies

³² Decree of the Director General of Islamic Education concerning the Love-Based Curriculum Guidelines.

³³ Rosihon Anwar, "Love-Based Curriculum, a New Path for Islamic Education in Indonesia," Opinion at <https://kemenag.go.id/opini/kurikulum-berbasis-cinta-jalan-baru-pendidikan-islam-di-indonesia-UGars#:~:text=kognitif%20dan%20utilitarian.-,Love%20as%20the%20Spirit%20of%20Education,which%20lives%20and%20lives%20together.,2025>.

³⁴ CBN Gade, "Education and spiritual development: The humanistic perspective," *Journal of Religious Education* 59(3) (2011): 210–23.

³⁵ L. Yuliharti, "Spiritual and affective domains in Islamic education: Towards whole-person development," *Journal of Religious and Spiritual Education* 15(1) (2019): 22–38.

³⁶ A. Mahmud, "Religious moderation in Islamic education: Challenges and solutions," *Journal of Islamic Education* 15(2) (2022): 101–16.

³⁷ Saefulloh et al., "The Integration of Islamic Education Value in Strengthening Higher Education Students' Peace-Loving Character."

³⁸ M. Saefulloh Nirwana, J., & Widodo, A., "The role of compassion values in maintaining multicultural social cohesion," *Journal of Multiculturalism* 4(1) (2021): 56–69.

across the country, this curriculum will be more easily integrated into the national education system. This will help foster social peace and cross-cultural cohesion^{39 40 41}. Therefore, this curriculum is not only important for religious education but also strategic for building a peaceful and inclusive society.

***Rahmatan Lil'Alamin* Paradigm as the Foundation of Islamic Education Policy in Indonesia**

Overall, the study's findings point to the strengthening of the *rahmatan lil'alam* paradigm as the philosophical foundation of Islamic education policy in Indonesia. This paradigm affirms that love, compassion, justice, and humanity are the core goals of Islamic education⁴². Habituating and modeling compassion in educational institutions, such as Islamic boarding schools (pesantren) and Islamic schools (madrasah diniyah), can shape the moral character of students sustainably⁴³. By integrating the paradigm of love and compassion into educational policy and practice, Islamic education can become a means of building a peaceful, just, and humane society. Thus, this study confirms that transforming Islamic education policy based on the value of compassion is not only a moral necessity but also a social strategy to strengthen cohesion and harmony in Indonesia's multicultural society.

Rahmatan lil'alam paradigm serves as a strong philosophical foundation for Islamic education policy in Indonesia. This paradigm emphasizes that the goals of Islamic education are the values of love, compassion, justice, and humanity. This finding is important because it can consistently shape students' morals through habits and examples of compassion in educational institutions such as Islamic boarding schools (pesantren) and Islamic schools (madrasah diniyah). *Rahmatan lil'alam* paradigm, which is universal and inclusive, serves as a normative foundation that encourages just and

³⁹ Ahmad Syaripudin et al., "2013 Curriculum and the Ministry of Religion's Love Curriculum: Integrative Strategies in Character and Spiritual Education," *Pendas: Scientific Journal of Elementary Education* 10, no. 02 (2025): 288–99.

⁴⁰ UIN Syarif Hidayatullah Jakarta, "Love-Based Curriculum Implementation Forum for a Peaceful World," <https://uinjkt.ac.id/id/uin-jakarta-gelar-forum-implementasi-kurikulum-berbasis-cinta>, 2025.

⁴¹ Decree of the Director General of Islamic Education concerning the Love-Based Curriculum Guidelines.

⁴² Khosiin et al., "The *Rahmatan Lil'-Alamin* Paradigm as an Islamic Approach to Islamic Education in Muhammadiyah Schools."

⁴³ Unjang Tajularipin, "Internalization of Islamic Education Values in Shaping the Morals of Foster Children at Al-Amin Female Orphanage, Kepanjen, Malang," *Salam International Journal of Islamic Education* 3, no. 1 (2024): 1–14, <https://doi.org/10.22219/sinjie.v3i1.32561>.

peaceful social integration and religious learning^{44 45 46 47}.

Rahmatan lil'alam paradigm is rooted in the concept of Islam as a blessing for the universe. This paradigm emphasizes the importance of spreading universal values of humanity, compassion, and justice. According to this paradigm, the educational paradigm must shift from an indoctrination-based orientation to a participatory, inclusive, and holistic one, which fosters common sense and social awareness in students^{48 49}. Therefore, this paradigm serves not only as a philosophical foundation but also as a social strategy that utilizes Islamic education to promote cohesion and harmony in Indonesia's multicultural society.

Rahmatan lil'alam paradigm into Islamic educational practices has strategic consequences for policy, particularly in developing policies that emphasize the principles of justice and compassion as key pillars. By utilizing Islamic educational institutions as agents of social change, this policy transformation not only fulfills moral needs but also constitutes a social effort to build a peaceful and inclusive society^{50 51 52 53}. Islamic education based on the *rahmatan lil'alam* paradigm effectively internalizes these values, making it an important tool for strengthening a harmonious social structure amidst Indonesia's pluralism.

CONCLUSION

This study confirms that the integration of the values of love and compassion into Islamic education policies in Indonesia plays a crucial role in shaping the inclusive,

⁴⁴ Siti Nurdina Awalita, "The Values of Religious Moderation in the Rahmatan Lil'alam Islamic Religious Education Curriculum at the Elementary Madrasah Level," *Journal of Contemporary Islamic Education* 4, no. 1 (2024): 1–12, <https://doi.org/10.25217/jcie.v4i1.4047>.

⁴⁵ Yusuf Suharto and Saeful Kurniawan, "Implementation of the Rahmatan Lil Alamin Concept in Higher Education."

⁴⁶ M. Khoeron et al., "Integration of rahmatan lil alamin student profiles in the Islamic education curriculum," *Journal of Islamic Education*, 2023.

⁴⁷ Sahrul Takim et al., "The Paradigm of Islamic Education Rahmatan Lil Alamin in Various Perspectives," *Wahana Pendidikan Scientific Journal* 8, no. 18 (2022): 358–75.

⁴⁸ Yusuf Suharto and Saeful Kurniawan, "Implementation of the Rahmatan Lil Alamin Concept in Higher Education."

⁴⁹ Gade, "Education and spiritual development: The humanistic perspective."

⁵⁰ Awalita, "The Values of Religious Moderation in the Islamic Religious Education Curriculum Rahmatan Lil'alam at the Elementary Madrasah Level."

⁵¹ Syaripudin et al., "2013 Curriculum and the Ministry of Religion's Love Curriculum: Integrative Strategies in Character and Spiritual Education."

⁵² Yusuf Suharto and Saeful Kurniawan, "Implementation of the Rahmatan Lil Alamin Concept in Higher Education."

⁵³ Takim et al., "The Paradigm of Islamic Education Rahmatan Lil Alamin in Various Perspectives."

humanistic, and moderate character of students. While current policies have contributed to strengthening cognitive aspects and religious rituals, affective dimensions such as empathy, compassion, and social concern still need to be strengthened in learning practices and educational management. The *rahmatan lil'alam* paradigm as a philosophical foundation provides a strong framework for internalizing universal humanitarian values in Islamic education, which can support social cohesion and religious moderation amidst the diversity of Indonesian society.

The implementation of a love-based curriculum and educational management oriented toward love and compassion have proven effective in creating a friendly, inclusive, and conducive learning environment for the development of empathetic and socially responsible characters. Therefore, strategic synergy is needed between policymakers, educational institutions, educators, and the community to strengthen and internalize the values of love and compassion more systematically in educational policies, curricula, teacher training, and evaluation. This transformation is not only a moral necessity, but also an essential social strategy for building a peaceful, just, and civilized Indonesian society.

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