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ORIGINAL RESEARCH ARTICLE

## Analysis of Global Challenges in Contemporary Islamic Education on the Implementation of a Love-Based Curriculum in Madrasahs

Marlina<sup>1\*</sup>, Selvi Ratna Sari<sup>1</sup>, Zuhdiyah<sup>1</sup>, Maryamah<sup>1</sup> and Nyayu Soraya<sup>1</sup>

<sup>1</sup> Universitas Islam Negeri Raden Fatah Palembang, Indonesia;

Correspondence: [marlina@unuha.ac.id](mailto:marlina@unuha.ac.id)

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### ABSTRACT

Contemporary Islamic education in madrasahs faces increasingly complex global challenges, such as cultural globalization, the rapid development of digital technology, a crisis of humanitarian values, and shifts in students' characteristics. These challenges demand a curricular approach that goes beyond a sole focus on the cognitive and normative aspects of Islamic teachings, placing greater emphasis on character development and the reinforcement of humanitarian values. This article aims to analyze the global challenges faced by contemporary Islamic education and to examine the implementation of a love-based curriculum in madrasahs as an alternative, humanistic, and transformative educational approach. The study employs a qualitative method through library research by analyzing various scholarly literature, Islamic educational concepts, and curriculum policy documents. The findings indicate that a love-based curriculum is relevant in addressing the global challenges of Islamic education by instilling values of compassion, empathy, tolerance, religious moderation, and social concern within the learning process. The implementation of a love-based curriculum in madrasahs is expected to shape learners who possess strong faith, noble character, and a balanced sense of social and spiritual awareness. Thus, a love-based curriculum becomes a vital strategy in strengthening the role of madrasahs as Islamic educational institutions that are adaptive to global developments without losing their Islamic identity.



## ABSTRAK

Pendidikan Islam kontemporer di madrasah menghadapi berbagai tantangan global yang semakin kompleks, seperti globalisasi budaya, perkembangan teknologi digital, krisis nilai kemanusiaan, serta perubahan karakter peserta didik. Tantangan tersebut menuntut adanya pendekatan kurikulum yang tidak hanya berorientasi pada aspek kognitif dan normatif ajaran Islam, tetapi juga menekankan penguatan karakter dan nilai-nilai kemanusiaan. Artikel ini bertujuan untuk menganalisis tantangan global pendidikan Islam kontemporer serta implementasi kurikulum berbasis cinta di madrasah sebagai alternatif pendekatan pembelajaran yang humanis dan transformatif. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dengan menganalisis berbagai literatur ilmiah, konsep pendidikan Islam, dan kebijakan kurikulum. Hasil kajian menunjukkan bahwa kurikulum berbasis cinta relevan dalam menjawab tantangan global pendidikan Islam dengan menanamkan nilai kasih sayang, empati, toleransi, moderasi beragama, dan kepedulian sosial dalam proses pembelajaran. Implementasi kurikulum berbasis cinta di madrasah diharapkan mampu membentuk peserta didik yang beriman, berakhlak mulia, serta memiliki kesadaran sosial dan spiritual yang seimbang. Dengan demikian, kurikulum berbasis cinta menjadi strategi penting dalam memperkuat peran madrasah sebagai lembaga pendidikan Islam yang adaptif terhadap perkembangan global tanpa kehilangan identitas keislamannya.

**Keywords:** Contemporary Islamic Education, Global Challenges, Love-Based Curriculum, Madrasah

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## 1. INTRODUCTION

Contemporary Islamic education in madrasahs is currently situated within an increasingly complex constellation of global challenges, including cultural globalization, the rapid development of digital technology, moral crises, and the demands of twenty-first-century competencies (Judijanto & Al-Amin, 2024; Nurhayati et al., 2024). Globalization introduces new cultural values and norms that are not always aligned with the principles of Islamic teachings, while the digitalization of education requires a shift toward more adaptive, innovative, and contextual learning paradigms. Several studies emphasize that these conditions necessitate adjustments in Islamic education curricula and learning strategies so that they remain relevant to contemporary developments without losing their Islamic identity (Maryamah, 2024; Zuhdiyah, 2025).

Within this context, Islamic education can no longer be oriented solely toward the transmission of religious knowledge. Rather, it is required to play an active role in character formation, strengthening spirituality, and developing students' social sensitivity so that they are able to live meaningfully in a pluralistic and dynamic global society (Saputra et al., 2024). Maryamah's research demonstrates that the reinforcement of moral values and religious culture within madrasah environments constitutes a crucial foundation for responding to the challenges of the digital era and the increasingly complex character transformations of younger generations (Maryamah, 2024).

Numerous studies over the past decade have also revealed that the implementation of Islamic education curricula in madrasahs still faces fundamental challenges, particularly the dominance of cognitive, memorization-based, and normative approaches that provide limited space for strengthening students' affective and humanistic dimensions (Ahmar, 2025; Isyaku, 2021). Such conditions have resulted in the suboptimal role of Islamic education in addressing crises of empathy, rising intolerance, and moral degradation among younger generations as consequences of rapid global social change (Sari, 2025). Studies by Nyayu Soraya further underscore that weak internalization of moral values and religious moderation within Islamic Religious Education (PAI) learning practices constitutes a significant factor contributing to these problems (Monicha et al., 2020; Utami et al., 2023).

Subsequent studies emphasize the urgency for Islamic education to transform its curricular approaches so that they become more responsive to the lived realities of twenty-first-century learners (Judijanto & Al-Amin, 2024; Nurhayati et al., 2024). In this regard, Zuhdiyah highlights that madrasah curriculum reform should be directed toward integrating scientific dimensions, strengthening moral values, and enhancing sensitivity to contemporary challenges as prerequisites for creating Islamic education that is both adaptive and transformative (Zuhdiyah, 2025).

In response to these challenges, the concept of a **love-based curriculum** has emerged, positioning values such as compassion, empathy, tolerance, *ukhuwah*, and religious moderation as foundational elements within Islamic education learning processes (Burhanudin, 2025; Listiana & Muhlis, 2025). A love-based curriculum is rooted in the Islamic value of *rahmatan lil 'alamin* and integrates intellectual, emotional, and spiritual dimensions in a holistic manner, ensuring that learning outcomes extend beyond cognitive intelligence to include moral consciousness and humanitarian awareness among students (Dhaw Alsayd & Rusdi, 2025). This perspective aligns with the views of Maryamah and Nyayu Soraya, who emphasize the importance of humanistic approaches and religious moderation within Islamic education in order to foster a balance between individual piety and social piety among learners (Maryamah, 2024; Utami et al., 2023).

Recent studies indicate that the implementation of a love-based curriculum in madrasahs can generate more humanistic, dialogical, and transformative learning environments, while simultaneously enhancing students' social engagement and moral awareness (Basori et al., 2025; Heriyudanta & Pradana, 2025). Moreover, the integration of love-based curricula with eco-theological values and local wisdom has been shown to be effective in cultivating empathy, environmental awareness, and spiritual reflection among students (Subekhi & Nursikin, 2025). Nevertheless, the majority of these studies remain focused on implementation models and pedagogical impacts, while research that specifically examines global challenges in contemporary Islamic education as determining factors for the successful implementation of love-based curricula in madrasahs remains limited.

The existing research gap lies in the scarcity of comprehensive studies investigating the relationship between global challenges in Islamic education—encompassing social, cultural,

technological, and policy dimensions—and the implementation of love-based curricula in madrasahs. Furthermore, the implementation of love-based curricula continues to encounter various obstacles, including limitations in teacher competence, readiness of instructional tools, and insufficient institutional and policy support for curriculum implementation (Basori et al., 2025; Siregar, 2025). These conditions indicate the necessity for more in-depth and analytical research so that the love-based curriculum does not remain at a normative-conceptual level but can instead be implemented effectively and sustainably.

Based on the foregoing discussion, the primary research problem addressed in this study concerns how global challenges in contemporary Islamic education influence the implementation of love-based curricula in madrasahs. This study employs a qualitative approach through conceptual analysis and empirical findings from relevant studies as an effort to address the problem by strengthening the philosophical, pedagogical, and practical foundations of the love-based curriculum. Accordingly, the objective of this research is to analyze the influence of global challenges on contemporary Islamic education with respect to the implementation of love-based curricula in madrasahs, as well as to formulate strategic implications for the development of Islamic education curricula that are responsive to the demands of the times without compromising Islamic identity.

## 2. RESEARCH METHODS

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This study employs a qualitative approach with a library research design, aiming to conduct an in-depth analysis of the global challenges facing contemporary Islamic education and their implications for the implementation of a love-based curriculum in madrasahs. The qualitative approach is chosen because it enables researchers to understand phenomena holistically, contextually, and interpretatively based on meanings, ideas, and social constructions that develop within Islamic education (Creswell, 2014). The library research design is utilized to examine and synthesize various concepts, theories, and research findings that are relevant to the focus of this study (Zed, 2018).

### 2.1 Research Site and Context

This research is not confined to a specific physical location; rather, it is conceptually centered on madrasahs as formal Islamic educational institutions in Indonesia. Madrasahs are understood as pedagogical and social spaces in which the implementation of Islamic education curricula takes place, shaped by global dynamics, educational policies, and Islamic values. The research context is explored through the analysis of policy documents, Islamic education curricula, and reports of previous studies that have examined learning practices and curriculum development in madrasahs over the past decade. This approach allows for a comprehensive understanding of the actual

conditions faced by madrasahs in responding to the global challenges of contemporary Islamic education (Moleong, 2018).

## **2.2 Research Subjects, Data Sources, and Data Analysis**

The subjects of this study are not individuals but documents and scholarly literature, including research methodology books, Islamic education texts, national and international journal articles, conference proceedings, and policy documents relevant to Islamic education and the love-based curriculum. The selection of data sources is conducted purposively by considering topic relevance, the credibility of authors and publishers, and the currency of the sources used (Sugiyono, 2019).

Data collection is carried out through documentation techniques, involving systematic literature searches using online academic journal databases and electronically accessible book sources. The collected data are then analyzed using content analysis, following stages of data reduction, thematic categorization, meaning interpretation, and inductive conclusion drawing (Miles et al., 2014). To ensure data trustworthiness, this study applies source triangulation by comparing perspectives and findings from diverse literature sources to achieve a more valid and in-depth understanding of the research focus (Creswell & Creswell, 2018).

## **3. RESULTS AND FINDINGS**

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The findings of this study were obtained through processes of reduction, categorization, and synthesis of relevant scholarly literature addressing global challenges in contemporary Islamic education and the implementation of a love-based curriculum in madrasahs. The data analyzed did not consist of raw empirical data, but rather conceptual findings that were systematically synthesized into major themes according to their relevance to the research questions (Miles et al., 2014).

Based on the results of the content analysis of various literature sources, four major themes of global challenges in contemporary Islamic education were identified as influencing the implementation of a love-based curriculum in madrasahs, as presented in Table 1.

### 3.1 Main Findings on Global Challenges and the Implementation of a Love-Based Curriculum

**Table 1. Global Challenges in Islamic Education and the Love-Based Curriculum Responses in Madrasahs**

No	Global Challenges in Islamic Education	Impact on Madrasahs	Love-Based Curriculum Responses
1	Cultural and value globalization	Erosion of students' religious values and identity	Internalization of compassion, <i>ukhuwah</i> , and religious moderation
2	Digitalization and technological disruption	Learning becomes mechanistic and lacks humanistic relationships	Humanistic, dialogical, and empathetic learning approaches
3	Moral and empathy crisis	Increased intolerance and individualism	Strengthening empathy, tolerance, and social concern
4	Limited pedagogical competence of teachers	Suboptimal curriculum implementation	Reinforcement of teachers' roles as <i>murabbi</i> and moral role models

Table 1 demonstrates that global challenges in Islamic education are not solely structural or technological in nature, but also encompass cultural and moral dimensions. In this context, the love-based curriculum emerges as a pedagogical response that emphasizes affective, relational, and spiritual dimensions within Islamic education learning processes (Burhanudin, 2025).

### 3.2 Patterns of Love-Based Curriculum Implementation in Madrasahs

The analysis further indicates that the implementation of a love-based curriculum in madrasahs is manifested through several key patterns, including the integration of love-based values into learning objectives, the use of dialogical and reflective teaching methods, and assessment practices that emphasize not only cognitive achievement but also students' attitudes and behaviors. These patterns strengthen the humanistic character of Islamic education and promote inclusive and meaningful learning environments (Basori et al., 2025; Heriyudanta & Pradana, 2025).

## 4. RESULTS AND DISCUSSION

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The findings of this study indicate that global challenges in contemporary Islamic education necessitate a paradigm shift in curriculum development, moving away from predominantly cognitive-normative approaches toward more humanistic and transformative models. This finding

aligns with the concept of holistic Islamic education, which emphasizes balance among intellectual, spiritual, and emotional dimensions of learners (Dhaw Alsayd & Rusdi, 2025). Conceptually, a love-based curriculum is highly relevant to the goals of Islamic education as a process of forming faithful individuals with noble character within a global societal context.

The relationship between the findings and Islamic education theory is evident in the assertion that values such as compassion, empathy, and religious moderation constitute the core of the Islamic principle of *rahmatan lil 'alamin*. However, these values have often not been systematically articulated within formal curriculum designs (Listiana & Muhlis, 2025). Hence, the love-based curriculum should not be understood as a novel normative concept, but rather as a contemporary pedagogical formulation of fundamental Islamic values.

The results of this study are also consistent with previous research demonstrating that love-based learning approaches can enhance moral awareness, social concern, and students' active engagement in the learning process (Basori et al., 2025; Subekhi & Nursikin, 2025). Nevertheless, this study extends prior research by positioning global challenges in Islamic education as contextual variables that significantly influence the effectiveness of love-based curriculum implementation an aspect that has not been explicitly examined in most earlier studies.

From a theoretical perspective, the findings reinforce contemporary Islamic education frameworks that position love and humanitarian values as foundational elements of curriculum development. Practically, this study offers important implications for the development of Islamic education curricula in madrasahs, particularly with regard to strengthening teachers' competencies, designing value-based instructional resources, and integrating love-based curricula with national education policies. Accordingly, the love-based curriculum may serve as a relevant pedagogical strategy for addressing global challenges in contemporary Islamic education while preserving Islamic identity.

## 5. CONCLUSION AND SUGGESTIONS

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### 5.1. Conclusions

Based on the research findings and discussion, it can be concluded that contemporary Islamic education in madrasahs faces increasingly complex global challenges, including cultural globalization, the rapid development of digital technology, moral crises, and the demands of twenty-first-century competencies. These challenges have direct implications for the implementation of Islamic education curricula, which have thus far tended to emphasize cognitive and normative aspects, thereby limiting their effectiveness in fostering students' character, empathy, and social sensitivity.

The love-based curriculum has proven to be a relevant alternative approach in responding to the global challenges of contemporary Islamic education. This approach places values of compassion, empathy, tolerance, *ukhuwah*, and religious moderation at the core of the learning process, enabling the realization of a more humanistic, dialogical, and transformative model of Islamic education in madrasahs. The implementation of a love-based curriculum also contributes to strengthening the role of teachers as educators of values and moral role models, while fostering inclusive and meaningful learning environments.

Nevertheless, the implementation of a love-based curriculum in madrasahs continues to face several challenges, particularly those related to teachers' pedagogical competence, the readiness of instructional resources, and institutional as well as policy support for curriculum development. Therefore, future development of Islamic education curricula should be directed toward strengthening the philosophical and pedagogical foundations of the love-based curriculum so that it can be implemented systematically and sustainably. Through such efforts, madrasahs are expected to fulfill their role as Islamic educational institutions that are adaptive to global developments while preserving their Islamic identity and core values.

### 5.2. Suggestions

Based on the findings of this study, several recommendations can be proposed to strengthen the development and implementation of a love-based curriculum in contemporary Islamic education. First, madrasahs are encouraged to integrate love-based values—such as compassion, empathy, tolerance, *ukhuwah*, and religious moderation—more explicitly into curriculum design, learning objectives, teaching materials, and assessment systems. This integration should not be limited to normative statements but translated into concrete pedagogical practices that shape students' character and social responsibility.

Second, there is a strong need to enhance teachers' pedagogical and professional competence through continuous training and capacity-building programs. Such programs should focus on value-based pedagogy, dialogical learning approaches, digital literacy, and strategies for fostering inclusive and empathetic classroom environments. By strengthening teachers' understanding of

the philosophical and practical foundations of a love-based curriculum, madrasahs can ensure that educators function effectively as moral role models and facilitators of transformative learning.

Third, educational policymakers and institutional leaders should provide stronger structural and policy support for the implementation of a love-based curriculum. This includes developing clear curriculum guidelines, allocating adequate resources, and creating evaluation frameworks that recognize affective, ethical, and social learning outcomes alongside cognitive achievement. Institutional commitment is essential to ensure that the love-based curriculum can be implemented systematically and sustainably.

Finally, future research is recommended to empirically examine the impact of the love-based curriculum on students' character development, social empathy, and religious moderation across different educational contexts and levels. Comparative and longitudinal studies would be particularly valuable to assess the effectiveness of this approach over time and to refine its pedagogical model in response to the evolving challenges of globalized and digitalized societies.

#### Ethical & Author Statements

**CRedit Statement:** Marlina, Selvi Ratna Sari, Zuhdiyah, Maryamah: Conceptualization, Methodology, Writing – Original Draft, Data Curation, and Supervision. Nyayu Soraya: Formal Analysis, Investigation, and Writing – Review & Editing.

**Data Policy:** Supporting data regarding the integration of Qur'anic and Hadith principles in Madrasah economics modules are available from the corresponding author ([marlina@unuha.ac.id](mailto:marlina@unuha.ac.id)) upon reasonable request.

**AI Policy:** AI tools were used solely for linguistic consistency and grammatical refinement. The final analysis, interpretation of Islamic financial literacy, and the reconstruction of economic pedagogy are

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