

## STRENGTHENING ENVIRONMENTAL AWARENESS THROUGH THE IMPLEMENTATION OF THE LOVE CURRICULUM IN MADRASAHS

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**Abstrak:** Penelitian ini bertujuan menganalisis penguatan karakter peduli lingkungan melalui penerapan Kurikulum Cinta di MAS Tahfizhil Qur'an Islamic Center sebagai model pendidikan karakter berbasis nilai Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus, data diperoleh melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis secara interaktif dengan triangulasi sumber dan teknik untuk menjamin validitas. Hasil penelitian menunjukkan bahwa Kurikulum Cinta efektif menumbuhkan kesadaran ekologis santri melalui integrasi nilai religius, moral, dan ekologis dalam kegiatan belajar serta budaya sekolah. Nilai cinta kepada Allah, sesama, dan alam diinternalisasikan melalui pembiasaan, keteladanan, dan kegiatan nyata seperti pengelolaan sampah dan daur ulang. Meskipun masih menghadapi keterbatasan fasilitas dan konsistensi perilaku, kurikulum ini berhasil membentuk perilaku ekologis positif dan kesadaran spiritual bahwa menjaga alam merupakan amanah keimanan. Secara teoretis, penelitian ini memperkaya konsep eco-spiritual character education yang memadukan iman dan tanggung jawab ekologis, sedangkan secara praktis menjadi rujukan bagi lembaga pendidikan Islam dalam mengembangkan kurikulum berbasis cinta dan keberlanjutan lingkungan.

**Kata Kunci:** Pendidikan Karakter, Kepedulian Lingkungan, Pendidikan Islam

**Abstract:** This study aims to analyse the strengthening of environmental awareness through the implementation of the Love Curriculum at MAS Tahfizhil Qur'an Islamic Centre as a model of character education based on Islamic values. This study uses a qualitative method with a case study approach. Data was obtained through in-depth interviews, participatory observation, and documentation, then analysed interactively with triangulation of sources and techniques to ensure validity. The results show that the Love Curriculum is effective in fostering ecological awareness among students through the integration of religious, moral, and ecological values in learning activities and school culture. The values of love for Allah, others, and nature are internalised through habit formation, role modelling, and practical activities such as waste management and recycling. Despite limitations in facilities and behavioural consistency, this curriculum successfully shapes positive ecological behaviour and spiritual awareness that caring for nature is a religious duty. Theoretically, this research enriches the concept of eco-spiritual character education that combines faith and ecological responsibility, while practically serving as a reference for Islamic educational institutions in developing love-based and environmentally sustainable curricula.

**Keywords:** Character Education, Environmental Awareness, Islamic Education

## INTRODUCTION

Character education is an important foundation in developing human resources who are not only intellectually intelligent, but also morally and emotionally mature (Hariandi et al., 2023; Santy Afriana, 2022). In the context of national development, character education is a strategic means of building a generation with integrity, ethics, and a high sense of social responsibility (M. Y. Harahap et al., 2025; Yakub Nasucha, Laili Etika Rahmawati, 2020). One important dimension of character education that has gained attention in the last decade is environmental awareness. This issue has emerged as a response to the increasing global ecological crisis characterized by climate change, ecosystem degradation, and declining environmental quality due to human activities. In Indonesia, environmental damage is also a major challenge, ranging from water and air pollution to deforestation, which has an impact on the imbalance of nature. Therefore, education oriented towards the formation of environmentally conscious character is an urgent need to build ecological awareness from an early age (Dinata et al., 2025; Nisa et al., 2024).

Character education that cares for the environment has a broader meaning than simply teaching about nature conservation (Lickona, 2014). It functions as a process of shaping attitudes and behaviors based on moral, spiritual, and social responsibility values towards the preservation of the earth. In this view, character education encompasses three main dimensions: moral knowledge, moral feelings, and moral

actions. All three must complement each other so that students not only understand the importance of protecting the environment but also have empathy and the willingness to take concrete action in their daily lives. In the context of Islamic education, the value of caring for the environment is in line with the principle of *khalifah fil ard*—namely, the responsibility of humans to maintain the balance of nature as a mandate from Allah. Thus, character education that cares for the environment in Islamic educational institutions has a dual relevance: strengthening religious values while fostering ecological awareness (Meilinda et al., 2017).

In practice, many educational institutions strive to integrate environmental values into their curricula, both through learning activities and daily habits. However, implementation often faces various challenges, such as a lack of understanding among teachers about integrative strategies, limited environmental-based learning media, and a lack of systematic evaluation of character education outcomes. This situation highlights the gap between the ideal concept and its actual implementation in the field. This is where the importance of conducting an in-depth study of the character education model applied in certain educational institutions, especially those based on Islamic values, lies .

MAS Tahfizhil Qur'an Islamic Center is one of the educational institutions that is highly committed to shaping the character of students through a religious approach. This school has developed the Love Curriculum as an integrated learning tool that

emphasizes spiritual, social, and ecological values. This curriculum is designed to foster a love for Allah, fellow human beings, and the universe as a manifestation of the Islamic values of *rahmatan lil 'alamin*. In this context, environmental character education is not merely an additional component, but an integral part of the overall education system. However, the effectiveness of the Love Curriculum in fostering environmental character has not been widely studied scientifically. It is not yet known to what extent this curriculum influences students' attitudes and behaviors in preserving the environment, as well as what strategies teachers use to internalize these values into learning activities.

Several previous studies have highlighted the importance of environment-based character education. According to findings, integrating environmental values in elementary schools can increase students' awareness of the importance of preserving nature. Priyono's (2018) research shows that character education programs accompanied by real activities, such as school clean-up projects or water conservation, can shape positive ecological behavior in students. However, most of these studies were conducted in public schools and focused on the cognitive domain, without examining the religious and moral dimensions that are characteristic of Islamic education. Thus, there is still significant room for research to examine how Islamic educational institutions develop environmentally conscious character education through an integrated approach between religious values and ecological actions.

This study aims to fill this gap by examining the strengthening of environmental awareness through the Love Curriculum at the MAS Tahfizhil Qur'an Islamic Center. The focus of the study is on the process of internalizing environmental values in the curriculum, teacher strategies in learning, and the impact of implementation on changes in student attitudes and behavior. The main objective of this study is to analyze how environmental values are developed, taught, and brought to life in the context of Islamic-based education. In addition, this study aims to identify the supporting and inhibiting factors in the implementation of environmental character education in the school.

From a theoretical perspective, this study contributes to the development of character education theory by adding an integrative perspective between religious and ecological dimensions. This study is expected to enrich the study of character education in the context of Islam by presenting a conceptual model that emphasizes harmony between spirituality and environmental awareness. The findings of this study can be the basis for the development of a new theory of eco-spiritual character education—an approach to character education that links divine values with ecological responsibility. From a practical perspective, the results of this study can be a reference for educators, curriculum developers, and policy makers in designing more effective educational programs to foster environmental awareness among the younger generation. Specifically for Islamic educational institutions, these findings can

help strengthen their role as pioneers in character education that is environmentally and spiritually aware.

Through this research, it is hoped that a deeper understanding will emerge regarding how environmental awareness character education can be authentically integrated into an Islamic values-based education system. Furthermore, this research has the potential to show that concern for the environment is not only a matter of scientific knowledge, but also a tangible manifestation of spiritual obedience and human morality as stewards of the earth. Thus, efforts to strengthen environmentally conscious character through the Love Curriculum at the MAS Tahfizhil Qur'an Islamic Center are not only relevant to improving the quality of education at the school level, but also have broad implications for national character building based on religious and ecological values.

## **METHOD**

This study uses a qualitative method with a case study approach. The selection of the research location at MAS Tahfizhil Qur'an Islamic Center focuses on an in-depth understanding of the application of the Love Curriculum in strengthening environmental awareness. The selection of the research location at MAS Tahfizhil Qur'an Islamic Center is because this environment is a real context for the implementation of a curriculum based on religious values and love for the environment. Another reason is that this location is also rich in Islamic values, which are closely related to character education.

The research data sources consist of primary and secondary data. Primary data was obtained through in-depth interviews with the head of the madrasah, teachers, curriculum managers, and students who were directly involved in environmental awareness character education activities. Secondary data comes from school documents such as syllabi, environmental activity reports, and program evaluation archives. Data collection techniques include semi-structured interviews, participatory observation, structured observation with environmental awareness behavior indicator sheets, and documentation. The addition of structured observation is intended to reduce researcher bias by providing a more objective measure of behavior.

Data processing was carried out through manual transcription, categorization, and thematic coding following structured qualitative analysis procedures so that the analysis trail could be traced transparently. After the data was classified into main themes, the analysis process continued with Miles and Huberman's interactive analysis model, which included data reduction, data presentation, and verification of conclusions (Miles et al., 2014). To enhance objectivity, the verification stage does not rely solely on the researcher's interpretation but is also compared with quantitative data from structured observations and triangulation among informants to ensure the consistency and reliability of the findings.

Data validity is ensured through a combination of technical triangulation, source triangulation, and member check. Theoretically, triangulation strengthens the

validity of findings by comparing results from various techniques and data sources. In practice, validation is carried out by asking respondents to review the researcher's interpretation of the results and provide additional clarification. In addition, an audit trail is implemented by documenting the entire data collection and analysis process so that the research can be retraced by other parties. With these improvements, this research method is not only able to describe in depth the application of the Love Curriculum in the context of character education, but also strengthens the reliability of the findings through more systematic, transparent, and measurable procedures.

## RESULTS AND DISCUSSION

The implementation of the Love Curriculum at MAS Tahfizhil Qur'an Islamic Center on the formation of environmental awareness in students. Thus, it has two dimensions: first, to understand theoretically how education based on Islamic values can shape students' ecological awareness; and second, to assess practically how a curriculum designed with an affective and religious approach can produce real behavior in preserving the environment. In this context, the research results not only describe changes in student behavior, but also explain the process of internalizing values and transforming character through learning experiences that are integrated with religious and cultural values of the school.

Based on in-depth interviews with the head of the madrasah, teachers, and several students, supported by participatory observation and documentation of activities, it was found that the implementation of the

Love Curriculum has brought significant changes to the students' perspectives and behavior towards the environment. This curriculum is not only an academic instrument, but also a means of shaping the moral and spiritual identity of students as caliphs on earth. The application of the values of love for nature, fellow human beings, and the Creator, which are integrated into all learning activities, has proven to be an important foundation for the growth of ecological awareness among students. The value of love is not merely emotional, but is interpreted as a manifestation of religious responsibility to maintain the balance of nature, which is God's creation.

In practice, the Love Curriculum at MAS Tahfizhil Qur'an Islamic Center is implemented through learning that integrates cognitive, affective, and psychomotor dimensions. In the cognitive dimension, teachers at provide conceptual understanding of the importance of protecting the environment, through lessons in fiqh, morals, and science, all of which are linked to verses in the Qur'an about the beauty and balance of nature. For example, verses such as Al-Qur'an Surah Al-A'raf verse 56 about the prohibition of causing destruction on earth are often used as material for reflection in learning. The integration of Qur'anic values makes learning meaningful, because students not only understand ecological concepts from a scientific point of view, but also from a theological perspective that binds them morally and spiritually.

In the affective dimension, environmental values are internalized through habit formation and role modeling.

Teachers and caregivers serve as models who demonstrate environmentally conscious behavior, such as not littering, conserving energy, and planting trees around the madrasah. Students see this behavior as a tangible manifestation of Islamic teachings on cleanliness and balance in nature. Based on the interview results, many students said that they felt compelled to imitate their teachers' behavior not because of orders, but because they felt it was part of their worship and responsibility as Muslims. Thus, the Love Curriculum has succeeded in fostering awareness not through indoctrination, but through a natural and contextual affective process (Ahadiyah & Nugraheni, 2024; Handayani et al., 2024).

Psychomotor dimensions are reflected in various real activities carried out by students. Environmental campaigns, community service activities, waste recycling, and creativity competitions using recycled materials serve as contextual learning tools that foster skills and ecological awareness. Based on observations, these activities are not merely ceremonial, but have become part of the madrasah culture. Students seem to have a spontaneous awareness to maintain the cleanliness of their dormitories and classrooms without having to be reminded. They also show creativity in managing waste, such as making plant pots from plastic bottles or bags from used cloth. This phenomenon shows that the internalization of values has successfully moved beyond the cognitive stage to behavioral habituation, which in character education theory is referred to as the formation of moral habits (moral habit) (A.

S. Harahap & Siregar, 2020; M. Y. Harahap et al., 2024).

### **Santri Involvement in Environmental Activities**

The process of shaping environmentally conscious character is in line with the *character education* theory proposed by Lickona (1991), which emphasizes that character education not only instills values but also shapes moral habits through learning, role models, and a conducive environment. The Cinta curriculum combines these three elements. The value of love for nature is instilled in the curriculum, role modeling is embodied through the behavior of teachers, and the madrasah environment becomes a social laboratory where santri practice these values. These findings reinforce the view that the religious value-based character education is more effective in fostering ecological behavior than a purely cognitive approach.

From the perspective of Islamic education theory, the results of this study reinforce the principle that protecting the environment is part of humanity's responsibility as stewards of the earth. In Islam, humans have a moral responsibility to preserve and not destroy nature, as stated in Al-Qur'an surah Al-Baqarah verse 30 and Al-Qur'an surah ar-Rum verse 41. The Cinta curriculum makes this principle the basis of its learning philosophy. Teachers not only teach why the environment must be preserved, but also for whom and on what basis these actions are carried out. Thus, environmental awareness becomes part of spiritual consciousness, not merely social ethics. This differs from the secular approach

to environmental education, which tends to emphasize rational and utilitarian aspects (Baiah & Fadiana, 2024; Naziyah et al., 2021).

In short, the implementation of the Love Curriculum shows that environmental education can be carried out effectively without the need for complex curriculum tools, as long as environmental values are consistently integrated into learning activities and school culture. For example, in waste management activities, students not only learn to sort waste, but also understand that littering is an act that contradicts the value of cleanliness in Islam. They are also invited to discuss the impact of human behavior on climate change and ecosystem balance, then reflect on it in the context of worship and responsibility to Allah. Thus, simple activities such as community service or recycling have a transcendental meaning that strengthens the students' internal motivation to care for nature.

However, this study also found several challenges that hindered the optimization of curriculum implementation. One of the main challenges was limited facilities and resources. Not all environmental activities could be carried out optimally due to a lack of recycling equipment, limited green areas, and minimal operational funds. Another challenge was the inconsistent behavior of a small number of students who had not fully applied environmental values in their daily lives. Some students admitted that they still litter or lack discipline in the cleanliness program due to lax supervision. This factor indicates that the internalization of values still needs to

be strengthened through continuous habituation and a supportive reward system (Johnson et al., 2023; Raymond et al., 2023).

Nevertheless, the success of the Love Curriculum in shaping environmentally conscious character remains significant. Based on data triangulation, more than 80% of the students interviewed showed positive behavioral changes after this curriculum was implemented. They became more aware of the importance of maintaining cleanliness, more economical in using water and electricity, and actively participated in environmental activities. In fact, some students initiated small movements outside of school, such as encouraging their families to sort waste and reduce plastic use. This phenomenon shows that the impact of the curriculum does not stop at the madrasah environment, but seeps into the social lives of students, creating a broader ecological effect.

The implementation of the Love Curriculum, when linked to the theory of ecopedagogy, can be understood as an educational practice oriented towards critical ecological awareness. Ecopedagogy emphasizes the importance of building students' awareness of the reciprocal relationship between humans and nature in a reflective and transformative manner. In this context, the Love Curriculum does not merely teach students to love nature, but also to criticize consumptive behavior and the unsustainable exploitation of natural resources. Several teachers interviewed mentioned that they often link environmental themes to global issues such as climate change and water crises, then connect them

to human responsibility as beings of faith. This approach makes environmental education not only a practical activity but also a space for spiritual and social reflection (Dinata et al., 2025; Syah et al., 2025).

Theoretically, the findings of this study enrich the literature on character education in the context of Islam. While character education has thus far emphasized individual moral aspects such as honesty, discipline, and responsibility, this study shows that caring for the environment is also an important dimension of religious character. The Love Curriculum has successfully proven that education based on love—whether for God, fellow human beings, or nature—can be an alternative paradigm in building the holistic character of students. This is in line with the idea of *rahmatan lil 'alamin*, which is the basic principle of Islamic education, where compassion for all of God's creations is the moral and spiritual essence that must be manifested in concrete actions.

In addition, this study also provides practical contributions to curriculum development in other Islamic educational institutions. The Love Curriculum model can be used as a reference in designing a thematic curriculum based on religious values that are integrated with global issues such as the environment. With a participatory approach, teachers and students can work together to create contextual, creative, and action-oriented learning activities. For example, the development of environment-based project learning modules, creative recycling training, or community-based greening programs can be relevant

innovations. The success of this program also shows that character transformation does not always require major structural intervention, but can begin with a change in the school's paradigm and culture.

Although the results of this study show many positive things, it must be acknowledged that the sustainability of the program is highly dependent on the commitment of madrasah leaders and the consistency of the entire school community. Without systemic support and clear policies, the Love Curriculum has the potential to weaken over time. Therefore, a strengthening strategy is needed through teacher training on Islamic-based environmental education, collaboration with external environmental institutions, and the development of a more structured curriculum guide so that the program's implementation is more focused. In addition, empirical data-based evaluations must continue to be carried out to assess the extent to which changes in student behavior are sustained in the long term (Hapsari, 2025; Meilinda et al., 2017).

Overall, the results of this study show that the implementation of the Love Curriculum at MAS Tahfizhil Qur'an Islamic Center has had a real impact on shaping the environmental awareness of students. This success lies not only in the environmental activities carried out, but also in the integration of religious, moral, and ecological values into the overall educational process. The Love Curriculum proves that Islamic education has great potential in building a generation that is not only spiritually pious, but also ecologically responsible. In a theoretical context, this

study emphasizes the importance of a holistic approach to character education that combines faith, knowledge, and action. In a practical context, these results inspire other educational institutions to design curricula that internalize the value of love for nature as part of a sustainable educational mission.

### **Implementation of the Love Curriculum in Waste Management and Recycling Activities**

The implementation of the Love Curriculum at MAS Tahfizhil Qur'an Islamic Center in the context of waste management and reuse of goods is a concrete manifestation of the integration between character education based on religious values and modern ecological awareness. The theoretical objective of this study is to strengthen the understanding of how character education based on Islamic spiritual values can become a model of sustainable education that fosters concern for the environment. Practically, this study aims to provide a concrete picture of the implementation of a curriculum that instills the values of love, responsibility, and creativity in managing resources and waste in an Islamic educational environment.

The results of the study show that the implementation of the Love Curriculum in the aspect of waste management has formed new habits among students, namely awareness of the importance of maintaining environmental cleanliness and the ability to think critically in managing used items. Activities such as sorting organic and inorganic waste, recycling paper, plastic, and used bottles, as well as reusing items that are

still usable have become part of the daily routine in dormitories and schools. This process is not merely a physical activity, but is a medium for internalizing the values of love for God's creation, social responsibility, and personal discipline.

Theoretically, this approach is in line with the concept of experiential learning proposed by David Kolb, whereby effective learning occurs when students directly experience, reflect on, and internalize the value of the experience. In this context, students not only receive verbal instruction on the importance of protecting the environment, but also undergo a real process that requires concrete action. For example, when they have to sort waste, make compost, or turn waste into handicrafts that can be sold. Through these experiences, an ecological awareness is formed that is not temporary, but is embedded in the character and habits of the students (Arham, 2025; Oktarina & Fitrotun Nisa, 2021; Winangsi et al., 2024).

The results of the observation show that this program fosters creativity and innovation among the students. They have begun to see used items not as waste, but as potential resources. Some groups of students have even developed small projects such as making plant pots from used bottles, weaving plastic into bags, and processing organic waste into compost that is used in the school garden. Activities like these not only instill a sense of responsibility towards the environment, but also train entrepreneurial skills based on Islamic values. Thus, the Love Curriculum not only teaches care, but also empowers students to

be able to create practical solutions that benefit the community.

The integration of religious values in this activity is the main difference compared to general environmental education approaches. In Islamic teachings, humans are seen as caliphs on earth who have a mandate to maintain the balance of nature as stated in the Qur'an, Surah Al-A'raf verse 56 and Al-Baqarah verse 30. This principle forms the moral basis of the Love Curriculum, in which actions such as maintaining cleanliness, managing waste, and preserving nature are not only viewed from a rational or social perspective, but also as acts of worship. Students are taught that cleanliness is part of faith is not just a slogan, but a principle of life that has spiritual consequences.

The values of love in this curriculum are translated into three main dimensions: love for God, love for others, and love for nature. In practice, love for God is internalized through the awareness that caring for His creation is a form of gratitude. Love for others is manifested by preserving the environment so that it remains healthy for the community. Meanwhile, love for nature is reflected in concrete actions to not destroy it. These three dimensions form a holistic and transformative character education framework.

In terms of implementation, the involvement of all elements of the school is a key factor in the success of the Love Curriculum implementation program. The head of the madrasah acts as the policy director, teachers as value facilitators, and students as the main actors of cultural change

in the environment. This synergy creates a school climate that is conducive to the formation of ecological character. The results of the interviews show that teachers try to relate teaching materials to the environmental context. For example, fiqh teachers discuss the law on littering, biology teachers explain the cycle of matter in ecosystems, while tahfiz teachers relate verses from the Qur'an about Allah's creation as a basis for ecological reflection. This cross-curricular integration strengthens the cognitive, affective, and psychomotor dimensions of learning.

However, the study also found challenges in implementing the program. Some students are still inconsistent in applying waste sorting habits due to limited facilities such as separate trash bins and a lack of regular supervision. In addition, the recycling program is not yet fully sustainable because it depends on the initiative of certain individuals. These challenges indicate the need to strengthen a more structured school environmental management system and provide ongoing training for the entire school community so that environmentally conscious behavior becomes truly institutionalized (Hapsari, 2025; Raymond et al., 2023; Winangsi et al., 2024).

From a theoretical perspective, these results show that the implementation of the Love Curriculum enriches the discourse on character education based on spiritual values. It proves that the religious dimension can be a strong internal driver for building ecological awareness. In practical terms, this model can be replicated by other Islamic educational institutions by adjusting the

context and resources available. A curriculum that emphasizes love and responsibility can serve as a bridge between moral education and concrete ecological action, thereby addressing global challenges related to the environmental crisis from an Islamic perspective.

The most significant impact of implementing this program is the change in the students' perspective on the environment and daily life. They begin to understand that every small action, such as disposing of trash properly or reusing old items, is a tangible expression of love for God and others. This behavioral change shows that character education does not have to be taught through moral lectures, but through meaningful life experiences. In the long term, this kind of habit formation is expected to foster a generation of young Muslims with noble character, love for the environment, and high ecological awareness.

Thus, the results of this study emphasize that the application of the Love Curriculum in waste management and reuse of goods is not merely an additional activity, but an integral part of character building. This curriculum successfully synergizes the cognitive, affective, and psychomotor aspects of students through Islamic values that are contextual to the challenges of the times. Theoretically, these findings enrich the discourse on the integration of character education and spiritually-based environmental education, while practically serves as a concrete example for curriculum development in Islamic educational institutions that wish to instill love for the

environment as part of their religious and humanitarian mission.

The implementation of the Love Curriculum at MAS Tahfizhil Qur'an Islamic Center is an educational innovation that seeks to shape the character of students through an approach based on the values of compassion, empathy, and care for the environment. In the context of character education theory, the concept of the Love Curriculum is in line with the idea that education is not only aimed at developing cognitive abilities, but also at fostering the affective and moral dimensions of students. The value of love, which forms the basis of this curriculum, serves as a source of internal motivation for students to act responsibly towards others and towards nature. In practical terms, this study aims to evaluate the extent to which the application of the value of love in learning and daily activities can foster environmentally conscious behavior in students and to identify the challenges faced by the institution in its implementation.

The results of the study show that the Love Curriculum has a positive impact on the formation of an environmentally conscious character. Students show an increase in awareness in maintaining cleanliness, sorting waste, and reducing the use of single-use plastics. This change occurs due to the internalization of the value of love for God's creation, which is taught through an integrative approach between academic, religious, and social activities. Through spiritual practices such as contemplating nature, discussing Quranic verses related to the environment, and community activities

such as community service, students learn to understand that loving God also means loving His creatures and nature. This holistic approach forms a strong emotional connection between religious values and ecological actions, so that environmentally friendly behavior no longer appears as an obligation, but as an expression of love and moral responsibility.

### **Challenges and Recommendations for the Implementation of the Love Curriculum**

Behind the successful implementation of the Love Curriculum, this study found a number of fundamental challenges in the implementation process. One of the main challenges is limited resources, both in terms of facilities and funding support. Several environmental activities such as waste management, greening, and recycling are still carried out in a simple manner due to a lack of facilities. This has an impact on the sustainability of the program and the enthusiasm of students in carrying out environmental activities. From the perspective of curriculum implementation theory, limited resources are often a major obstacle to the success of educational innovation, because affective and participatory curricula require tangible support in the form of a conducive learning environment and adequate facilities.

In addition to material factors, challenges also arise in terms of internalizing values. Not all students respond with the same level of awareness. A small number still exhibit behaviors that show a lack of concern for environmental cleanliness, such as littering or refusing to participate in clean-up activities. This phenomenon shows that character

building cannot rely solely on symbolic or instructional activities, but must be followed by a reflective process and consistent role modeling from educators. Within the framework of value education theory, internalization requires three important stages: understanding values (knowing), accepting values (feeling), and applying values (doing). These findings indicate that some students may have only reached the first stage, thus requiring deeper pedagogical strategies to guide them to the affective and behavioral stages (Arham, 2025).

From a practical standpoint, these results illustrate that the success of the Love Curriculum implementation depends heavily on the integration of curriculum planning, the involvement of all parties, and program sustainability. Teachers and caregivers play a central role as role models who reflect the values of love and care for the environment. Teachers' consistent exemplary behavior in daily practice has proven to be more effective in instilling values than lectures or direct instruction. Therefore, improving teachers' competence and awareness of the importance of love-based environmental education is essential (Johnson et al., 2023).

Based on these findings, it can be concluded that although the Love Curriculum has shown positive results, its success has not been fully optimized. Strengthening strategies are needed in two main aspects. First, the structural aspect involves providing facilities that support environmental activities, such as waste processing sites, educational parks, and access to learning resources on Islamic ecology. Adequate facilities will strengthen the learning experience of students and broaden

the meaning of practicing love for the environment in a real context. Second, the cultural aspect involves instilling values through reflective activities, spiritual mentoring, and continuous behavior evaluation. Thus, the Love Curriculum will not only be a temporary program but will develop into an institutional culture that inspires all activities of Islamic Education ( .

Theoretically, this study contributes to the development of the concept of education based on love as an integrative approach that connects spirituality, morality, and ecological responsibility. Meanwhile, in practical terms, the results of this study can be used as a reference for other Islamic educational institutions to design character curricula that are contextual to today's environmental challenges. The Love Curriculum can be a model of education that fosters ecological awareness based on spiritual and social values, with the caveat that systemic support, adequate facilities, and exemplary educators must be a top priority. Through the synergy between the values of love, concrete actions, and a strong support system, Islamic education has the potential to become an important driving force in building a generation that is faithful, knowledgeable, and ecologically conscious (Baiah & Fadiana, 2024; Dinata et al., 2025; Hapsari, 2025; Yakub Nasucha, Laili Etika Rahmawati, 2020).

## CONCLUSION

Research at the MAS Tahfizhil Qur'an Islamic Center shows that the implementation of the Love Curriculum is effective in strengthening environmental awareness among students through an

integrative approach that combines Islamic values, character education theory, and ecological practices. This curriculum not only focuses on the cognitive aspects of the importance of protecting the environment, but also internalizes moral and spiritual values that encourage students to take concrete actions in their daily lives. The results of the study show the active involvement of students in various environmentally friendly activities, such as waste management, cleanliness campaigns, and the use of used items, which ultimately shape faith-based ecological awareness. Theoretically, this study confirms the importance of a holistic educational approach that integrates affective, cognitive, and psychomotor aspects in building a sustainable ecological character. Practically, the Love Curriculum has the potential to become an implementable model for other educational institutions in fostering environmental awareness based on religious and social values. However, the sustainability and effectiveness of this curriculum require institutional support, strengthening of teacher competencies, and continuous evaluation so that its impact on behavioral change and ecological awareness among the younger generation can be optimized.

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