



INTERNALIZATION OF PANCA CINTA VALUES IN CURRICULUM TO FOSTER CHARACTER AMONG ISLAMIC EDUCATION PROGRAM STUDENTS, FACULTY OF TARBIYAH, UIN AR-RANIRY

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Abstrak

This study aimed to analyse the process and strategies for internalizing the values of Panca Cinta within the curriculum of the Islamic Education Program (PAI), Faculty of Tarbiyah, UIN Ar-Raniry, Banda Aceh, in shaping students' moderate character. This study employed a qualitative approach with a descriptive study design. Data were collected through observation, interviews, and documentation and then systematically analysed through data reduction, data display, and conclusion drawing. The findings indicate that the values of Panca Cinta, which include love for Allah and the Prophet, fellow human beings, knowledge, the environment, and the nation and homeland, have been integrated into the curriculum, both in learning outcomes and across various courses. The process of value internalization occurs in three stages: value transformation, value transaction, and value trans internalization, enabling students to understand values cognitively and internalize and practice them in their daily lives. The strategies employed included humanistic learning, lecturers' role modelling, habituation, reflective dialogue, and reinforcement through co-curricular and extracurricular activities. In addition, the evaluation of value internalization is conducted continuously by emphasizing cognitive, affective, and behavioural aspects. The study also revealed that the implementation of a Panca Cinta-based curriculum positively impacted shaping students' moderate character, as reflected in their tolerance, empathy, responsibility, and ability to live harmoniously. Thus, the internalization of Panca Cinta values in the PAI curriculum represents an effective approach to developing Islamic education that is humanistic, contextual, and responsive to society's needs.

Keywords: Value internationalization, Panca Cinta, PAI curriculum, moderate character, Islamic education.



A. Introduction

Education plays a crucial role in shaping student characteristics, including knowledge, attitudes, and skills. Through the educational process, learners are expected to develop their potential in terms of spiritual and religious awareness, self-control, personality, intelligence, and moral integrity. Education is the process of transmitting values, knowledge, and skills from one generation to the next, thus enabling individuals to lead better lives. In Islamic education, character formation is a primary objective, realized through the cultivation of behaviour in accordance with Islamic values and through the understanding of Islamic teachings as a body of knowledge. Therefore, Islamic Religious Education (PAI) plays a strategic role in instilling Islamic values so that students can not only understand them but also practice them in their daily lives (Ulwiyah & Ilahiyah, 2025).

However, in practice, education in Indonesia still tends to place greater emphasis on cognitive aspects, whereas the affective and spiritual dimensions have not received optimal attention. This imbalance has the potential to hinder the development of well-rounded learners who are not only intellectually capable but also emotionally and spiritually mature (Pernaningtik et al., 2026). This poses a particular challenge for Islamic education, especially in efforts to integrate Islamic values into all aspects of the learning process. So far, religious instruction has often been oriented toward formality and rituals, and thus has not fully succeeded in instilling universal values such as compassion, empathy, and social responsibility. Consequently, many graduates excel academically but lack moral integrity and social awareness (Sari et al., 2025). This situation is further reinforced by various emerging social phenomena, such as increasing intolerance, social conflict, and declining humanitarian values among younger generations. These trends indicate that the educational process, particularly in terms of value internalization, has not yet been optimally implemented.

While the advancement of technology and globalization has brought progress, it has also generated negative impacts, such as bullying, hate speech, and a decline in empathy among younger generations. This reflects the deterioration of humanitarian values, including compassion, care, and civility. In this context, Islamic education is required to play a more active role in shaping students with a moderate outlook and strong characters. This is in line with the goal of Islamic education, namely, to develop *insan kamil*, a complete human being who maintains a balance between knowledge, faith, and actions. Therefore, Islamic education must reemphasize fundamental values, such as love, compassion, and respect for others, as the foundation for character formation. One effort that can be undertaken is strengthening religious moderation, a method of practicing religion that prioritizes balance, tolerance, and justice. Through this approach, students are guided to understand Islamic teachings inclusively, appreciate

their differences, and avoid extreme attitudes. To achieve this, a curriculum that is not only oriented toward knowledge acquisition but also toward the comprehensive development of attitudes and character is needed (Alfisyah 2025).

In response to this need, the Ministry of Religious Affairs in 2025 introduced an educational innovation through the concept of a Love-Based Curriculum (*Kurikulum Berbasis Cinta/KBC*), which emphasizes the internalization of *Panca Cinta* values, namely, love for God, fellow human beings, knowledge, the environment, and the nation and state (Khairunnisa, 2025). This concept positions love as the foundational principle of the educational process, with the aim of shaping individuals who are not only intellectually capable but also possess empathy, compassion, and a moderate attitude toward social life. Through this approach, values such as tolerance, empathy, care, and harmony are integrated into the learning processes. The values of *Panca Cinta* are closely aligned with efforts to strengthen religious moderation, which refers to a way of practicing religion that prioritizes balance, tolerance, and justice in understanding and applying religious teachings. Thus, education is expected to produce a generation that is not only intellectually competent but also moderate in outlook, morally grounded, and capable of living peacefully in diversity.

Nevertheless, the implementation of *Panca Cinta* values in the curriculum, particularly in Islamic Religious Education (PAI) at the higher education level, requires more in-depth study. This research is both important and urgent to examine how the process of internalizing *Panca Cinta* values within the PAI curriculum in universities can move beyond a mere focus on knowledge toward the formation of students' moderate, tolerant, and civilized characteristics. Amidst global and national challenges marked by increasing social conflict and moral crises, value-based education represents a strategic solution for cultivating a generation capable of living harmoniously in diversity. Furthermore, this study is essential to ensure that the curriculum being developed is truly effective in internalizing Islamic values in ways that are both contextual and applicable to real-life situations.

The issues that arise include how these values are integrated into the curriculum, how the process of internalization takes place within learning activities, and to what extent these values can shape students' moderate character traits. In addition, there are still a limited number of studies that specifically examine the internalization of *Panca Cinta* values within the context of the PAI curriculum in higher education, particularly at UIN Ar-Raniry, Banda Aceh. This is increasingly important considering that students of the Islamic Education Program (PAI), Faculty of Tarbiyah, UIN Ar-Raniry, Banda Aceh, are prospective educators who will play a role in shaping future generations. Therefore, they are expected to possess not only intellectual competence but also a moderate outlook, a strong moral character, and a sense of national awareness.

B. Method

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the process of internalizing *Panca Cinta* values within the Islamic Religious Education (PAI) curriculum in shaping the moderate character of students in the PAI Study Program at the Faculty of Tarbiyah, UIN Ar-Raniry, Banda Aceh. The qualitative approach was chosen because it enables the researcher to examine phenomena directly within their real-life context and obtain comprehensive and contextual understanding. In addition, this approach can capture the dynamics and complexity of social interactions, which are not easily measured using quantitative methods (Creswell & Poth, 2023). Using a descriptive case study design, this research aims to provide a deep, factual, and comprehensive description of the process of internalizing *Panca Cinta* values in Islamic Religious Education learning.

The research was conducted in the PAI Study Program, Faculty of Tarbiyah, UIN Ar-Raniry Banda Aceh, which was purposively selected because of its relevance to the research focus, namely, the development of value-based Islamic education and character formation. The research subjects included the Head of the Study Program, PAI lecturers, students, and other relevant stakeholders. Informants were selected using purposive sampling based on their involvement and understanding of the research object. This was further expanded through snowball sampling until data saturation was reached.

Data were collected through semi-structured in-depth interviews, direct observation of the learning process, and document analysis, including curriculum documents, lesson plans (RPS), teaching materials, and other supporting documents. In addition, secondary data from the scholarly literature were used to strengthen the analysis. This study not only examines the PAI curriculum as a document but also analyses how *Panca Cinta* values are implemented in the learning process as part of the curriculum execution.

The data were analysed using an interactive model of analysis (Miles et al., 2014), which consists of data reduction, data display, and continuous conclusion drawing. To ensure data validity, this study applied source and method triangulation, as well as member checking, to confirm the accuracy of the data in the field conditions. Through these procedures, this study is expected to produce valid, in-depth, and accountable findings in examining the internalization of *Panca Cinta* values in the formation of students' moderate character traits.

C. Findings and Discussion

1. The Contribution of the Love-Based Curriculum to the Development of Religious Moderation

Religious moderation emphasizes balance and a middle path in practicing religious teachings, thereby avoiding both extremism and excessive liberalism. This value is particularly important in responding to various social phenomena such as increasing intolerance, hate speech, and exclusivist attitudes towards religion (Nurhilalayah & Anam, 2025).

In this context, the Love-Based Curriculum (*Kurikulum Cinta*) has emerged as an educational approach that emphasizes compassion, empathy, and respect for others. This curriculum is integrated into the entire learning process and educational culture, grounded in core values such as love for God, fellow human beings, knowledge, the environment, and the nation. These values align with the principles of religious moderation, including balance, tolerance, justice, and peace, thereby serving as an effective medium for fostering inclusive and contextual religious understanding (Khairani et al., 2025). In its implementation, the Love-Based Curriculum focuses not only on knowledge transfer but also on character formation through meaningful learning experiences. This approach encourages students to develop empathy, social responsibility, and respect for differences in everyday life. As a result, students not only understand religious teachings theoretically but are also able to practice them in the form of moderate, tolerant, and harmonious behavior in society.

Based on the guidelines of the Love-Based Curriculum (*Kurikulum Berbasis Cinta/KBC*) issued by the Ministry of Religious Affairs, this curriculum is oriented toward character development, experiential learning, and strengthening students' social and emotional dimensions. Its objective is to form individuals who are humanistic, tolerant, nationalistic, and grounded in love values. This approach is aligned with the principles of religious moderation, which emphasizes a balance between faith and humanity while rejecting violence and hatred in the name of religion. Within the KBC framework, every learning process is regarded as an act of worship and an expression of love for God and all His creations. These values are embodied in the concept of *Panca Cinta*, which includes love for God and the Prophet, love for knowledge and nature as signs of divine greatness, and love for oneself, fellow human beings, and the nation (Alfisyah 2025). This concept positions love as the foundation for building both vertical and horizontal relationships in a balanced way.

Thus, the KBC not only teaches values theoretically but also encourages their internalization through real-life practices in social contexts such as humanitarian activities, environmental care, and empathetic interactions. Substantively, the Love-Based Curriculum makes an important contribution to strengthening religious

moderation in the school. This approach can restore the affective dimension in Islamic education, which has often been overlooked, so that students not only understand religious teachings but also practice them through tolerant, inclusive, and peaceful attitudes in their daily lives. Several studies indicate that value-based education grounded in love can enhance empathy and moral awareness and reduce the potential for intolerance (Alfisyah, 2025). Therefore, implementing the KBC serves as a relevant strategy for shaping a moderate character while supporting the creation of a harmonious and civilized society within the context of diversity.

2. The Love-Based Curriculum (KBC) and the Values of Panca Cinta

A curriculum is an educational plan designed to guide and facilitate the learning process under the responsibility of educational institutions and their educators. According to Muin, the curriculum plays a strategic role as a guideline for teachers in determining learning objectives, materials, methods, and evaluations, thereby enabling the development of high-quality students (Muin et al., 2022).

One of the innovations in curriculum development is the Love-Based Curriculum (*Kurikulum Berbasis Cinta*), an approach that places the value of compassion as the central foundation of the educational process. This curriculum focuses on five core values (*Panca Cinta*): love for God, fellow human beings, knowledge, the environment, and one's homeland. Its implementation does not exist as a separate subject but is holistically integrated into intramural, co-curricular, and extra-curricular activities. Philosophically, this curriculum is grounded in the principle of *rahmatan lil 'alamin* and the exemplary character of the Prophet Muhammad (peace be upon him), emphasizing a balance between the cognitive, affective, and spiritual dimensions in shaping students' characters (Al-Fitra et al., 2025).

The Love-Based Curriculum also emerges as a response to the moral crisis in modern education by emphasizing the importance of instilling values such as empathy, responsibility, and social awareness through teacher role-modeling and a humanistic learning environment. In Indonesia, the curriculum continues to evolve in response to changing times, including the emergence of the Love-Based Curriculum as a form of renewal that emphasizes not only academic achievement but also character formation and competencies relevant to contemporary life challenges (Al-Fitra et al., 2025).

According to *Kamus Besar Bahasa Indonesia* (KBBI), love is defined as a feeling of affection or appreciation for others. However, from an Islamic perspective, love carries a deeper meaning, as it originates from love for Allah (SWT), the ultimate source of all forms of love. In addition, the teachings of Prophet Muhammad (peace be upon him) emphasize the importance of loving others as a fundamental principle of social life. Based on these principles, the Love-Based Curriculum (*Kurikulum Berbasis Cinta*) can be understood as a learning framework designed to develop students' characteristics

through meaningful learning experiences, with an emphasis on emotional development and social relationships. The implementation of this curriculum is expected to shape individuals who embody humanitarian values, tolerance, environmental awareness, and love for the nation and state, thereby positioning love as the primary foundation of life (Nurhilaliyah and Anam 2025).

The Love-Based Curriculum (*Kurikulum Berbasis Cinta/KBC*) represents an effort to restore the primary goal of Islamic education, namely the formation of *insan kamil*—a fully developed human being who is balanced in the spiritual, intellectual, emotional, and social aspects. Amidst a crisis of values and declining empathy, the KBC emphasizes a heart-based education approach by cultivating compassion, responsibility, and care for others. Unlike approaches that focus solely on cognitive aspects, KBC places the value of love as the foundation of the learning process. Thus, education functions not only as a means of knowledge transfer but also as a medium for character formation and the holistic development of human values (Alfisyah 2025).

The Love-Based Curriculum (*Kurikulum Berbasis Cinta*) is an educational concept designed on the foundation of compassion, care, and love in a universal sense. In this context, love is not merely understood as an emotion but as a philosophical and ethical foundation that guides human relationships with God, fellow human beings, and the environment. From an Islamic perspective, the value of love serves as an essential foundation aligned with the principle of *rahmah* (mercy), which is the core of Islamic teaching. Thus, this curriculum has the potential to bridge the gap between the theoretical understanding of religion and its practical application in everyday life (Pernaningtik, 2026).

From the explanation above, it can be understood that the Love-Based Curriculum (*Kurikulum Berbasis Cinta*) places the value of compassion as the foundation of education, which is integrated into all learning activities. It is grounded in the principle of *rahmatan lil 'alamin* and the exemplary character of the Prophet Muhammad (peace be upon him), while emphasizing a balance between the cognitive, affective, and spiritual dimensions in shaping students' character. The KBC emerged as a response to the moral crisis and dominance of education, which is overly focused on cognitive achievement. This curriculum aims to develop *an insan kamil* through a heart-based education approach that fosters empathy, responsibility, social awareness, and ecological consciousness. From an Islamic perspective, the value of love originates from love for Allah (SWT) and love for fellow human beings, which is the foundation of social life. The curriculum also integrates the concept of *Panca Cinta*, namely, love for God, fellow human beings, knowledge, the environment, and the nation. Through the integration of these values into the entire learning process, KBC is expected to shape students who are

well-characterized, tolerant, empathetic, and capable of living harmoniously while remaining relevant to the challenges of contemporary life.

3. Internalization of *Panca Cinta* Values in the Curriculum to Develop the Moderate Character of Students in the Islamic Education Study Program, Faculty of Tarbiyah, UIN Ar-Raniry

According to Nurhilaliyah and Anam (2025), the Love-Based Curriculum encompasses three interrelated dimensions. The first is the development of a compassion-based character, which is realized through educators' role modeling and the integration of love-based values in learning, thereby fostering empathy, care, tolerance, and the ability to manage emotions positively. Second, strengthening social harmony and interreligious tolerance through cultivating mutual respect within a pluralistic society enables students to adopt an inclusive attitude and perceive diversity as a source of enrichment rather than conflict. Third, the comprehensive integration of compassion values throughout the educational process, including classroom learning, co-curricular and extracurricular activities, and daily interactions, is supported by strategies such as collaborative learning and a humanistic learning environment. The Love-Based Curriculum aims to produce students who are not only intellectually competent but also possess a moderate character and are capable of living harmoniously within a diverse environment.

The research findings show that the values of *Panca Cinta* have been integrated into the curriculum of the Islamic Religious Education (PAI) Study Program, Faculty of Tarbiyah, UIN Ar-Raniry Banda Aceh, both at the institutional level and within the structure of compulsory study program courses. This integration is not only implicitly reflected in the learning outcomes of graduates but is also explicitly present in the course materials. The PAI curriculum accommodated the five values of *Panca Cinta* within the Love-Based Curriculum framework: the theological dimension (love for God and the Prophet), humanistic dimension (love for fellow human beings), intellectual dimension (love for knowledge), ecological dimension (love for the environment), and nationalistic dimension (love for the nation and homeland). These five values serve as an essential foundation for shaping students' moderate character, which is balanced across spiritual, social, and intellectual dimensions. Each dimension of *Panca Cinta* is implemented through course content, learning approaches, and students' learning experiences in specific subjects, ensuring that the process of developing a moderate character is structured and contextualized.

The internalization of values can be understood as a continuous process of value inculcation that ultimately shapes an individual's character, including their temperament, habits, morals, and personality. This character becomes the foundation for thinking, behavior, and action. The findings indicate that the internalization of *Panca Cinta* values

occurs through two main pathways: intrakurricular and co-curricular activities. In the intrakurricular pathway, the internalization process is implemented through various university courses and compulsory study program subjects. In this process, educators not only function as transmitters of knowledge but also as agents who instill and transform students' values. Thus, education is not limited to knowledge acquisition but also focuses on character formation (Kustono 2017).

The research findings indicate that the process and strategies for internalizing *Panca Cinta* values within the curriculum of the Islamic Religious Education (PAI) Study Program, Faculty of Tarbiyah, UIN Ar-Raniry Banda Aceh, are concretely realized through learning practices that are humanistic, integrative, and oriented toward the development of students' moderate character. In implementation, lecturers create a learning environment that is safe, inclusive, and empathetic, enabling students to feel valued and encouraging their active participation in the learning process. The approach used not only emphasizes cognitive aspects but also addresses affective and moral dimensions by instilling the values of compassion, care, and respect for others in every academic interaction. Lecturers also demonstrate exemplary behaviour by being friendly, responsive to students' psychological needs, and consistent in fostering a conducive and meaningful learning atmosphere.

The value internalization strategy was implemented by integrating religious content and *Panca Cinta* values across various learning activities. Methods such as value-based discussions, case studies, and direct community practice were used to help students understand and apply these values contextually. The values of love for God and the Prophet, care for fellow human beings, love of knowledge, environmental awareness, and national spirit are not only delivered through course content but are also internalized through assignments, assessments, and real-life learning experiences.

The process of internalizing *Panca Cinta* values within the Islamic Religious Education (PAI) curriculum at the Faculty of Tarbiyah, UIN Ar-Raniry, in shaping students' moderate character occurs gradually and systematically through three main stages: value transformation, value transaction, and value trans internalization (Junanto et al., 2020). In the value transformation stage, lecturers play a role in directly deliver Islamic teachings and *Panca Cinta* values through classroom instruction as the initial foundation of students' knowledge. This stage is still largely one-way, where students receive information about what is considered a good value and what is not, and is not yet a two-way process.

Next, at the value transaction stage, the learning process develops into a two-way interaction between lecturers and students. At this stage, values are not only delivered but also discussed through dialogue, question-and-answer sessions, and the exchange of ideas. This interaction enables students to become more active in understanding,

responding to, and relating *Panca Cinta* values to real-life experiences, thus making the internalization process more meaningful for them.

The final stage is value trans internalization, which represents the deepest level of internalization. At this stage, the values of *Panca Cinta* are not only understood intellectually but are also internalized and reflected in students' attitudes and behaviour. At this stage, lecturer role modelling and reflective learning experiences become crucial, as students begin to accept these values as part of their beliefs and personal identity. Gradually, these values shape students' characters, morals, and behaviour in a moderate manner. In this process, lecturers in the PAI Study Program do not merely function as transmitters of knowledge but also as agents of value transformation who actively guide students to embed Islamic values in their daily lives. Through these three stages, the internalization of *Panca Cinta* values does not stop at theoretical understanding but develops into holistic character formation, enabling students to act and behave in accordance with moderate Islamic values.

The research findings show that the values of *Panca Cinta* are systematically internalized through various courses within the Islamic Religious Education (PAI) curriculum, both in compulsory university subjects and program-specific required courses.

First, the value of love for Allah and His Messenger is internalized through compulsory study program courses that focus on strengthening students' beliefs (*aqidah*) and spirituality. In the junior secondary level Aqidah Akhlak course (MTs/SMP), students study the basic concepts of the Islamic creed, the attributes of Allah, and belief in the prophets as the foundation of faith and piety. This value is further reinforced in the *Tafsir* course through the study of Qur'anic verses such as Surah Al-'Alaq verses 1–5, which emphasize the command to read in the name of Allah as an acknowledgment of Him as the Creator and the source of knowledge, and Surah Ali 'Imran verses 190–191, which encourage reflection on the signs of Allah's greatness through the creation of the universe: In addition, in the *Hadith* courses at the elementary and intermediate levels, the value of love for Allah and His Messenger is further strengthened through discussions on hadiths concerning human nature (*fitrah*) based on monotheism (*tawhid*). Through the integration of these various courses, the value of love for Allah and His Messenger is positioned as the primary foundation for shaping students' religious orientation in the curriculum. This demonstrates that the internalization process is not limited to the mastery of religious knowledge but is also directed toward developing strong spiritual awareness as the basis for forming a moderate character in students.

Second, the value of love for fellow human beings is internalized within the PAI curriculum through learning materials that emphasize the development of empathy, social care, tolerance, and respect for human dignity. This value is clearly reflected in the

Hadith course, in which students study prophetic traditions concerning the virtues of giving, the importance of helping others, and encouragement of zakat and voluntary charity (*sadaqah*) as forms of social responsibility. In addition, in the *Tafsir* course, humanistic values are examined through Qur'anic verses related to justice and human rights, such as Surah An-Nisa' ' verse 135, social reconciliation in Surah Al-Hujurat verses 9–13, religious tolerance in Surah Al-Kafirun verses 1–5, and Surah Al-An'am verse 108. These values are further reinforced in courses such as *Aqidah Akhlak*, Islamic Studies, and Ethics/Sufism (*Ilmu Akhlak/Tasawuf*), which discuss social ethics, interpersonal relations, and the importance of maintaining a moderate attitude towards social life. Beyond the theoretical level, the internalization of love for fellow human beings is also realized through practical activities, such as the weekly *Friday sincere charity* program, where food is distributed to others, as well as student social initiatives to distribute Eid gift packages to poor and underprivileged communities. These activities are directly supervised by lecturers and the study program as part of students' character development process. Through the integration of academic content and social practice, students not only conceptually understand humanistic values but are also able to apply them in real-life situations. This demonstrates that the internalization of love for fellow human beings within the PAI curriculum plays a significant role in shaping empathy, care, and tolerance as essential components of students' moderate character traits.

Third, the value of love for knowledge is internalized within the PAI curriculum to foster students' intellectual development, critical thinking skills, and open-mindedness. One of the key courses that plays an important role in this regard is *Islamic Studies Methodology*, which introduces various approaches to the understanding of Islamic teachings. Through this course, students are encouraged to view Islam in a broader and more contextual manner as a universal and *rahmatan lil 'alamin* (mercy of all creations) religion, thus avoiding narrow or rigid perspectives on Islam. In addition, the *Philosophy of Science* course makes a significant contribution to instilling the value of a love of knowledge. In this course, students study the nature of knowledge, the history of scientific development, various branches of philosophy, and epistemological approaches within the Islamic tradition, such as *bayānī*, *irfānī*, and *burhānī*. This learning helps students understand that knowledge is not merely informative but also requires deep, reflective, and systematic thinking. Through the integration of these materials, the PAI curriculum is not only oriented toward mastering knowledge but also toward shaping an open, critical, and comprehensive mindset. Thus, internalizing the value of knowledge contributes to the formation of students' moderate character, enabling them to think rationally, respect differing viewpoints, and remain open to new developments in knowledge and thought.

Fourth, the value of love for the environment is internalized within the PAI curriculum through learning materials that emphasize ecological awareness as part of religious responsibility. In the *Islamic Studies* course, students are encouraged to understand various environmental issues and ecological crises from an Islamic perspective, helping them realize that nature preservation is an integral part of religious teaching. Meanwhile, in the *Tafsir* course, students study Qur'anic verses related to environmental preservation, such as Surah Al-A'raf verses 55–56 and Surah Ar-Rum verse 41, which emphasize the prohibition of فساد (corruption) on earth and the importance of maintaining an ecological balance. In addition to classroom learning, the internalization of environmental values is strengthened through practical activities. Students participate in community service programs, such as cleaning village environments affected by mud, waste, and debris due to floods. These activities not only provide direct hands-on experience but also foster awareness that maintaining cleanliness and environmental sustainability is a moral responsibility for the servants of Allah, who are entrusted with the stewardship of the earth. Thus, the integration of instructional content and practical activities demonstrates that the PAI curriculum does not merely instill a theoretical understanding of environmental issues, but also develops attitudes of care and ecological responsibility. This value is essential in shaping students' moderate character, which is not only oriented toward relationships with God and fellow human beings but also encompasses concern for environmental sustainability.

Fifth, the value of love for the nation and homeland is internalized within the PAI curriculum through courses that specifically address national insight, such as Pancasila and Civic Education. Through these courses, the students were provided with an understanding of the importance of unity, civic responsibility, and commitment to Indonesian values in their social lives. The materials delivered are not only conceptual but also directed toward fostering a strong sense of patriotism and national awareness. In addition, nationalism is integrated with Islamic teachings, particularly through the understanding that love for the homeland (*hubbul wathan minal iman*) is part of faith. This approach helps students recognize that Islamic and national identities are not contradictory but rather complementary. Thus, internalizing the value of love for the nation and homeland not only strengthens national consciousness but also shapes students' moderate character, enabling them to appreciate diversity and actively contribute to maintaining national unity and integrity.

The research findings show that through various courses within the PAI curriculum, students gain direct experience in the process of internalizing Islamic values integrated with the concept of *Panca Cinta*. This process is an important stage in shaping students' understanding, attitudes, and behaviour (*akhlaq*) so that they align with the principles of moderate Islam. Thus, the internalization strategies applied not only produce theoretical

understanding but also encourage students to actively practice these values in their daily lives in a balanced, tolerant, and responsible way.

This internalization process is supported by a continuous and comprehensive evaluation system. Lecturers not only assess cognitive aspects but also pay attention to students' affective and behavioural development, such as discipline, responsibility, and social awareness. Evaluation was carried out through direct observation, feedback during classroom discussions, and reflective sessions at the end of the learning activities. This indicates that value internalization is a long-term process that requires consistent monitoring.

In addition to formal classroom learning, the internalization of *Panca Cinta* values is strengthened through extracurricular activities such as Islamic mentoring, *tafsir* and *hadith* study circles, and the development of Islamic student organizations. These activities provide students with a practical space to internalize and practice the values they learn. Thus, students not only understand the values conceptually but also gain real-life experience in applying them in their lives. The strategy of value internalization is implemented through habituation, role modelling and reflective dialogue. Programs such as regular charity activities, social service initiatives, and environmental care campaigns are effective means of instilling empathy, responsibility, and social awareness. In the learning process, lecturers consistently utilize classroom interactions, including differences of opinion, as opportunities for value-based learning through a persuasive and reflective approach. Reflection sessions at the end of lectures also help students gain a deeper understanding of the meaning of value. These practices support Yunita's (2023) finding that character education is effective when values are consistently embedded in classroom culture and everyday social interactions.

From the explanation above, it can be understood that the findings of this study confirm that the PAI curriculum at the Faculty of Tarbiyah, UIN Ar-Raniry, is not only oriented toward mastering religious knowledge, but also substantively integrates the values of *Panca Cinta* throughout the entire educational process. This integration forms a holistic curriculum framework that develops students' spiritual, social, intellectual, ecological, and national dimensions. Through a humanistic learning approach, lecturers act as facilitators to build positive emotional relationships with students, thereby creating a conducive learning environment. Ultimately, the internalization of *Panca Cinta* values can shape students' character to become moderate, empathetic, tolerant, and capable of living harmoniously within a diverse environment.

D. Conclusion

Based on this discussion, it can be concluded that the internalization of *Panca Cinta* values within the Islamic Religious Education (PAI) Study Program curriculum at the

Faculty of Tarbiyah, UIN Ar-Raniry Banda Aceh, has been implemented in an integrated and continuous manner to shape students' moderate character. The values of *Panca Cinta*, which include love for God and the Prophet, fellow human beings, knowledge, the environment, and the nation and homeland, are not only stated in curriculum documents but are also concretely implemented through various courses, learning methods, and academic and non-academic activities. The internalization process occurs through the stages of value transformation, value transaction, and value trans internalization, enabling students to not only understand these values cognitively but also internalize and practice them in their daily lives. The strategies included humanistic learning approaches, lecturer role modelling, habituation, reflective dialogue, and involvement in social and religious activities. In addition, the evaluation was conducted comprehensively by continuously assessing students' cognitive, affective and behavioural development. Thus, the *Panca Cinta*-based PAI curriculum can shape students' moderate character, which is characterized by a balance between spiritual, intellectual, social, ecological, and national dimensions. Students not only demonstrate sound religious understanding but also show tolerance, empathy, responsibility, and the ability to live harmoniously in a diverse society. This demonstrates that the internalization of *Panca Cinta* values is an effective approach to realizing Islamic education, which is humanistic, contextual, and relevant to contemporary life challenges.

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