



Love-Based Curriculum: Perception, Actualization and its Impacts on Students' Harmonious Culture in Islamic Elementary School

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Abstrak

Penelitian ini bertujuan untuk: (1) mengkaji persepsi kepala madrasah dan guru terhadap kurikulum berbasis cinta, (2) menggambarkan bentuk aktualisasinya, dan (3) menganalisis dampaknya terhadap budaya harmoni siswa di Madrasah Ibtidaiyah Hamzanwadi No. 1 Pancor Lombok Timur. Desain menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Data dihimpun melalui wawancara, observasi dan telaah dokumen, kemudian dianalisis dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan secara sistematis. Proses penelitian berlangsung selama tiga bulan dengan melibatkan 10 informan yang terdiri dari kepala madrasah, guru dan siswa. Hasil menunjukkan bahwa persepsi kurikulum berbasis cinta terejawantahkan dalam relasi pedagogis yang ditandai dengan adanya empati, interaksi saling menghargai, cinta dan kasih sayang, serta pendekatan restoratif dalam penyelesaian permasalahan siswa. Aktualisasi kurikulum berbasis cinta ini menciptakan iklim psikososial yang aman, nyaman dan kondusif dalam membangun budaya harmoni siswa. Penelitian ini menekankan bahwa kurikulum berbasis cinta berfungsi sebagai instrumen pedagogis yang mampu membentuk ekosistem pendidikan yang humanis, transformatif, dan berorientasi pada penguatan karakter.

Kata kunci *Kurikulum Berbasis Cinta, Budaya Harmoni, Madrasah Ibtidaiyah*

Abstract

This study aims to: (1) examine the perceptions of the madrasah principal and teachers regarding a love-based curriculum, (2) describe its forms of actualization, and (3) analyze its impact on the development of students' harmonious culture at Islamic Elementary School Hamzanwadi No. 1 Pancor, East Lombok. The research employed a qualitative approach with a field research design. Data were collected through interviews, observations, and document analysis, and were subsequently analyzed systematically through the stages of data reduction, data display, and conclusion drawing. The study was conducted over a period of three months and involved 10 informants consisting of the madrasah principal, teachers, and students. The findings reveal that perceptions of the love-based curriculum are manifested in pedagogical relationships characterized by empathy, mutual respect in interactions, affection and compassion, as well as restorative approaches in resolving students' problems. The actualization of this love-based curriculum fosters a safe, comfortable, and conducive psychosocial climate that supports the construction of a harmonious student culture. This study underscores that a love-based curriculum functions as a pedagogical instrument capable of shaping a humanistic, transformative, and character-oriented educational ecosystem.

Keywords *Love-Based Curriculum, Harmonious Culture, Elementary School*



Introduction

A culture of student harmony is a pattern of social interaction in the school environment characterized by mutual respect, respect for differences, cooperation, and maintaining peace (Awaliah, 2024). In the context of Islamic education, harmony is not only interpreted as social order, but also as a manifestation of noble morals that reflect the values of *ukhuwah*, tolerance, and brotherhood. These values are an important basis for the formation of a generation that is not only intellectually intelligent, but also emotionally and spiritually mature (Nada & Listiana, 2025). Thus, harmony in schools or *madrassas* does not solely function as a social rule, but also as an instrument of moral development that strengthens the personal integrity and collectivity of the people.

Furthermore, the culture of harmony that grows in *madrassas* serves as the foundation for creating a conducive, healthy, and inclusive learning climate. This condition supports the achievement of a pleasant educational atmosphere oriented towards the optimal development of students' potential (Baehaqi, 2018). With harmony, internal conflicts can be minimized, communication between students and between teachers and students can be well established, and a sense of security is created that encourages creativity and motivation to learn. A culture of harmony not only supports the success of the learning process, but also forms the character of students in line with the vision of Islamic education, which is to give birth to a generation with noble character, knowledge, and benefit the community (Prasetyo, 2024).

Based on initial observations at *Madrrasah Ibtidaiyah Hamzanwadi No. 1 Pancor* on August 10, 2025, it shows that there are various activities in an effort to strengthen the culture of student harmony, both in the form of religious activities and social activities. The results of the interviews show that these activities are a series of love-based curriculum implementations. It can be seen that communication and interaction between teachers and students is different from other schools, namely the culture of kissing hands and interaction that is quite close and harmonious. It can also be seen that in the *madrrasah* yard there are billboards on readiness to implement a love-based curriculum. This is the reason why the researcher conducted the research, moreover, this love-based curriculum is a curriculum that was only socialized in early 2025, so the researcher considers it very interesting to research (Early Observation, 2025).

Previous studies have shown that a culture of harmony has a great contribution to creating a conducive school climate and improving the quality of students' social interactions. Harmony in schools has been proven to reduce conflicts, increase tolerance, and encourage collaboration in learning activities. Other research also concluded that a culture of harmony supports strengthening character education and strengthening social integration in schools. However, research that specifically examines the culture of student harmony at the *madrrasah ibtidaiyah* level is still limited, especially in the local context in East Lombok.

A number of studies related to love-based curriculum confirm that this approach is able to increase learning motivation, build emotional closeness between teachers and students, and foster positive attitudes of students. A curriculum that integrates the love of researchers in learning has proven effective in creating a religious and peaceful atmosphere in schools. However, some research is still conceptual and not many have comprehensively discussed how the love-based curriculum is implemented in students' daily lives and its implications for the culture of harmony in elementary *madrassas*.

The results of previous research show that most studies focus on the implementation of character-based curriculum or harmony in general, but not many have specifically linked love-based curriculum to the formation of a culture of student harmony. On the other hand, the local context of Madrasah Ibtidaiyah Hamzanwadi No. 1 Pancor has never been used as an object of study related to this issue.

The phenomenon related to the lack of harmony in students' social interactions indicates a gap between the values taught and the reality of behavior in the madrasah environment. This condition requires the presence of a curriculum approach that is not only oriented towards knowledge transfer, but also instills the values of love, empathy, and care as the foundation for the formation of character and harmonious social life.

In this context, the Love-Based Curriculum is present as an alternative educational paradigm that emphasizes the affective and spiritual dimensions. Every learning process is directed to foster a sense of love for God Almighty, love for oneself and fellow humans, love for science, love for the environment, and love for the nation and state. This approach assumes that the culture of harmony in madrasahs does not grow spontaneously, but needs to be systematically constructed through curriculum design that instills the values of love, teacher example, and habituation in daily school life.

The Love Curriculum has a significant urgency in educational practice, because it contains an orientation to instill the value of researcher's love, empathy, and care that is integrated into the learning process. This curriculum does not view education as a means of knowledge transfer, but as an effort to build character based on the love of researchers, a spirit of peace, and having the readiness to live in harmony in social diversity. The implementation of the Love Curriculum emphasizes that the culture of harmony is not solely born spontaneously, but is constructed in a planned manner through habituation, the example of educators, and the integration of the values of love and noble morals in the curriculum, both through subjects and school activities. Thus, the existence of schools or madrasahs not only serves as a center for the development of science, but also as a space for spiritual and moral nurturing, which contributes to the birth of a generation of knowledge, morals, and makes love the main foundation in every social relationship.

The implementation of the Love-Based Curriculum is believed to have great potential in forming a peaceful, inclusive, and Islamic madrasah environment, with cognitive, affective, psychomotor, emotional and spiritual intelligence. Through this approach, education not only functions as a means of intellectual development, but also as a medium for internalizing spiritual and moral values that foster a culture of mutual respect, cooperation, and living in harmony.

Based on this description, this study aims to examine in depth the perception of madrasah leaders and teachers towards the formulation, implementation, and internalization of the Love-Based Curriculum in the lives of students at Madrasah Ibtidaiyah Hamzanwadi No. 1 Pancor, as well as its impact on the formation of a culture of student harmony. The results of this research are expected to provide a conceptual and empirical foundation for the development of a humanistic, spiritual, and contextual curriculum model in Islamic education. This research presents a new perspective on the love-based curriculum as a relevant Islamic education strategy to build a culture of student harmony in schools or madrasahs.

Theoretical Review

A love-based curriculum can be interpreted as a curriculum approach based on the values of researcher's love, empathy, care, and respect for humanity. From the perspective of Islamic education, love is not just an emotional feeling, but a spiritual energy that is able to give birth to tenderness, patience, and social concern in students. This concept emphasizes that education is not only oriented to the transfer of knowledge, but also to the formation of noble morals based on love for Allah SWT, fellow humans, the surrounding environment, and science (Aditya Fandra, 2025). Thus, the love-based curriculum serves as a philosophical foundation that fosters holistic awareness in students to live a meaningful and responsible life.

The actualization of the love-based curriculum is reflected in various dimensions of school life, both in learning practices and in daily social interactions. Teachers not only play the role of transmitters of knowledge, but also as role models of research who guide students with gentleness, appreciation, and attention. Meanwhile, madrasah culture is formed through the habituation of the values of politeness, respect, and continuous care, so as to create a humanistic and spiritual educational climate. In this atmosphere, students not only develop cognitively, but also affectively and spiritually, so that the goal of Islamic education to produce a generation with noble morals, knowledge, and social care can be realized in real terms (Muhammad Iqbal, 2024).

Love-based curriculum has a strong foundation in the framework of national education regulations as well as the latest curriculum development plan. Law No. 20 of 2003 concerning the National Education System emphasizes that the purpose of education is to develop the potential of students to have faith, piety, noble character, healthy, knowledgeable, capable, creative, and become democratic and responsible citizens. This principle is further strengthened in the plan to implement the Independent Curriculum, which emphasizes the importance of character development, strengthening the profile of Pancasila students, and creating learning that is contextual, fun, and student-centered. In line with that, the Decree of the Director General of Islamic Education Number 6077 of 2025 concerning Love-Based Curriculum Guidelines was born, which provides practical direction for madrasas to integrate the values of researcher's love, empathy, and respect for humanity in the entire learning process. Thus, a love-based curriculum is not only in line with the vision of national education, but also a tangible manifestation of the government's commitment to building a superior generation rooted in moral and spiritual values.

In addition, Government Regulation No. 55 of 2007 concerning Religious and Religious Education provides a normative basis for the development of education that fosters faith, piety, tolerance, and love of peace. This is increasingly relevant to the direction of the latest curriculum policy that prioritizes strengthening religious character, mutual cooperation, and social concern as part of the Pancasila Student Profile. A love-based curriculum, with an approach of researcher's love, empathy, and respect for human dignity, can be an implementable strategy in realizing education that is humanistic, characteristic, and oriented to spiritual values in accordance with the demands of the times. With a clear legal foundation and official guidance from the Ministry of Religious Affairs, this curriculum is expected to be able to strengthen the role of madrasas as an educational center that grows a generation of knowledge, noble character, and brings peace to the wider community.

The Qur'an provides a solid normative basis regarding the importance of love and harmony as the foundation of the social and spiritual life of mankind. In QS. Ar-Rum verse 21, Allah SWT emphasizes that the love of researchers (*mawaddah wa rahmah*) is the main pillar in building harmony, both in the family and society. Likewise QS. Al-Hujurat verse 10 emphasizes that fellow believers are brothers, so fraternal relations must be maintained with an attitude of peace, mutual respect, and avoiding hostility. These principles are strengthened by the words of the Prophet PBUH: "A person's faith is not complete until he loves his brother as he loves himself" (HR. Bukhari-Muslim). Thus, it is clear that love, love of researchers, and harmony are not only moral values, but also theological foundations that must be internalized in religious and social life (Wahyudi Ramdhan & Zainal Arifin, 2025).

This normative foundation becomes very relevant when it is connected to the world of education. The values of love and harmony as taught by the Qur'an and hadith can be integrated into the curriculum, not only in religious learning, but also in all educational practices (Anita, 2025). A curriculum that emphasizes the values of love and brotherhood will encourage the creation of a school climate full of peace, collaboration, and social concern. This is in line with the vision of Islamic education that not only produces a generation of knowledge, but also noble, tolerant, and peace-loving character. By internalizing the teachings of love and harmony, the educational curriculum can be an effective means of forming students who have intellectual, emotional, and spiritual balance, and are able to contribute positively to social life and global civilization.

In today's social reality, education is faced with serious challenges in the form of empathy crises, intolerant behavior, and moral degradation that are beginning to appear even in school-age children. This phenomenon is exacerbated by the rapid flow of globalization, the development of digital technology, and environmental influences that are often not in line with the noble values of religion and culture of the nation. If not responded to immediately, this condition has the potential to give birth to a generation that is intellectually intelligent but poor in moral, emotional, and spiritual aspects. Therefore, education is required to present an approach that is able to balance aspects of knowledge with the formation of noble character and morals (Idhar, 2024).

Madrasah as an Islamic educational institution has a great responsibility to internalize the noble values of religion so that students grow into loving, tolerant, and harmonious individuals (Yaqinah et al., 2025). In this context, the concept and actualization of a love-based curriculum is very important as a comprehensive educational strategy. The curriculum is not only oriented towards academic achievement, but also fosters a culture of peace, mutual respect, and social sensitivity among students from an early age. By integrating the values of love, empathy, and harmony in every aspect of learning, madrasahs can give birth to a generation that not only achieves, but is also able to become agents of peace and the glue of brotherhood in community life.

The Love-Based Curriculum has the opportunity to not only be oriented towards solving humanitarian problems at the local level, but also contribute to the resolution of global challenges. Through an approach that integrates the values of love and tolerance into learning, this curriculum offers solutions to various social conflicts, discrimination, and injustices that occur in various parts of the world (Ministry of Religion of the Republic of Indonesia, 2025).

Thus, the Love-Based Curriculum is a strategic step to create a more peaceful, harmonious, and civilized world that is in a unified framework in the form of mutual love for each other.

Methods

This research uses a qualitative approach with a case study type of research. This approach was chosen because the research is directed at understanding the perception of madrasah heads and teachers about the meaning, concept, purpose, content, method, and ideal form of the Love-Based Curriculum (KBC). This research also aims to explore how the Love-Based Curriculum (KBC) is implemented, and what impact it has on the culture of harmony of students in madrasas. Data will be collected through observation, in-depth interviews, and document review, then analyzed thematically to identify perceptions of meaning, value, and evolving educational practices. The focus of the analysis will be directed to the implementation of the Love-Based Curriculum (KBC) and its impact on the culture of student harmony at Madrasah Ibtidaiyah Hamzanwadi No. 1 Pancor.

The primary data sources are school principals, teachers and students totaling 10 informants. Meanwhile, the secondary data sources in this study are the researcher taking and collecting information from various previous sources; madrasah and cooperation documents, infrastructure facilities and related resources (Dede Hertina, 2024). The data analysis techniques in this study are data collection, data reduction, data presentation and data conclusion/verification (Sugiyono, 2009).

Results

Perception of madrasah heads and teachers about a love-based curriculum

The Meaning and Concept of a Love-Based Curriculum

Perception is a process that begins with sensing, which is the receipt of stimuli or stimuli by sensory devices, then the stimulus is organized and interpreted so that individuals can give meaning to the object they perceive (Walgito & Bimo 2010). The meaning of the object in this case is a love-based curriculum that is perceived by the head of the madrasah and teachers as the result of the researcher's observation or observation. The Love-Based Curriculum (KBC) is not only a philosophical concept but also a transformative educational framework that aims to realize real change, especially in the madrasah environment. The success of the implementation of the Love-Based Curriculum (KBC) can be measured through three main indicators that reflect the essential dimensions based on compassion and care. These indicators are a reflection of the ideal madrasah dreamed of, namely a safe and comfortable environment, students who develop holistically, and a commitment to environmental sustainability. This is in accordance with the results of the interview with the head of the madrasah: *"For us, the Love-Based Curriculum is not just a concept on paper. But this is how we educate and guide children every day. We want to ensure that madrasahs are safe, comfortable, and caring places. We not only encourage children to be academically smart, but also to have good morals, know how to respect others, and be sensitive to the surrounding environment. Therefore, we see the success of KBC from three things: whether the atmosphere of the madrasah feels calming, whether the children grow comprehensively, both their knowledge, attitudes, and emotions, and whether they are increasingly*

concerned about maintaining cleanliness and environmental sustainability. If these three things work, it means that the Love-Based Curriculum is really alive in our madrasas"

The results of the interview above show that there is a strong institutional commitment from madrasah leaders in implementing the Love-Based Curriculum (KBC). This commitment is not only symbolic, but is manifested in real terms through the installation of a statement of commitment from January 2025 as a form of open socialization to all residents of MI Hamzanwadi No. 1 Pancor East Lombok. This step reflects the systematic efforts of madrasah heads in building collective awareness and affirming the direction of education policy based on the values of mahabbah (love), rahmah (compassion), and humanism (humanity).

Goals of a Love-Based Curriculum

In the context of the implementation of a love-based curriculum, this madrasah was designated by the Ministry of Religion of East Lombok Regency as a pilot *project* in the implementation of the curriculum. Based on the results of in-depth interviews and field observations at MI Hamzanwadi No. 1 Pancor, it was found that the perception of madrasah stakeholders including madrasah heads and teachers towards the goals of the Love-Based Curriculum showed a relatively uniform and substantive understanding. The head of the madrasah explained that: *"In my opinion, the Love-Based Curriculum is the spirit of education that must be applied in all learning activities and madrasah culture. The purpose of KBC is actually to instill the values of compassion, empathy, and respect for students, as well as to build a humane relationship between teachers and students. If these values are implemented properly, then communication and relationships in schools will be more positive and this will greatly help the effectiveness and conduciveness of learning and facilitate the achievement of educational goals."*

Based on the above explanation that although administratively the love-based curriculum is a new curriculum policy and is the result of improvements from the previous curriculum, and its implementation has only been running for almost a year, the researcher found several field facts through observations and interviews with madrasah heads and teachers revealed that most of the principles and values of the curriculum have been implemented in daily educational practices for a long time.

Love-Based Curriculum Content

The content of the Love-Based Curriculum is holistic (whole and comprehensive) and integrative, including the development of students' cognitive, affective, and spiritual aspects. KBC is not only understood as a curriculum document, but also as a framework of values that animates the entire learning process and habituation in madrasas, so that it is in line with the goals of Islamic education in forming people of faith, noble character, and responsibility for social and environmental life. The head of the madrasah said: *"In my opinion: The Love-Based Curriculum is a refinement of the previous curriculum, because it not only emphasizes the aspect of knowledge, but also strengthens the cultivation of ethical values as servants of Allah SWT and as caliphs on earth. These values are reflected in the five loves set by the Ministry of Religion of the Republic of Indonesia"*.

From the results of an interview with the ustadzah head of the madrasah, he emphasized that the Love-Based Curriculum (KBC) is understood as a form of improvement from the previous curriculum. The improvement lies in the expansion of the curriculum orientation that

not only emphasizes the cognitive aspect or mastery of knowledge, but also explicitly strengthens the cultivation of Islamic ethical and moral values. The cultivation of these values is directed at the formation of students who have social and ecological responsibility. This value framework is in line with the concept of five loves set by the Ministry of Religion of the Republic of Indonesia as the normative foundation of the Love-Based Curriculum.

Love-Based Curriculum Method

The methods in the Love-Based Curriculum emphasize learning oriented towards compassion, example, healthy communication, and relationship recovery. This method will strengthen the humanist and religious climate and culture of madrasas, as well as support the formation of the character of students who are moral, confident, and responsible. Ustadzah Asrihul Jannah, S.Pd, as the Head of MI Hamzanwadi No. 1 Pancor said: *"The Love-Based Curriculum method is actualized through a persuasive and dialogical approach in the learning process. Teachers are not allowed to emphasize, but rather as companions and role models who guide students with patience and empathy. Learning based on love will make children feel safe and valued, so they will more easily accept the knowledge and advice imparted."*

In the interview, it was shown that the Love-Based Curriculum (KBC) method at MI Hamzanwadi No. 1 Pancor was implemented through a persuasive, dialogical, and humanist learning approach. The head of the madrasah emphasized that in KBC teachers are not allowed to use oppressive or coercive methods, but rather play the role of companions and role models who guide students with patience and empathy. A learning approach based on love is believed to be able to create a safe learning atmosphere and respect the dignity of students, so that they are more open to receiving the knowledge and advice given.

The Ideal Form of a Love-Based Curriculum

The ideal form of the Love-Based Curriculum is perceived as a curriculum that is not only administratively structured, but also lives in the daily practice of the madrasah. As the leader of the madrasah, he emphasized that the ideal curriculum must be able to touch the affective and spiritual dimensions of students in a balanced manner by strengthening the cognitive aspect. In his view, a love-based curriculum is not just a formal document, but a framework of values that must be imbued in the entire educational process. This curriculum is understood as a strategic instrument in forming a generation that is knowledgeable, moral, and has a noble personality. The head of the madrasah, ustadzah Asrihul Jannah explained: *"Ideally, the Love-Based Curriculum must be seen in the integration of the values of compassion, empathy, and respect for the dignity of students. These love values must be truly reflected in the learning objectives, teaching materials, methods, and evaluations. Every teacher must also understand that learning success is not only measured by academic achievement, but also by changes in students' attitudes, character, and social sensitivities. So KBC must be able to be actualized into a humanist and dialogical learning process"*.

Based on the explanation of the head of the madrasah above, it shows that she views the Love-Based Curriculum as an educational approach that must be implemented comprehensively and integrated in all learning components. The values of compassion, empathy, and respect for the dignity of students are not enough to be slogans, but must be reflected in the formulation of learning objectives, the development of teaching materials, the selection of learning methods, and the evaluation process.

Actualization of a love-based curriculum in the learning process and madrasah culture

Empathetic and Humanistic Teacher-Student Interaction

Teacher-student interaction in the context of education is the communication and engagement relationship that occurs between teachers (educators) and students (learners) in the learning environment to facilitate the learning process and the achievement of educational goals. These interactions include verbal and non-verbal communication, information exchange, dialogue, discussion, feedback, and emotional and social responses that affect each other. Effective interaction not only delivers learning materials but also builds relationships that support students' motivation, understanding, and engagement in learning. In problem solving, teachers tend to use a dialogical and persuasive approach, avoiding actions that are repressive or repressive. This pattern of interaction contributes to the creation of a supportive madrasah climate, as well as supporting students' academic, social, and emotional development in a sustainable manner. The head of the madrasah explained: *"The relationship between teacher and student must be built with affection, empathy, and mutual respect, because every child is different. Teachers not only deliver lessons, but also must create a safe and comfortable learning atmosphere. That's why teachers need to be open, easy to communicate with, and sensitive to student conditions. If there is a problem, it should be resolved through dialogue, not by pressure."*

Teacher-student interactions based on empathy and humanistic values will play a significant role in increasing students' intrinsic motivation and will create a conducive classroom climate and madrasah culture. Through these interaction patterns, students will understand themselves as individuals who are valued, trusted, and understood, so that a feeling of security, comfort, and confidence is formed. Positive interactions like this, if implemented and cultivated in a sustainable manner, will not only have implications for improving academic achievement, but also make a substantive contribution to character building, emotional intelligence development, and holistic strengthening of students' social competence.

Teacher Exemplary as a Means of Internalizing Values

Teacher role models are an important element in teaching and learning interactions, where the teacher's personality and behavior function as a model that significantly influences students' motivations, attitudes, and learning behaviors. The Head of MI Hamzanwadi No. 1 Pancor, ustadzah Asrihul Jannah, S.Pd emphasized that the example of leaders and teachers is the main foundation in reviving the values of a love-based curriculum in the madrasah environment. He said: *"In my opinion, the vision and mission of madrasahs, policies must be implemented through example and positive and harmonious attitudes. We instill the value of love not only through written rules, but by providing direct examples, such as being kind, disciplined, and maintaining good relationships with all madrasah residents. In leading, I try to maintain Islamic values, togetherness, discipline, and a humane approach, by regularly attending madrasahs, participating in academic and religious activities, and building open and respectful communication with teachers. I want teachers to feel valued and involved, because from there a sense of shared responsibility will grow. If leaders and teachers both set an example, then the culture of love, responsibility, and togetherness will grow on its own"*.

The above view or perception emphasizes that example is the most essential part of the learning process and is a concrete form of the implementation of the Love-Based Curriculum

in madrasas. Values such as compassion, honesty, responsibility, and noble morals are not only conveyed conceptually, but are instilled through the behavior and attitude of teachers in daily interactions with students. This example is considered the most effective approach in creating humanistic, meaningful, and sustainable learning in shaping students' character. Exemplary role must also be reflected in the aspects of discipline and professionalism of teachers. Punctual attendance, the implementation of learning according to schedule, and the readiness of learning tools are tangible forms of examples that can be observed directly by students. These practices will provide students with real-world experiences of the importance of discipline, commitment, and responsibility in learning. Thus, the values taught are not only understood cognitively, but also internalized through direct experience, so that they gradually form a positive and characterful learning attitude.

Fostering Students' Sense of Comfort

A sense of comfort in the context of education is a psychological prerequisite that is very important for the active involvement of students in the learning process. Comfortable conditions are not only related to physical aspects, such as a safe and organized learning environment, but also include the psychological dimension of feeling calm, accepted, and valued as an individual. When students feel free from pressure, fear, and anxiety, their cognitive and affective capacities will be able to function optimally, allowing for a meaningful learning process. The madrasah is positioned as a safe and peaceful space, where students can learn, grow, and improve themselves without fear. In general, the findings of this study show that through the integration of empathic, dialogical, and reflective approaches, the Love-Based Curriculum at MI Hamzanwadi has been actualized in humanistic educational practices. This approach contributes significantly to building a safe and comfortable madrasah climate, as well as supporting students' academic, social, and emotional development in a more balanced and sustainable manner. Ustadzah Asrihul Jannah, Head of MI Hamzanwadi explained about building student comfort: *"In implementing the Love-Based Curriculum, we try to be gentle and humane to students, for example speaking in a calm tone, giving a smile, or a light touch that is educational. If there are students who make mistakes, we prefer to invite them to have a good dialogue so that they can realize their own mistakes and want to improve themselves. We consider this way to better maintain students' self-esteem and help shape their sense of responsibility"*.

This reflective approach shows the actualization of the Love-Based Curriculum in fostering student behavior. By inviting students to understand the root of the problem and the impact of their actions, teachers help students learn consciously without pressure. The reflection process carried out in a dialogical and empathetic atmosphere makes students feel safe and comfortable emotionally, because they are not blamed or humiliated. This sense of security and comfort encourages students to be honest with themselves, understand the feelings of others, and take responsibility for their behavior. Through this process, students not only resolve conflicts temporarily, but also develop moral awareness, the ability to improve social relationships, and a commitment to behave better in their future lives.

The impact of a love-based curriculum on a culture of student harmony

The Formation of a Humanist and Empathetic Culture of Social Relations

Actualization of the Love-Based Curriculum has an impact on changing the pattern of social relations between teachers and students, as well as between fellow students. Based on field findings, interactions that previously tended to be instructive and formal have developed into more dialogical, persuasive, and empathetic-based. Teachers no longer position themselves solely as classroom control authorities, but as learning companions who seek to understand the emotional state and background of students. The interaction pattern that is built is not only oriented to the delivery of material, but also to efforts to understand the emotional condition and background of students. This is as emphasized by the head of the madrasah: "The relationship between teacher and student must be built with affection, empathy, and mutual respect, because every child is different. Teachers not only deliver lessons, but also must create a safe and comfortable learning atmosphere. That's why teachers need to be open, easy to communicate with, and sensitive to student conditions. If there is a problem, it should be solved through dialogue, not by pressure."

These findings show that the culture of social relations that develops in madrasahs is not solely built on the basis of structural relationships between teachers and students, but is oriented towards the values of empathy, care, and appreciation for the dignity of students as educational subjects. In these relationships, students are positioned as individuals who have diverse emotional needs, backgrounds, and potentials, so that the educational process focuses not only on knowledge transfer, but also on fostering humanistic and meaningful relationships.

Strengthening Educational and Restorative Discipline Culture

The teacher guides students to understand the consequences of their behavior, while encouraging personal responsibility and conscious self-improvement. This approach forms a more humane culture of discipline, where students' obedience to madrasah rules is born from internal awareness, not from fear. The impact of the actualization of the Love-Based Curriculum (KBC) can also be seen in the change in the discipline approach in madrasahs. Discipline is not applied through pressure or harsh punishment, but through persuasive dialogue and coaching. This was expressed by one of the teachers as follows: "If there is a conflict between students, we do not immediately give harsh punishments. Teachers usually bring together students who have problems and invite them to talk carefully. Children are given the opportunity to express their feelings, understand the consequences of their actions, and then work together to find a solution".

This approach shows that discipline is understood not as a repressive control mechanism or simply law enforcement, but as an educational process oriented towards fostering moral awareness and student responsibility internally. Through a dialogical and reflective approach, students are directed to understand the meaning behind each rule, be aware of the consequences of the behavior displayed, and develop the ability to control themselves independently.

Strengthening Spiritual Culture and Social Concern.

Another impact of the actualization of the Love-Based Curriculum is the strengthening of spiritual culture and social care in the Madrasah Ibtidaiyah Hamzanwadi No. 1 Pancor, East Lombok. The Islamic values that are developed are not only ritual, but also manifested in social attitudes and concern for others. One teacher explained: "We inculcate that worship is not just

about prayer and prayer, but also how we care for our friends, keep them clean, and help each other."

These findings show that the Love-Based Curriculum (KBC) contributes to forming a religious and humanist madrasah culture, where Islamic spiritual values are harmoniously integrated with educational practices that uphold compassion, empathy, and respect for the dignity of students. Theoretically, this condition is in line with the Islamic education paradigm that emphasizes the integration of the dimensions of faith, manners, and morals in the educational process, and is in accordance with the humanistic educational approach that views spiritual and humanitarian development as a unit in the formation of students' morals and personalities.

Discussion

The perception of madrasah heads and teachers towards the Love-Based Curriculum (KBC) is formed through the process of sensing, organizing, and interpreting experiences which then give birth to certain meanings about the objects perceived. In the perspective of educational psychology, perception is not just the process of receiving stimulus, but the active process of giving meaning to reality (Robbins). Thus, the meaning of madrasah heads and teachers towards KBC has a great influence on how the curriculum is designed, implemented, and evaluated. Explained in the Love Curriculum Guidebook: The modern curriculum is a comprehensive learning plan that includes dimensions of knowledge, experience, and character development. The curriculum must be flexible, integrated, and in chronological order for holistic effectiveness. Based on this theory, the curriculum is understood in four dimensions, namely the curriculum as an idea (ideal), as a written plan, as an implementation (real), and as a result (Director General of Education, 2025).

The results of the study show that the implementation of KBC contributes to the formation of more humane social relations among students. Interaction between students is characterized by mutual respect, willingness to help friends who are in difficulty, and reduced destructive conflicts. Students show a tendency to resolve differences through communication and deliberation, rather than through physical or verbal arguments. This humanist relationship culture is inseparable from the interaction pattern that teachers build in the learning process. The empathic attitude displayed by teachers is a model for students in interacting with peers. Thus, the value of love internalized through pedagogical relationships also forms new social norms in the student environment. This change in relationship patterns shows that KBC functions as a social mechanism that reorganizes the way students relate to each other. Relationships that were previously competitive and individualistic began to shift towards a more cooperative and inclusive direction. This condition creates an atmosphere of togetherness that strengthens social cohesion in the madrasah environment (Leavy, 2022).

The implementation of the Love-Based Curriculum (KBC) at Madrasah Ibtidaiyah Hamzanwadi No. 1 Pancor has a significant impact on the formation of a culture of student harmony. The culture of harmony in the context of this research is understood as a pattern of social relations characterized by mutual respect, the ability to manage differences peacefully, and the creation of a madrasah climate that is conducive to the academic development and character of students. The impact of KBC is not only seen in changes in individual student behavior, but

also in the social dynamics in the madrasah environment as a whole. Empirically, the impact of KBC on the culture of student harmony can be identified through several main aspects, namely the development of humanist social relations, the strengthening of educational discipline, the creation of a safe and conducive madrasah climate, the growth of a culture of exemplary and habituation of positive values, as well as the strengthening of the spiritual dimension and social concern of students. (Rogers, 1969).

The results of the study show that the Love-Based Curriculum has not only stopped as a policy document, but has become a living value system at MI Hamzanwadi No. 1 Pancor. KBC affects social relations, discipline patterns, madrasah climate, exemplary practices, as well as students' spiritual development and social concern. KBC has proven to function as a transformative educational framework that supports character building, strengthening madrasah culture, and overall student development. The implementation of KBC emphasizes the importance of education based on compassion, dialogue, and respect for human dignity, this is in line with humanistic education theory and the fundamental values of Islamic education (Walgito, 2010).

Conclusion

The Love Curriculum (KBC) is perceived as a transformative curriculum that emphasizes character building, strengthening humanist social relationships, and deepening the spiritual dimension of students. The madrasah climate that is safe, comfortable, and full of warmth is empirical proof that the values of compassion and care have been internalized in daily educational practices. The purpose of the Love-Based Curriculum (KBC) is perceived as a curriculum that emphasizes the formation of students holistically: cognitively superior, emotionally mature, noble character, and socially sensitive. The content of the Love-Based Curriculum (KBC) is perceived as a holistic and integrative curriculum. The value of love is not positioned as a separate material, but is integrated into all subjects, habituation activities, and religious programs. This orientation not only strengthens students' knowledge, but also shapes Islamic ethics, fosters social responsibility, and increases ecological awareness. The Love-Based Curriculum (KBC) method is perceived as a method that emphasizes persuasive, dialogical, exemplary, and restorative aspects.

The actualization of the Love-Based Curriculum, namely, the implementation of KBC is seen through a routine, structured, and participatory religious and social habituation program. The consistency of pre-learning activities and the high attendance of students show that character formation is carried out through continuous daily practice, not only through cognitive instruction. Teacher-student relationships are built on empathy, appreciation, and dialogical communication. Teachers act as companions and facilitators, while a persuasive-based non-repressive approach creates a safe and supportive learning climate. The example of teachers and madrasah leaders is the main instrument for internalizing values. Compassion, discipline, honesty, and responsibility are transmitted through real behavior, professionalism, and humanistic and participatory leadership, thus forming a school culture that is in line with the vision of the curriculum. Student coaching is carried out through a restorative approach. Conflict is resolved through reflective dialogue that fosters moral awareness, responsibility, and a sense of psychological security, while avoiding punitive and repressive practices.

The practice of Love-Based Curriculum (KBC) shows theoretical coherence with Carl Rogers' humanistic curriculum, Albert Bandura's social learning theory, and Daniel Goleman's concept of emotional intelligence. The curriculum is practiced as a value framework that integrates cognitive, affective, social, and spiritual dimensions. Overall, KBC at MI Hamzanwadi No. 1 Pancor is actualized comprehensively and humanistic. This implementation builds a safe, comfortable and inclusive madrasah climate and culture, strengthens learning motivation, and supports the formation of character, emotional intelligence, and social responsibility of students.

The impact of the implementation of the Love-Based Curriculum (KBC) has a significant impact on madrasah culture, including humanistic social relations, educational discipline, a safe and comfortable psychological climate, exemplifying positive values, and strengthening spirituality and social concern. The madrasah culture formed through the Love-Based Curriculum (KBC) is not only structural, but also a living value system and practiced consistently by all madrasah residents. This finding confirms that the Love-Based Curriculum plays a transformative role as a transformative instrument in building a madrasah culture that has character, humanism, and is based on Islamic values.

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