

Implementation of Love-Based Curriculum in Education at MAN 2 Pekanbaru City

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ABSTRACT

This study investigates the implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) in education at MAN 2 Kota Pekanbaru, responding to the growing need for humanistic, religious, and character-oriented education in madrasahs. The study aims to analyze how KBC is interpreted and integrated into curriculum planning, classroom learning, teacher student relationships, madrasah culture, and educational practices, while identifying supporting and inhibiting factors. A qualitative case study design was employed. Data were collected through semi-structured interviews, non-participant observations, and document analysis involving the principal, curriculum coordinator, teachers, and students. Data were analyzed through data condensation, data display, thematic interpretation, and conclusion verification, supported by source and technique triangulation. The findings indicate that KBC functions beyond an administrative curriculum component by encouraging empathy, respect, care, dialogue, tolerance, and humane authority in educational interactions. However, implementation remains uneven because teachers differ in conceptual understanding, pedagogical readiness, and capacity to translate love values into consistent classroom practices. The study concludes that KBC becomes transformative when institutionalized as a pedagogical ethic and madrasah culture. Its contribution lies in extending KBC discourse from curriculum integration toward relational and cultural transformation in Islamic education and sustainable character development among adolescent learners.

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1. INTRODUCTION

Education is fundamentally not limited to developing students' academic competencies but also aims to cultivate individuals who possess strong character, moral integrity, social awareness, respect for diversity, and the ability to establish healthy relationships with others. In Islamic education, this orientation becomes particularly important because education is not merely a process of transmitting religious knowledge but also a means of internalizing values such as compassion, respect for human dignity, responsibility, tolerance, and social benefit. Therefore, madrasahs are expected to function as educational environments that integrate intellectual development with students' emotional, spiritual,

and social maturity. This perspective is consistent with contemporary educational transformation, which increasingly positions students as whole human beings rather than merely recipients of academic knowledge. Within this framework, teachers are expected to move beyond their conventional role as learning facilitators and become learning designers and creators who are responsive to students' needs and the complex demands of twenty-first-century education. The importance of teacher-student relationships in creating such an educational environment has also been demonstrated by previous studies, which indicate that supportive relationships between teachers and students are associated with students' academic adjustment, motivation, well-being, and sense of belonging (Abdulhamed & Beattie, 2024; Chen et al., 2024; Ulmanen et al., 2023; Wang et al., 2025).

The need for humanistic education has become increasingly significant amid the changing social and digital environment experienced by contemporary students. Schools today are confronted not only with challenges related to academic achievement but also with issues concerning social relationships, emotional well-being, digital distraction, bullying, social exclusion, intolerance, and declining quality of interpersonal interaction. The quality of students' relationships with teachers and peers can substantially influence how they experience school as a meaningful and supportive environment. Research has shown that teacher support and positive teacher-student relationships contribute to students' school connectedness, academic motivation, resilience, and overall educational adjustment (Graham et al., 2022; Ialuna et al., 2024; Wang et al., 2024; Zhang et al., 2025). Similarly, the quality of teacher-student relationships has been associated with students' sense of school belonging, although the strength of this relationship may differ according to students' social and demographic backgrounds (Abdulhamed & Beattie, 2024). These findings suggest that educational quality cannot be evaluated solely through academic outcomes; rather, it must also be examined through the quality of relationships, emotional experiences, and social climate established within the school. Consequently, education requires an approach that intentionally integrates empathy, care, respect, and meaningful interpersonal relationships into everyday teaching and learning.

Within the context of Islamic madrasahs, these needs are particularly relevant to the emergence of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC). KBC represents more than the addition of compassion-related content to an existing curriculum. It reflects a paradigm shift in how education is conceptualized, organized, implemented, and experienced by teachers and students. The central orientation of KBC is to place love and compassion as fundamental values in the educational process, including love for God, fellow human beings, the environment, and the nation. Such an orientation is closely related to the broader goals of Islamic character education, which emphasize the development of moral responsibility, empathy, tolerance, and socially responsible behavior. Previous research has demonstrated that character education in Islamic educational settings can be strengthened when religious values are integrated into the broader culture and daily practices of schools (Hayati et al., 2022; Hidayatulloh et al., 2024; Maulana & Purba, 2024; Rahayu et al., 2023). Moreover, research on Islamic character education in boarding-school contexts indicates that character formation requires systematic integration between institutional culture, educational practices, and students' everyday experiences (Miftahuddin et al., 2024). Therefore, KBC can be understood as an effort to institutionalize a humanistic and relational dimension within Islamic education rather than merely introducing another thematic component of the curriculum.

The relevance of KBC is also supported by the growing recognition that school culture plays a decisive role in the successful implementation of curriculum reform. Curriculum change does not automatically produce changes in classroom practice because teachers interpret, negotiate, and adapt curricular policies according to their professional beliefs, self-efficacy, institutional culture, and working conditions. Research has demonstrated that school culture influences teachers' commitment to curriculum implementation, with teacher self-efficacy and job satisfaction functioning as important mechanisms in this process (Boudouaia et al., 2024). Similarly, successful curriculum reform is closely connected with the culture of the school and the extent to which teachers and other educational actors collectively support the intended changes (Grgić & Jutzi, 2024). Teachers' agency is particularly

important because curriculum reforms ultimately become meaningful only when teachers translate policy into classroom-level practices (Dao et al., 2025; Wang, 2022). In addition, research on curriculum implementation indicates that teachers may develop different approaches to curriculum enactment, suggesting that policy prescriptions should not be assumed to produce uniform practices across educational institutions (Ercan & Cubukcu, 2021). Consequently, the implementation of KBC needs to be examined not simply as administrative compliance but as a complex process involving teacher interpretation, pedagogical practice, institutional culture, and interpersonal relationships.

Nevertheless, the major challenge lies in translating the normative principles of KBC into concrete educational practices. A curriculum document may explicitly promote love, compassion, tolerance, and respect, but these values do not necessarily become visible in lesson planning, classroom interaction, teaching strategies, assessment practices, school management, or relationships among members of the madrasah community. Previous studies of KBC in Indonesian educational contexts have begun to identify this implementation challenge. Research on the integration of KBC with deep learning has highlighted the importance of strengthening both values and teacher competencies through professional development (Andriani et al., 2025). Studies of KBC implementation in madrasahs have also examined its potential to promote humanistic and character-oriented education, while identifying challenges related to teacher preparedness, institutional resources, and the practical translation of KBC principles into learning activities (Nugraha et al., 2025; Syah et al., 2025). Other studies have emphasized the need to integrate KBC into specific educational services, including Islamic guidance and counseling, rather than treating it as an isolated curricular concept (Monalisa et al., 2025). Furthermore, research on the implementation of KBC in local cultural contexts demonstrates that the values of love can be connected with students' cultural experiences and community traditions (Ismunandar et al., 2025). These findings indicate that KBC possesses considerable potential, but its effectiveness depends on how deeply its values are embedded in the educational ecosystem.

The existing literature nevertheless reveals an important research gap. Much of the recent discussion concerning KBC has focused on conceptual development, literature reviews, specific learning models, community-service activities, or implementation at the Madrasah Ibtidaiyah level. For example, studies have discussed KBC as a humanistic educational orientation, examined its integration into Islamic education and counseling, and explored its relationship with local cultural practices (Hidayati & Maula, 2025; Ismunandar et al., 2025; Monalisa et al., 2025; Nugraha et al., 2025). Research has also identified practical challenges in implementing KBC in Madrasah Ibtidaiyah, particularly concerning teachers' understanding, institutional support, training, and available resources (Mukaromah et al., 2025). However, empirical research that comprehensively examines how KBC is enacted at the Madrasah Aliyah level remains limited. In particular, insufficient attention has been given to how the values of love are incorporated into lesson planning, classroom instruction, teacher-student relationships, school culture, assessment, and the broader experiences of members of the madrasah community. This gap is significant because curriculum implementation cannot be assumed to be uniform across madrasahs. The same curriculum policy may produce different forms of practice depending on school leadership, teacher readiness, organizational culture, student characteristics, and the social and cultural environment of each institution (Boudouaia et al., 2024; Grgić & Jutzi, 2024).

The importance of investigating KBC implementation is further strengthened by the fact that it represents a relatively recent curricular orientation in Indonesian madrasahs. At this early stage of institutionalization, research is needed not only to determine whether KBC has been formally adopted but also to understand how the policy is interpreted, adapted, and practiced at the school level. Such an investigation is particularly important because the success of a curriculum reform should not be measured merely by the existence of policy documents, programs, or activities carrying the language of love. Rather, its success should be assessed according to whether its values become habitual pedagogical practices that influence classroom interaction, teachers' decisions, school culture, and students' educational experiences. This perspective is consistent with research demonstrating that supportive teacher-student relationships are closely connected with students' academic motivation,

resilience, school belonging, and well-being (Chen et al., 2024; Cui & Yang, 2022; Ialuna et al., 2024; Pastore & Luder, 2021). A genuinely love-based curriculum should therefore be visible not only in what teachers teach but also in how teachers communicate, respond to students, manage differences, provide feedback, organize learning, and construct a safe and inclusive learning environment. In this sense, KBC should be understood as a pedagogical and cultural transformation rather than merely a curricular label.

Based on these considerations, the study entitled “Implementation of the Love-Based Curriculum in Education at MAN 2 Kota Pekanbaru” is important to provide an empirical and analytical understanding of how KBC is translated into educational practice at the Madrasah Aliyah level. The study aims to analyze the forms of KBC implementation at MAN 2 Kota Pekanbaru, examine its integration into lesson planning, teaching and learning processes, teacher–student relationships, and madrasah culture, identify the responses and experiences of members of the madrasah community, and explore the factors that support and hinder its implementation. The study is expected to contribute theoretically to the development of Islamic education scholarship, particularly in relation to humanistic curriculum development, character education, compassionate pedagogy, teacher student relationships, and curriculum implementation in madrasahs. Practically, the findings are expected to provide evidence-based recommendations for school leaders and teachers in strengthening KBC implementation while offering insights for policymakers and educational authorities in improving curriculum guidance, teacher preparation, institutional support, and future implementation strategies. Ultimately, the study seeks to demonstrate that the substantive success of KBC depends not simply on the adoption of a curriculum framework but on the extent to which love, compassion, respect, and human dignity become embedded in the everyday educational practices and culture of the madrasah.

2. METHODS

This study employed a qualitative approach with a case study design to examine the implementation of the Love-Based Curriculum (LBC) in education at MAN 2 Kota Pekanbaru. The approach was selected because the study aimed to understand in depth how LBC is interpreted and translated into educational practice rather than statistically measuring its effectiveness. The research subjects consisted of the madrasah principal, vice principal for curriculum affairs, teachers, and students, while the research object was the implementation of LBC in curriculum and lesson planning, classroom practices, teacher–student interactions, madrasah culture, and supporting and inhibiting factors. Informants were selected purposively based on their direct involvement and knowledge of LBC implementation. Data were collected through semi-structured interviews, non-participant observations, and documentation, including curriculum documents, teaching modules, instructional plans, madrasah programs, and other relevant documents. The researcher served as the main research instrument, supported by interview guides, observation sheets, and documentation formats.

Data were analyzed interactively through data condensation, data display, and conclusion drawing and verification, followed by thematic analysis to identify patterns concerning understanding of LBC, integration of love-based values into educational planning and practices, teacher–student relationships, madrasah culture, and implementation barriers and supporting factors. The credibility of the findings was strengthened through source and technique triangulation, member checking, and persistent observation. Comparisons were made between information obtained from different participants and between interviews, observations, and documentary evidence. This procedure enabled the researchers to examine the consistency between what was planned in institutional documents, stated by educational actors, and actually practiced in the madrasah. Thus, the methodology was designed not merely to describe LBC implementation but to provide a contextual and critical understanding of how love-based values are internalized as a pedagogical paradigm at MAN 2 Kota Pekanbaru.

3. FINDINGS AND DISCUSSION

The findings indicate that the implementation of the Love-Based Curriculum (LBC) at MAN 2 Kota Pekanbaru should be understood as a process of educational paradigm transformation rather than merely the addition of new materials or programs to the existing curriculum. The implementation encompasses several interconnected dimensions, including the understanding of LBC among members of the madrasah community, integration of love-based values into lesson planning, actualization of these values in classroom practices, development of madrasah culture, and supporting and inhibiting factors. This finding suggests that the presence of a curricular policy does not automatically guarantee pedagogical transformation. The substantive success of LBC depends on the capacity of madrasah actors to translate normative values such as compassion, respect, empathy, tolerance, and responsibility into consistent educational behavior. This interpretation is consistent with research emphasizing that curriculum reform is strongly influenced by school culture, teacher commitment, self-efficacy, and institutional conditions (Boudouaia et al., 2024; Grgić & Jutzi, 2024).

Understanding Love-Based Curriculum as a Pedagogical Paradigm

One important finding concerns the way members of MAN 2 Kota Pekanbaru understand the concept of LBC. The findings show that love is interpreted more broadly than interpersonal affection between teachers and students. It encompasses respect for students' dignity, care, empathy, tolerance, responsibility, and appreciation of differences. Such an understanding is important because it determines whether LBC functions merely as a policy terminology or becomes a pedagogical paradigm influencing teachers' educational decisions. However, the findings also indicate differences in the depth of understanding among members of the madrasah community. Some teachers tend to associate LBC primarily with character and moral education, whereas others interpret it as a learning approach emphasizing emotional closeness, comfort, and appreciation of students.

This variation suggests that LBC implementation is still undergoing a process of meaning construction. Curriculum implementation is not simply a technical process of transferring policy into practice; rather, teachers actively interpret and adapt curricular policies according to their professional beliefs and contextual conditions. Teacher agency therefore becomes important in determining how curriculum reforms are enacted at the classroom level (Dao et al., 2025; Wang, 2022). Similarly, research on curriculum implementation approaches demonstrates that teachers may respond differently to the same curriculum policy depending on their understanding and professional orientation (Ercan & Cubukcu, 2021). Thus, strengthening LBC implementation requires more than disseminating policy documents. It requires sustained dialogue, professional development, reflection, and institutional efforts to develop a shared understanding of love as an ethical and pedagogical principle.

The finding is also consistent with studies of Islamic character education showing that character formation becomes more meaningful when religious values are integrated into the everyday culture and educational practices of Islamic institutions (Hayati et al., 2022; Hidayatulloh et al., 2024). In this respect, LBC has the potential to broaden Islamic character education by connecting moral values with the quality of relationships and students' lived educational experiences. Love is therefore not positioned as an additional affective component but as an ethical foundation that shapes how educational actors perceive and treat one another.

Integration of Love-Based Values into Learning Planning

The findings further demonstrate that LBC values can be integrated into learning objectives, learning materials, instructional strategies, student activities, and assessment. Importantly, substantive integration does not necessarily require the explicit use of the term "love" in every instructional document. Instead, integration can be identified through learning objectives and activities that promote care, cooperation, tolerance, respect, responsibility, and constructive problem-solving. This distinction is crucial because the implementation of curriculum reform can easily become administrative when institutional success is measured primarily by the completeness of documents.

The findings therefore suggest a distinction between symbolic integration and substantive integration. Symbolic integration occurs when love-based terminology appears in lesson plans or curriculum documents without significantly changing learning methods, student activities, or teacher–student relationships. Substantive integration occurs when LBC values influence the design of learning experiences and shape the way teachers and students interact. This interpretation is supported by research showing that curriculum reform is more likely to succeed when school culture and curriculum implementation are aligned rather than when curriculum change is treated as a purely administrative process (Boudouaia et al., 2024; Grgić & Jutzi, 2024).

Recent Indonesian studies concerning LBC similarly suggest that implementation requires the integration of values and competencies rather than merely the formal inclusion of LBC concepts in educational documents (Andriani et al., 2025). Studies examining LBC implementation in madrasahs also indicate that the approach has potential to strengthen humanistic and character-oriented education, but its practical realization depends on teacher preparation, institutional resources, and pedagogical adaptation (Nugraha et al., 2025; Syah et al., 2025). Consequently, the quality of LBC implementation should be assessed through the coherence between curriculum objectives, instructional activities, assessment, and the values experienced by students.

Transformation of Teacher–Student Relationships

A particularly significant finding is the manifestation of LBC through changes in teacher–student interaction. Love-based education requires teachers to move beyond their role as transmitters of knowledge and become educators who recognize students’ emotional and social needs. Teachers are expected to provide students with opportunities to express opinions, ask questions, make mistakes, receive constructive correction, and improve themselves without experiencing humiliating treatment. This creates a pedagogical relationship based not exclusively on authority but on a balance between firmness and empathy.

This finding is strongly supported by contemporary research on teacher–student relationships. Positive teacher–student relationships have been associated with academic motivation, academic adjustment, resilience, school belonging, and student well-being (Chen et al., 2024; Ialuna et al., 2024; Ulmanen et al., 2023; Wang et al., 2024). The relationship between teacher support and school belonging is particularly important because students’ perception of being valued and respected can influence how they experience the school environment (Abdulhamed & Beattie, 2024). Therefore, the transformation of teacher–student relationships observed in the implementation of LBC provides an important mechanism through which the curriculum can influence students’ broader educational experiences.

Importantly, the findings demonstrate that love-based pedagogy should not be equated with permissiveness. Love does not mean eliminating discipline, expectations, or teacher authority. Rather, it requires discipline to be exercised fairly, constructively, and humanely. Teachers remain responsible for managing classroom behavior and guiding students, but corrective actions are directed toward development rather than humiliation or punishment. This understanding positions love as a form of ethical pedagogical responsibility, in which teachers combine professional authority with empathy and respect for students’ dignity.

Love-Based Learning and Character Formation

The findings also indicate that LBC has direct relevance to students’ character development and social moderation. When learning activities provide opportunities for cooperation, respect for differences, dialogue, empathy, and constructive conflict resolution, students acquire more than academic knowledge. They experience social practices that become part of their character formation. In the context of Islamic education, this is particularly significant because religious education should not merely produce students who understand normative concepts of morality but also develop their capacity to embody these values in everyday life.

This finding reinforces previous research on Islamic character education, which emphasizes the importance of integrating moral and religious values into students’ everyday experiences (Maulana &

Purba, 2024; Rahayu et al., 2023). Character education is more likely to become meaningful when students encounter values through actual social interactions rather than receiving them solely through verbal instruction. Similarly, research on religious character education based on school culture shows that institutional culture can function as an important environment for strengthening students' religious and social character (Hayati et al., 2022). Thus, LBC can be interpreted as a mechanism for bringing together the cognitive, affective, social, and moral dimensions of education.

The importance of social relationships is also reflected in research on students' social relationships and persistence in learning. Supportive relationships can contribute to students' resilience and perseverance, suggesting that the social environment of learning is not separate from academic development (Cui & Yang, 2022). Accordingly, the implementation of LBC at MAN 2 Kota Pekanbaru demonstrates that compassion and academic development should not be treated as competing educational objectives. Rather, a supportive relational environment may create conditions that enable students to engage more positively with learning.

Love-Based Curriculum as a Whole-School Culture

Another significant finding is that LBC implementation extends beyond classroom instruction and potentially encompasses the entire culture of the madrasah. Love-based values can be manifested through relationships among teachers, teacher-student interactions, peer relationships, religious activities, social programs, daily routines, educational services, and the way the madrasah responds to conflict and violations. Therefore, madrasah culture becomes an important indicator of whether LBC has become an institutional value or remains limited to individual classroom practices.

When respect, care, cooperation, tolerance, and constructive communication become recurring patterns of interaction, LBC moves toward a process of institutionalization. Conversely, when these values appear only in particular activities or formal programs without influencing everyday relationships, implementation remains partial. This finding supports the argument that LBC should be approached as a whole-school educational paradigm. Curriculum reform requires organizational alignment because teachers' practices are influenced by the wider institutional culture in which they work (Boudouaia et al., 2024). Similarly, successful curriculum reform is closely connected with the capacity of school culture to support and sustain the intended curricular changes (Grgić & Jutzi, 2024).

The whole-school perspective is also consistent with research showing that students' school connectedness and sense of belonging are shaped by the quality of relationships across the school environment (Graham et al., 2022). Therefore, LBC cannot achieve its intended transformative effect if love is promoted only as a classroom value while institutional practices continue to reproduce exclusion, excessive authoritarianism, or communication patterns that undermine students' dignity.

Supporting and Inhibiting Factors

Despite its potential, the findings reveal several challenges in implementing LBC. The first concerns teachers' understanding and pedagogical capacity. A new curriculum requires teachers not only to understand its conceptual foundations but also to translate those principles into lesson design, communication strategies, classroom management, and assessment. Without adequate professional development and institutional support, implementation may vary considerably among teachers. This finding corresponds with recent Indonesian research identifying limited teacher preparation, socialization, training, and resources as challenges to LBC implementation (Mukaromah et al., 2025; Nugraha et al., 2025).

The second challenge concerns the possibility of administrative formalism. When curriculum implementation is evaluated mainly through the completeness of lesson plans and administrative documents, the substantive transformation of students' learning experiences may receive insufficient attention. This problem reflects a broader challenge in curriculum reform: the distance between policy intentions and classroom enactment. Teacher agency and professional interpretation are therefore essential in determining whether curriculum reform becomes meaningful practice (Dao et al., 2025; Wang, 2022).

The third challenge concerns the alignment between LBC and existing assessment practices. If educational success continues to be understood predominantly through academic achievement, teachers may have limited space to assess interpersonal, emotional, moral, and social development. This creates a potential tension between the humanistic aspirations of LBC and assessment systems dominated by measurable cognitive outcomes. Consequently, implementing LBC may require a broader understanding of educational achievement that recognizes not only what students know but also how they interact, behave, demonstrate responsibility, and apply values in real situations.

At the same time, the findings identify several important supporting factors, including madrasah leadership, teacher competence and exemplary behavior, religious culture, support from members of the madrasah community, and the compatibility between LBC values and the objectives of Islamic education. Leadership is particularly important because curriculum implementation requires coordination, direction, monitoring, and organizational reinforcement. School culture and leadership can create conditions in which teachers are more committed to implementing curriculum reform (Boudouaia et al., 2024; Grgić & Jutzi, 2024).

Teacher role modeling is equally important. Students learn not only from formal instructional materials but also from how teachers communicate, assess, resolve conflicts, respond to differences, and treat students. Thus, the credibility of LBC depends substantially on the consistency between the values promoted by the curriculum and the behavior demonstrated by teachers. This finding reinforces the broader argument that curriculum implementation is fundamentally relational: the values of love become educationally meaningful when students experience them through everyday interactions.

From Administrative Integration to Institutional Internalization

Taken together, the findings suggest that LBC implementation at MAN 2 Kota Pekanbaru can be understood as a gradual movement through three interconnected levels: administrative integration, pedagogical internalization, and institutionalization of culture. At the administrative level, love-based values are incorporated into curriculum documents and lesson planning. At the pedagogical level, these values are translated into instructional strategies, communication, classroom management, teacher-student relationships, and assessment. At the institutional level, love becomes embedded in the broader culture of the madrasah and influences relationships, decision-making, conflict resolution, and educational services.

These three levels do not necessarily develop simultaneously. A madrasah may demonstrate substantial administrative integration while still experiencing limited pedagogical internalization. Likewise, individual teachers may demonstrate strong love-based pedagogy even when institutional culture has not fully incorporated the same principles. Therefore, the most important analytical issue is the consistency between documents, perceptions, practices, and institutional culture. This finding extends previous research on curriculum implementation by emphasizing that the success of LBC cannot be determined merely from formal adoption or the inclusion of love-based terminology in curriculum documents (Ercan & Cubukcu, 2021; Grgić & Jutzi, 2024).

Ultimately, the findings demonstrate that LBC has considerable potential to strengthen humanistic, religious, and character-oriented education, but its transformative capacity depends on the quality and consistency of implementation. Love becomes educationally meaningful when it functions as an ethical and pedagogical principle that shapes how teachers teach, how students are treated, how discipline is exercised, how differences are managed, and how the madrasah builds its institutional culture. In this sense, the central challenge of LBC implementation is no longer whether love is important in education, but whether its values can be consistently translated from policy into practice, from documents into learning experiences, and from individual initiatives into institutional culture. The experience of MAN 2 Kota Pekanbaru therefore illustrates that the substantive success of a Love-Based Curriculum should be assessed through the transformation of educational relationships and students' lived experiences rather than merely through administrative compliance.

4. CONCLUSION

Research on the implementation of the Love-Based Curriculum (KBC) at MAN 2 Pekanbaru reveals that KBC holds a strategic position not merely as an administrative curricular innovation, but as a pedagogical paradigm. It seeks to shift the educational orientation from a dominance of knowledge transmission toward the formation of educational relationships that are humanistic, empathetic, religious, and centered on student dignity. Its implementation is evident in efforts to integrate the value of love into lesson planning, teacher-student interactions, character building, and the madrasah culture. However, the study also indicates that this transformation lacks uniformity, as gaps persist between policy, teacher understanding, instructional documents, and pedagogical practices. Thus, the study's scholarly contribution lies in reinforcing the understanding that KBC's success should not be measured merely by the existence of a program or the inclusion of "love" in instructional materials, but rather by the extent to which this value is internalized within pedagogical practices and institutional culture. KBC can be considered effective when love serves as the ethical basis for exercising teacher authority, the foundation for building social relationships, and the guiding principle for how the madrasah educates, disciplines, assesses, and treats its students. The study's limitations stem primarily from its case-study nature focusing on a single madrasah which prevents statistical generalization to all Madrasah Aliyah institutions, as well as the inherent reliance of qualitative research on the interpretations of informants and researchers, which introduces the possibility of perceptual bias. Furthermore, the study did not longitudinally measure changes in character, sense of belonging, empathy, or student experiences following the implementation of KBC.

Given these limitations, future research should adopt a multi-site approach involving several Madrasah Aliyah institutions with diverse characteristics; this would allow for the identification of context-specific KBC implementation patterns and the discovery of principles transferable to other madrasahs. Subsequent studies should also employ a longitudinal design to track changes in pedagogical practices and student character before, during, and after KBC implementation, ensuring that its impact is understood beyond mere momentary perceptions. A mixed-methods approach may also be considered, combining in-depth interviews and observations with quantitative instruments to measure changes in aspects such as school belonging, empathy, tolerance, psychological well-being, learning engagement, or the quality of teacher-student relationships.

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