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Challenges of Implementing a Love-Based Curriculum in Madrasahs: A Multidimensional Analysis

Nurhafid Ishari
Universitas Islam Syarifuddin, Lumajang, Indonesia
Email: hafid.ishari@iaisyarifuddin.ac.id

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Abstract: *A love-based curriculum is an educational approach that emphasizes the values of affection, empathy, and exemplary behavior in the learning process, particularly within the context of Islamic education. This approach aims to shape students who are not only cognitively excellent but also possess strong spiritual and social character. Madrasahs, as Islamic educational institutions, play a strategic role in implementing this curriculum. However, in practice, its implementation faces various challenges, from conceptual, cultural, structural, to pedagogical aspects. This study aims to analyze in-depth the challenges of implementing a love-based curriculum in madrasahs and formulate applicable solution strategies. The research employs a qualitative approach with a literature study method, examining various scholarly sources, curriculum documents, and Islamic education literature. Data were analyzed using thematic analysis techniques to identify patterns of challenges and relevant solutions. The study's findings indicate that the main challenges include teachers' limited understanding of the concept, a madrasah culture that still tends to be authoritarian, minimal policy support and professional training, and evaluation methods that emphasize cognitive aspects over character formation. To address these, it is necessary to strengthen teacher competencies, transform madrasah culture towards a more humanistic climate, innovate learning methods based on the value of affection, and reformulate a more holistic evaluation system. With proper implementation, a love-based curriculum has the potential to strengthen character education and form a generation of madrasah graduates who are virtuous, empathetic, and possess integrity.*

Keywords: *love-based curriculum, madrasah, Islamic education, character education, affection.*

Introduction

Islamic education, in its essence, is not merely oriented toward the transfer of knowledge but constitutes a comprehensive process of forming the whole human being (tarbiyah syāmilah), encompassing intellectual, spiritual, emotional, and social dimensions (Al-Attas, 1991). Within this holistic framework, values of affection (mahabbah), empathy (riʿāyah), and care emerge as inseparable ethical foundations of the educational process itself. Education is therefore understood not only as an instructional activity but also as a moral and relational endeavor aimed at nurturing the heart, character, and human dignity of learners.

Nevertheless, contemporary educational realities reveal an increasing phenomenon of moral degradation and an empathy crisis among the younger generation, including within Islamic educational environments. This condition indicates a missing link in pedagogical practices that overly emphasize cognitive achievement and disciplinary control while neglecting affective, emotional, and character development (Noddings, 2005). When education is reduced to academic performance and formal compliance, it risks losing its humanizing function and its capacity to cultivate compassionate, morally responsible individuals.

In Indonesia, madrasahs as formal Islamic educational institutions bear a significant responsibility in responding to this challenge. Beyond serving as centers for religious instruction, madrasahs are expected to provide education that not only educates intellectually but also nurtures and humanizes learners. In this context, the love-based curriculum emerges as an alternative pedagogical paradigm that seeks to consciously and systematically integrate values of affection, empathy, and care into all dimensions of curriculum design and learning implementation (Baharun, 2017). This approach is deeply aligned with the prophetic mission of Islamic education, namely the cultivation and perfection of noble character (makārim al-akhlāq).

However, despite growing academic attention to the concept of a love-based curriculum, its implementation in madrasahs remains partial, fragmented, and faces numerous obstacles. Teachers, as frontline educational actors, often experience conceptual and practical disorientation when translating the abstract notion of "love" into concrete pedagogical practices in the classroom. As a result, love is frequently treated as a moral slogan rather than operationalized as a guiding pedagogical principle. Furthermore, the institutional culture of many madrasahs still reflects authoritarian and bureaucratic traditions that can inhibit the development of a compassionate, dialogical, and caring educational ecosystem (Zamroni, 2011).

At the structural level, the absence of clear operational guidelines from policymakers, limited professional training related to affective pedagogy, and evaluation systems that remain heavily focused on cognitive achievement further marginalize love-based approaches. Consequently, the love-based curriculum is often

positioned as a supplementary or voluntary initiative rather than a foundational orientation of educational practice. If these multidimensional challenges are not identified and addressed systematically, the love-based curriculum risks remaining a normative discourse without significant transformative impact on students' character and moral development.

Conceptually, love (mahabbah) in the Islamic intellectual tradition is not merely an emotional inclination but a fundamental spiritual value and transformative force. Al-Ghazali (2011) views mahabbah as the pinnacle of spiritual stations (maqām), wherein the heart is continuously oriented toward Allah SWT and, by extension, toward all of His creation, grounded in an awareness of divine beauty, goodness, and mercy. Similarly, Ibn Miskawayh in Tahdzīb al-Akhlāq emphasizes that moral education aims to harmonize the faculties of the soul, with love serving as the motivating force for virtuous action and benevolence toward others (Ibn Miskawayh, n.d.). In educational practice, this love is manifested through teacher exemplarity (qudwah), empathetic engagement, respect for students' dignity, and the creation of safe and caring learning environments (Al-Abrasyi, 1975). These principles resonate with the Islamic ideal of raḥmatan lil-ʿālamīn, in which mercy becomes the spirit of all human interactions, including educational ones.

From a pedagogical perspective, a love-based curriculum can be understood as a learning design and educational experience that intentionally and systematically integrates values of affection, empathy, care, and respect as the core of the educational process, encompassing curriculum content, teaching methods, interaction patterns, and evaluation systems (Noddings, 2012). Unlike conventional curricula that often position love as an incidental byproduct, this approach places it simultaneously as an explicit educational goal and a methodological foundation. It emphasizes learning as a relational process built on trust and mutual respect (Rogers, 1969), contextualization of values through lived experiences, holistic development of learners, and exemplary behavior demonstrated by educators and institutional leaders.

Historically and sociologically, madrasahs occupy a unique and strategic position within Indonesia's educational landscape. They have long functioned as institutions

that preserve Islamic values and shape the religious identity of Muslim communities (Azra, 1999). At the same time, madrasahs are expected to produce graduates who are academically competitive and socially relevant. This dual mandate positions madrasahs as fertile ground for implementing a love-based curriculum, given their inherent cultural and spiritual capital rooted in religious teachings, traditions, and shared communal values (Mastuhu, 1994). However, this dual role also generates tension between the demands of standardized academic achievement and the deeper mission of character formation, which requires more personal, relational, and emotionally engaged educational approaches. Consequently, madrasahs become a critical arena for examining both the challenges and possibilities of implementing a love-based curriculum within a formal educational system.

Method

This research is a qualitative study using a library research approach. This approach was chosen because the research objective is to conduct an in-depth analysis of the concept and problems of implementing a love-based curriculum through exploration of various existing written sources (Creswell & Poth, 2018). Through this approach, researchers can synthesize various theoretical perspectives and empirical findings to build a comprehensive understanding and formulate strategic recommendations.

Data in this study were collected from two main types of sources. First, primary data sources, consisting of classical and contemporary texts on Islamic education and ethics (such as the works of Al-Ghazali, Ibn Miskawayh), national curriculum documents (KMA 183 of 2019 concerning Guidelines for Curriculum Implementation in Madrasahs), and main books directly discussing love-based education. Second, secondary data sources, including national and international scientific journal articles, theses/dissertations, seminar proceedings, and credible online publications relevant to the research focus. Source selection was done purposively based on publisher credibility, topic relevance, and depth of analysis.

The collected data were analyzed using thematic analysis technique as proposed by Braun and Clarke (2006). The analysis process was carried out through several

stages: (1) Data familiarization, by repeatedly reading all materials to get an overall picture; (2) Initial coding, marking parts of data considered important related to concepts and challenges; (3) Theme search, grouping codes with similarities into broader themes (e.g., the theme "Cultural Challenges"); (4) Theme review, to ensure compatibility between themes, codes, and the entire data; (5) Defining and naming themes; and (6) Producing the report, compiling a coherent analytical narrative based on identified themes, accompanied by quotes or summaries from data sources to strengthen arguments.

Result and Discussion

Challenges of Implementing a Love-Based Curriculum in Madrasahs

The implementation of a love-based curriculum in madrasahs does not occur in a vacuum but in a complex educational ecosystem where various factors interact, from state policies, local culture, to individual psychological dynamics. This complexity gives rise to multidimensional challenges that are interrelated and often reinforce each other, creating a wicked problem difficult to untangle with a single solution (Rittel & Webber, 1973). These challenges are not only technical-pedagogical but also touch on the philosophical, structural, and socio-cultural realms that form the foundation of Islamic education in Indonesia. Mapping these challenges comprehensively is a crucial step before designing effective and sustainable interventions.

The most basic and fundamental challenge lies at the level of conceptual and philosophical understanding of the essence of a love-based curriculum itself. Many teachers and education personnel in madrasahs perceive the love-based curriculum simplistically and reductively, merely as being gentle, not easily angry, or giving praise in class (Baharun, 2017). In fact, this concept is far deeper and more comprehensive, encompassing a humanistic philosophy of education, student-centered learning design, and a sustainable relational ethic that permeates all aspects of madrasah life. The low philosophical-pedagogical literacy among some educators causes implementation to become very shallow, ceremonial, and loses its transformative spirit.

Furthermore, there is a mistaken dichotomy or polarization in the thinking of some educators, where "love" and "discipline" are placed as opposing poles. "Love" is considered something soft, emotional, permissive, and contradictory to the need to enforce discipline, order, or achieve dense cognitive curriculum targets (Kohn, 2006). They have not yet understood the paradigm that true and effective discipline actually arises from relationships full of safety, respect, and intrinsic involvement, not from threats, punishment, or external fear. Discipline within the framework of a love-based curriculum is discipline that grows from within (inner discipline) as a fruit of understanding, responsibility, and empathy, not blind obedience.

Additionally, interpretations of the concept of love (mahabbah) in Islam itself are often not read critically and comprehensively. There is a patriarchal and authoritarian bias in interpretation, where love is identified with absolute and unreserved obedience from the lower (student, child) to the higher (teacher, parent) without space for dialogue, critical questions, or negotiation of meaning. The concept of ta'dhīm (respect) for teachers is often misinterpreted as justification for a lopsided power relation that negates student subjectivity (Al-Attas, 1991). Whereas, in classical Islamic tradition, the ideal teacher-student relationship is depicted as full of gentleness, individual attention, and affection like a father to his child, as exemplified by Sufis and scholars. This conceptual challenge requires deconstruction and reconstruction of religious understanding that is fresher and more contextual.

The organizational culture of madrasahs, formed from the accumulation of long-standing values, norms, beliefs, and practices, often becomes the main obstacle to transformation towards compassionate education. Many madrasahs, especially older ones or those with traditional pesantren backgrounds, still adopt rigid and hierarchical bureaucratic cultures. In this culture, communication is more one-way, vertical, from the top (madrasah principal, supervisor) down (teacher, student). Space for horizontal dialogue, aspirations from below, or participation in decision-making is very limited (Zamroni, 2011). Such a culture is less conducive, even contradictory, to fostering values of empathy, democracy, and dialogue that are the heart of a love-based curriculum.

Within that culture, traditions of seniority and ewuh pakewuh (reluctance/awkwardness) are strongly entrenched. These traditions can hinder constructive and honest feedback among teachers, or between teachers and leaders, regarding teaching practices and classroom management. Young teachers may be reluctant to criticize or offer new methods deemed not in line with senior ways. Similarly, students are taught to be reluctant to express opinions differing from their teachers. This stifles the potential for innovation and collective improvement precisely needed for implementing a new curriculum.

Cultural challenges also come from the broader ecosystem, namely the community surrounding the madrasah. A societal culture that often judges educational success solely from national exam scores, school rankings, or measurable academic achievements also shapes expectations that pressure madrasahs. Parents and other stakeholders push madrasahs to focus on "teaching to the test," preparing students for exams, rather than developing character and life skills that require a long process and are not directly measurable (Hargreaves, 2003). The strong culture of individual competition, both among students in class and among madrasahs in regional/national rankings, often overlooks and reduces the values of collaboration, mutual cooperation, and social care that the love-based approach precisely aims to build.

At the macro level, policy support from the government and education authorities is still limited and not systematically integrated. Although there are national policies supporting Character Education Strengthening (PPK) and referring to values of affection, the operationalization specifically for a love-based approach in madrasahs lacks detailed, contextual, and binding technical guidelines. The Madrasah Operational Curriculum (KOM) often merely attaches the phrase "character education" without clear implementation guidelines, thus becoming merely an administrative document (Kementerian Agama RI, 2019).

Government budget allocations, both central and regional, for teacher training and development are usually more focused on improving general pedagogical competence and mastery of subject matter (content knowledge), especially for facing

exams or accreditation. Training specifically equipping teachers with socio-emotional competencies, spiritual intelligence, basic counseling skills, and cooperative-affective learning techniques is still very minimal and project-based (Suyatno, 2017). Without adequate training, teachers are expected to change paradigms and practices relying only on good intentions, which is clearly unrealistic.

The supervision and monitoring system from madrasah supervisors also remains focused on administrative aspects (completeness of lesson plans, attendance lists, grades) and academic achievements (average exam scores). Clinical supervision that deeply observes teacher-student interaction in class, communication quality, and psychological climate of learning is almost never conducted due to time, competency, and instrument constraints. Consequently, the qualitative aspects of implementing a love-based curriculum become unmonitored. Worse, the absence of valid and reliable institutional evaluation instruments to measure aspects such as positive school climate, quality of teacher-student relationships, development of empathy, and student character, makes this implementation difficult to account for (Gulikers et al., 2004). What is not measured tends to be ignored in an educational bureaucracy system highly obsessed with numbers and performance indicators.

At the micro level, inside the classroom, challenges arise in the form of a wide gap between good intentions and teachers' technical-operational abilities. Many teachers lack a repertoire of learning methods capable of actively and systematically involving student emotions, values, and deep reflection. The lecture method, which is still very dominant even if interspersed with Q&A, is essentially one-way transmissive and insufficient to foster empathy, conflict resolution, or social care (Jāmis, 2019). Teachers feel comfortable with this method because it feels easier to control the class and transfer information.

Another very concrete difficulty is how to integrate values of love and empathy into subjects considered "hard," exact, or procedural, such as mathematics, physics, or foreign languages. Teachers of these subjects often feel that the affective domain is not their responsibility, but that of Islamic Religious Education teachers or Guidance

and Counseling teachers. However, mathematics can be taught with a spirit of collaboration and mutual help, physics can be linked to environmental care, and so on.

The most crucial pedagogical challenge lies in the evaluation system. The evaluation system used by most madrasahs is still massively dominated by written tests based on multiple-choice and essays that almost exclusively measure lower-order cognitive thinking skills. Meanwhile, the assessment of attitudes and character (KI-1 and KI-2 in the 2013 Curriculum) often only consists of anecdotal notes from teachers that are very subjective, unsystematic, and tend to become mere administrative routines. The fundamental misalignment between the affective-spiritual goals of the love-based curriculum and measuring tools that are almost entirely cognitive creates a double standard or mixed messages that are very confusing for both teachers and students (Biggs, 1996). The strong implicit message is that what is truly important and determines the future is cognitive value, while attitudes and character are merely secondary complements.

These challenges concern the internal dynamics of individual teachers and interpersonal relationship patterns in madrasahs, which are often overlooked in policy analysis. Many madrasah teachers, especially in regions, experience a high workload with a large number of teaching hours and administrative tasks, while simultaneously facing pressure to meet curriculum targets and student grades. Coupled with suboptimal welfare issues, this can cause stress and a sense of being unappreciated. The combination of these factors can easily lead to emotional exhaustion, depersonalization, and reduced personal accomplishment, which are symptoms of burnout syndrome (Maslach & Leiter, 2016). Teachers experiencing emotional burnout will run out of psychological energy to show sincere, patient, and loving attention to each student. Their capacity for empathy becomes very limited.

On the other hand, students coming to madrasah bring very diverse and complex psychosocial backgrounds. Not a few students come from families with economic problems, broken homes, violence, or neglect. These students require a more individual, sensitive, and careful approach, which not all teachers have adequate psychological knowledge and skills to handle. Teacher-student relationship patterns

that have been formed and internalized over many years, both from teachers' past experiences as students and from the existing madrasah culture, are often transactional (teacher imparts knowledge, student receives and pays with obedience) and emphasize power distance. Changing these deeply rooted relationship patterns into warm, dialogical, egalitarian, and trusting relationships requires time and consistent effort from both parties, and is often hindered by resistance from students themselves who are accustomed to the old patterns.

Strategies and Solutions for Effective Implementation

To overcome these interrelated multidimensional challenges, a series of comprehensive, integrative, tiered, and sustainable strategies are required. Partial or quick-fix approaches will not address the root of the problem. These strategies must involve all stakeholders—government, supervisors, madrasah principals, teachers, students, parents, and the community—in a collective movement to transform the madrasah educational ecosystem.

Teachers are the frontline and key to transformation at the classroom level. Therefore, the Continuous Professional Development (PKB) program must be fundamentally reoriented. First, intensive training programs need to be designed and implemented based on experiential learning and self-reflection, not just theory delivery. Training must bring teachers to delve into their own emotional experiences, both as former students and as current educators, to understand the relationship patterns they carry and their impact on students (Palmer, 2017). Training modules must cover concrete skills such as: (a) self-emotion management and recognizing student emotions, (b) nonviolent communication to express needs and listen empathetically (Rosenberg, 2015), (c) reflective pedagogy integrating academic content with life values, and (d) techniques for building inclusive and supportive learning communities.

Second, beyond formal training, communities of practice (CoP) need to be built and facilitated at the madrasah cluster or district/city level. In this forum, teachers from various madrasahs can regularly gather to share best practices, discuss encountered problems, conduct joint lesson studies, and provide psychological and

collegial support (Wenger et al., 2002). This CoP will become a safe space for teachers to learn from peers and reduce professional isolation.

Third, madrasahs need to institutionally provide space, time, and recognition for teachers to conduct personal approaches to students. This can be realized by reducing face-to-face hours reallocated to personal guidance activities, strengthening the role of homeroom teachers with more in-depth tasks, or developing a mentoring program where one teacher mentors several students. Without adequate time allocation and recognition, efforts to build personal relationships will always be an unmeasured additional burden for teachers.

The leadership of the madrasah principal is the determining factor in cultural transformation. The principal must become the primary exemplar (instructional leader as well as moral leader) who consistently applies values of affection, justice, and openness in every interaction with teachers, staff, students, and parents. Servant leadership and transformative leadership are highly needed to drive change (Greenleaf, 1977). The principal needs to actively deconstruct rigid bureaucratic culture by opening safe and democratic communication channels, for example through open meetings, suggestion boxes with guaranteed confidentiality, or monthly discussion forums.

A participatory culture must be developed by strengthening the role of student organizations (OSIM/IPM) not only as executors of ceremonial activities but as partners in decision-making regarding matters concerning their life in the madrasah. Additionally, it is important to create new school rituals that strengthen togetherness, positive identity, and gratitude, such as weekly fellowship and reflection forums, morning assemblies with motivational content and inspirational stories, or celebrations of students' non-academic achievements (Suyatno, 2017). Cultural transformation must also involve parents and the community. Madrasahs need to build close and equal partnerships through active madrasah committees, parenting schools, and community engagement programs, to align values taught at the madrasah with practices at home and in the environment.

At the micro level of curriculum and learning, encouragement and support for teacher innovation are needed. Teachers need to be encouraged and facilitated to

design lesson plans that explicitly include affective goals and strategies to achieve them. Academic supervision must shift from administrative assessment to mentoring in designing meaningful learning.

Active learning methods suitable for developing values of love include: (1) Project-Based Learning (PjBL) with social themes like waste management, assisting vulnerable groups, or preserving local culture, which demands collaboration and empathy (Arends, 2012); (2) Problem-Based Learning (PBL) presenting real value dilemmas or conflicts for discussion; (3) Simulation and Role-Play to train the ability to understand others' perspectives; (4) Reflective Discussion and Socratic Dialogue encouraging deep questions about life's meaning; and (5) Service-Learning integrating academic learning with community service.

The value of love must also be integrated through the hidden curriculum, namely the arrangement of the madrasah's physical and social environment. Classrooms and hallways arranged neatly, displaying student works and photos, decorated with inspirational quotes from the Qur'an, hadith, and world figures, and furnished with green plants, will create a positive atmosphere. For religious subjects, the learning approach must move from textual memorization and understanding (tafakkur) towards meaning deepening and contemplation (ta'ammul) that touches the heart. Verses and hadith about God's mercy, tolerance, and noble character must become starting points for personal and social reflection, not just exam material.

The evaluation system must be radically reformulated to be aligned with the goals of the love-based curriculum. Assessment must become a tool to support learning (assessment for learning) and character development, not merely a final measurement tool (assessment of learning). Assessment must encompass and integrate all three domains authentically.

To assess character and attitude development, teachers need to be equipped with practical and reliable authentic assessment instruments, such as: (1) Student Self-Reflection Portfolios containing journals, works, and narratives about the learning process and self-change; (2) Systematic Participatory Observation using clear rubrics to assess collaborative behavior, empathy, and responsibility in group work; (3)

Assessment of Community Service Projects assessing the process and impact of service activities; and (4) Structured Peer Assessment to train students in giving and receiving constructive feedback (Gulikers et al., 2004).

At the institutional level, the Ministry of Religious Affairs together with related directorates need to develop and implement madrasah performance evaluation instruments that include qualitative-psychological indicators. Parameters such as student attendance and tardiness rates, number of bullying or violence reports, results of psychological well-being satisfaction surveys of madrasah residents (students, teachers, parents), and the level of community involvement in madrasah activities, must become part of accreditation and principal performance assessments. In this way, a positive socio-emotional climate will have "value" and be considered important within the system.

Implications for the Development of Islamic Education

The effective and consistent implementation of a love-based curriculum is not merely about adding a variant teaching method but carries profound and transformative implications for the future of Islamic education as a whole. These implications are strategic and can position madrasahs as pioneers in answering contemporary challenges.

First, this approach can become a key differentiator and the true competitive advantage of madrasahs amidst competition with general schools. So far, the main difference has often only been seen in the greater religious content. With a love-based curriculum, madrasahs can offer a more substantive added value: education that humanizes wholly, producing graduates who are not only academically smart and ritually religious but also possess high emotional and spiritual intelligence, are empathetic, and have noble character in daily life. This will enhance the appeal and relevance of madrasahs in modern society that is increasingly critical and longs for humanistic and meaningful learning (Noddings, 2005).

Second, this curriculum becomes an elegant and substantive answer to various criticisms often directed at Islamic education, both domestically and abroad, such as criticism about rigidity, authoritarianism, indoctrination, and closedness to critical

dialogue. By placing love and compassion as the central paradigm, madrasahs can show the face of Islam as rahmatan lil 'alamin, inclusive, and compassionate. This proves that Islam possesses a rich and relevant source of ethical and spiritual values to serve as the foundation for progressive education, not merely a set of rigid rules and doctrines.

Third, at the national level, this approach aligns with and even deepens the vision of national education goals to shape Indonesian people who are faithful, pious, of noble character, healthy, knowledgeable, and responsible. Madrasahs, through a love-based curriculum, can contribute more significantly and tangibly to the great project of nation and character building, due to its approach that touches the dimensions of the heart and relationships. Globally, in international educational thought, Islamic education based on love can become a unique and valuable intellectual contribution. As the global education world is also actively seeking breakthroughs in character education, emotional literacy, and education for peace amidst an era of disruption and polarization, madrasahs can offer a model sourced from the rich Islamic treasure of concepts like mahabbah, rahmah, and ihsan.

Conclussion

Based on the analysis conducted, it can be concluded that the implementation of a love-based curriculum in madrasahs is not merely an alternative pedagogical choice but a fundamental necessity for realizing holistic and transformative Islamic education. Such a curriculum responds directly to the moral, emotional, and spiritual challenges faced by contemporary learners. However, the journey toward its effective implementation is marked by complex and multidimensional challenges. These challenges extend beyond the technical–pedagogical competencies of teachers to include conceptual misunderstandings, entrenched institutional cultures, structural and policy limitations, and relational–psychological dynamics within educational environments. Because these dimensions are deeply interconnected, fragmented and partial solutions are unlikely to yield meaningful or sustainable change.

At the heart of these challenges lies a persistent gap between the philosophical idealism of compassionate, value-based education and the empirical reality of

educational practices that remain dominated by mechanistic, bureaucratic paradigms and short-term orientations toward cognitive outcomes. Bridging this gap requires systematic, coherent, and continuous efforts that align educational philosophy, policy frameworks, institutional culture, and classroom practices within a shared ethical vision of care and compassion.

In this regard, strategic efforts are needed across multiple levels of the education system. At the policy level, there is an urgent need for clear operational guidelines and structured training programs that support the implementation of a love-based curriculum in madrasahs in alignment with the national curriculum. Strengthening teacher capacity in character education and the pedagogy of the heart must be supported through sustainable funding and reinforced by accreditation and supervision systems that value school climate and student character development alongside academic achievement. At the institutional level, madrasah leadership plays a crucial role in cultivating inclusive, dialogical, and supportive educational cultures that encourage pedagogical innovation and meaningful collaboration with parents and community stakeholders. At the pedagogical level, teachers and prospective teachers are called to continuously develop their socio-emotional competencies, reflective practices, and relational pedagogies, while recognizing students as dignified partners in the learning process who deserve guidance grounded in empathy and care. Furthermore, teacher education institutions are encouraged to embed the philosophical foundations of love-based education, affective development psychology, and empathic communication skills into their curricula to better prepare future madrasah educators.

With collective commitment and coordinated action from all stakeholders, the love-based curriculum can transcend its status as a normative ideal and become a living pedagogical reality. In doing so, madrasah classrooms may be transformed into nurturing spaces—fertile gardens where the seeds of faith, knowledge, and noble character are cultivated through sincere affection, empathy, and moral responsibility, thereby contributing to the formation of humane, ethical, and spiritually grounded generations.

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