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Mentoring the Implementation of the Love Curriculum Based on the Value of Compassion in Improving the School Climate at MA Al-Islamiyah Kotabumi

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Abstract

This community service aims to describe the mentoring process, analyze its implementation, and evaluate the impact of the compassion-based Love Curriculum on improving the school climate at MA Al-Islamiyah Kotabumi. The program addresses several identified problems, including limited integration of compassion values into classroom instruction, predominantly teacher-centered learning, insufficient student empathy and social awareness, and a lack of systematic efforts to develop a positive school culture. Using a participatory approach, the program was held on March 6, 2026, and involved 20 teachers from various subject areas. The activities consisted of three stages: planning through needs assessment and initial observation, implementation through workshops, learning simulations, and classroom mentoring, and evaluation through classroom observation and teacher reflection. The findings revealed three main improvements. First, teachers demonstrated an enhanced ability to integrate compassion values into classroom practices, as indicated by more dialogic teaching, constructive feedback, and increased student participation. Second, teacher–student and peer interactions became more supportive, reflected in observable improvements in empathy, cooperation, tolerance, and mutual respect. Third, the school environment showed positive changes through the implementation of the 5S culture (smiling, greeting, saying hello, politeness, and courtesy), contributing to a more welcoming, comfortable, and inclusive learning atmosphere. These findings suggest that participatory mentoring can support the practical integration of compassion values into teaching practices and school culture. However, further evaluation is needed to determine its long-term impact.

Keywords community service mentoring; compassion values; humanistic learning; love curriculum; school climate

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1. INTRODUCTION

Education is essentially oriented not only towards cognitive achievement but also towards the development of students' character, values, and personality (Syahrudin et al., 2025; Taufikin, 2021). In this context, the Love Curriculum is conceptually understood as a humanistic educational approach that places compassion and positive interpersonal relationships at the center of the teaching and learning process. This curriculum emphasizes the integration of moral, emotional, and social values into educational practices to create a supportive, inclusive, and meaningful learning environment (Halomoan et al., 2023; Mujahid, 2021; Susanto, 2024). Its main components include compassion, which encourages caring attitudes towards others; empathy, which develops the ability to understand others' feelings and perspectives; tolerance, which promotes acceptance of differences; mutual respect, which strengthens positive interpersonal relationships; and humanistic values, which emphasize students' dignity and emotional well-being. Through the integration of these components, the Love Curriculum seeks to balance intellectual development with character formation while fostering a positive and harmonious school climate (Dinata et al., 2025; Sahrandi, 2024).

Nowadays, we still often find learning practices where teachers focus more on delivering material without paying attention to the psychological condition of students (Nazilatul Mifroh, 2025). For example, when students are unable to answer questions, teachers tend to immediately blame or give negative labels without providing space for dialogue or guidance (Mardiana et al., 2021). In other cases, students who are late or make minor mistakes are immediately punished without a persuasive approach (Sabiq, 2022). Situations like this show that the values of compassion and empathy have not fully become part of daily learning practices, so that educational interactions tend to be rigid and less humanistic (Khairani et al., 2025).

Previous studies have extensively discussed character education and the integration of compassion, empathy, and humanistic values into educational practices (Dinata et al., 2025; Sahrandi, 2024; Syahrudin et al., 2025). However, these studies have primarily emphasized conceptual discussions and classroom-based implementation. At the same time, limited attention has been given to participatory mentoring models that support teachers in systematically integrating the Love Curriculum into daily educational practices and evaluating its implications for school climate. This gap highlights the need for practical mentoring initiatives that connect compassion-based educational principles with observable changes in teaching practices, interpersonal relationships, and school culture. This phenomenon is also

evident at MA Al-Islamiyah Kotabumi, where the integration of values of compassion into learning activities remains limited. Initial observations indicated that classroom instruction tended to prioritize cognitive achievement, while the systematic reinforcement of affective values received relatively little attention. Teacher–student interactions were predominantly formal and teacher-centered, providing limited opportunities for empathetic communication and meaningful dialogue. Furthermore, interactions among students reflected individualistic tendencies and limited social awareness, which potentially hindered the development of a supportive and inclusive learning environment. These conditions indicate a need for structured mentoring to strengthen teachers' capacity to implement compassion-based learning and foster a more positive school climate.

Based on these conditions, the main problems identified at MA Al-Islamiyah Kotabumi are the limited integration of values of compassion into classroom learning and the lack of systematic efforts to establish a conducive and inclusive school climate. School climate, as conceptualized by Cohen et al. (2009), refers to the quality and character of school life, reflected in the norms, values, interpersonal relationships, teaching and learning practices, and organizational structures that shape students' educational experiences. It encompasses several interconnected dimensions, particularly safety, social relationships, and the teaching and learning environment. Safety refers to students' physical and psychological security, while social relationships emphasize mutual respect, trust, empathy, and positive interactions among school members. Meanwhile, the teaching and learning environment reflects the extent to which classroom practices promote participation, emotional support, and inclusive learning opportunities. Within this framework, teachers play a central role in shaping a positive school climate through compassionate communication and humanistic instructional practices. However, teachers at MA Al-Islamiyah Kotabumi still require structured guidance to integrate compassion values into their teaching practices effectively (Hanaris, 2023; Isnaini, 2024). Furthermore, the absence of a systematic and sustainable mentoring program presents an additional challenge to developing a compassion-based school culture. Therefore, this community service activity specifically focuses on teachers at MA Al-Islamiyah Kotabumi as the primary participants, with its scope limited to examining the mentoring process of implementing the Love Curriculum and evaluating its implications for school climate, particularly in terms of safety, social relationships, and the learning environment.

Therefore, to address these issues, this community service program provides participatory mentoring to implement the compassion-based Love Curriculum at MA

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Al-Islamiyah Kotabumi. The mentoring involves teachers and school administrators through three systematic stages: planning, implementation, and evaluation. Specifically, the program aims to: (1) identify teachers' needs and challenges in integrating compassion values into classroom instruction; (2) strengthen teachers' understanding and practical skills in implementing humanistic and compassion-based learning through workshops, learning simulations, and classroom mentoring; (3) facilitate the integration of positive school cultural practices, particularly the 5S values (smiling, greeting, saying hello, politeness, and courtesy), into daily educational interactions; and (4) evaluate the mentoring process and its observed implications for school climate, particularly in terms of classroom participation, teacher–student relationships, peer interactions, and students' sense of safety and comfort. Through these activities, the program seeks to support improvements in teaching practices, strengthen positive social relationships, and foster a more supportive, inclusive, and conducive school environment.

This community service project aims to describe the mentoring process of implementing the Love Curriculum and analyze its implications for improving the school climate at MA Al-Islamiyah Kotabumi. The urgency of this initiative is reinforced by the increasing incidence of violence in Indonesian educational institutions. According to the Indonesian Teachers' Union Federation (FSGI, 2025), 60 cases of violence involving 358 victims were documented in educational institutions throughout 2025, compared with 36 cases in 2024 and 15 cases in 2023. These findings highlight the continuing challenges of ensuring students' safety, strengthening positive interpersonal relationships, and developing supportive educational environments. Although these national figures do not directly represent conditions at MA Al-Islamiyah Kotabumi, they underscore the importance of preventive educational approaches that promote compassion, empathy, tolerance, and mutual respect. In response, this community service activity focuses on strengthening teachers' understanding and practical skills in integrating compassion values into classroom instruction through participatory mentoring. Specifically, the program seeks to support humanistic teaching practices, encourage positive teacher–student interactions, and foster a more inclusive and supportive school culture. Therefore, the initiative extends beyond knowledge transfer by promoting practical changes in educational values, classroom interactions, and school climate.

The urgency of this activity lies in the increasingly complex challenges of education in the modern era, including the rise in cases of intolerance, bullying, and character crisis among students. This situation demands innovation in learning

approaches that emphasize not only academic aspects but also humanitarian values. The novelty of this mentoring lies in three main aspects. First, the integration of the Love Curriculum is not only conceptual but also realized operationally through concrete learning tools and classroom practices. Second, the use of a participatory mentoring model based on direct practice, actively involving teachers through reflection and continuous implementation. Third, the positioning of school climate as a primary indicator of success, which encompasses aspects of social relations, a sense of security, and a positive culture, thus providing a new perspective in evaluating character education-based community service programs.

2. METHODS

This community service activity employed a community-based participatory approach, emphasizing the active involvement of teachers and school administrators in identifying educational needs, implementing mentoring activities, and evaluating the integration of compassion values into classroom practices. The approach was operationalized through collaborative needs assessment, interactive workshops, learning simulations, classroom mentoring, and reflective evaluation. The activity was held on March 6, 2026, at MA Al-Islamiyah Kotabumi in Kotabumi, North Lampung Regency, Lampung Province, Indonesia. A total of 20 teachers from various subject areas participated in the program, representing different instructional responsibilities and teaching experiences. Participants were purposively selected for their involvement in classroom instruction, relevance to the implementation of the Love Curriculum, and willingness to participate in mentoring activities. The teachers served as the primary participants because they play a central role in integrating compassion, empathy, tolerance, and mutual respect into daily learning practices. In addition, five teacher representatives participated in the initial needs assessment to identify challenges and priorities in implementing compassion-based learning. The implementation process consisted of three main stages: planning, implementation, and evaluation.

2.1 Planning Stage

During the planning stage, the community service team conducted a series of preliminary activities to identify the needs, challenges, and existing conditions related to implementing the Love Curriculum at MA Al-Islamiyah Kotabumi. Data collection techniques included direct observation, participatory discussions, and documentation. Direct observation was conducted to examine classroom learning practices, teacher–student interactions, and the existing school climate, particularly regarding empathy, mutual respect, and learning comfort. Participatory discussions with the madrasah

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principal and teachers were conducted to explore teachers' understanding, experiences, and challenges in integrating values of compassion into classroom instruction. Documentation was used to record relevant information concerning learning activities and existing school practices. The initial needs assessment involved five teacher representatives who served as key informants in identifying priorities for the mentoring program. To support systematic data collection and evaluation, the team developed three main instruments: observation sheets to assess classroom interactions and the learning environment, reflection guides to document teachers' experiences and perceptions, and learning implementation checklists to examine the integration of compassion values into instructional practices. The information obtained from these activities was used to design the mentoring program, including training materials, compassion-based teaching resources, learning simulations, and evaluation procedures. This planning process ensured that the mentoring activities were aligned with teachers' identified needs and the madrasah's specific educational context.

2.2 Implementation Stage

At this stage, activities begin with a workshop that discusses the Love Curriculum concept and humanistic learning as the theoretical foundation. Next, teachers participate in a compassion-based learning simulation to provide an overview of applicable practices. Following this, direct classroom mentoring is provided, where teachers practice humanistic learning under the guidance of a community service team. In addition to classroom activities, school culture practices such as smiling, greeting, politeness, and courtesy (5S) are also introduced to strengthen the school climate. Each activity concludes with a discussion and a joint reflection to evaluate the experiences and challenges teachers faced during implementation. The entire series of activities is systematically documented through activity photos, participant attendance lists, and teacher reflection notes for evaluation and reporting purposes.

The implementation of the mentoring program involved interactive discussions and collaborative activities designed to strengthen teachers' understanding of the Love Curriculum and its practical application in classroom learning. Throughout the activities, teachers were encouraged to actively participate, share experiences, and explore strategies to integrate compassion, empathy, and mutual respect into their teaching practices. The mentoring process also emphasized collaborative learning and reflection to support the development of more humanistic and inclusive educational practices. Documentation of the mentoring activities is presented in Figure 1.



Figure 1. Mentoring Activities

2.3 Evaluation Stage

This activity began with a joint reflection between the community service team and all participants to identify experiences, challenges, and achievements during the mentoring process. Subsequently, classroom observations were conducted to examine changes in teaching practices and assess the extent to which teachers had integrated compassion-based humanistic learning into classroom activities. The evaluation also focused on the mentoring program's implications for school climate, particularly social relationships, learning comfort, and the development of a positive school culture. Data obtained from classroom observations, teacher reflections, and activity documentation were analyzed using a qualitative descriptive approach through three stages: data reduction, data presentation, and conclusion drawing. First, data reduction involved selecting, categorizing, and organizing relevant information based on key indicators, including teachers' instructional practices, student participation, interpersonal relationships, and the implementation of compassion values. Second, data presentation involved organizing the findings into descriptive narratives and thematic tables to identify patterns of change in classroom practices and school climate. Third, conclusion drawing involved interpreting the identified patterns and comparing them with the mentoring program's initial conditions and objectives. The findings were further discussed through joint reflection with participating teachers to identify achievements, remaining challenges, and areas requiring improvement. Based on the

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evaluation results, the community service team formulated follow-up recommendations to support the sustainability of compassion-based learning practices and the development of a more inclusive and supportive school environment.

3. FINDINGS AND DISCUSSION

3.1. Findings

The results of the community service activities indicate positive changes in teaching practices and the school climate at MA Al-Islamiyah Kotabumi. These findings were derived from classroom observations, teacher reflections, and activity documentation collected throughout the mentoring process. The qualitative descriptive analysis of these data sources identified changes in three main aspects: teachers' pedagogical practices, interpersonal relationships, and school culture. Teachers began to integrate values of compassion into classroom instruction through more humanistic and participatory learning approaches, while students demonstrated greater empathy, tolerance, and mutual respect in their interactions. Furthermore, observations and teacher reflections indicated the development of a more supportive, comfortable, and inclusive learning environment, particularly through the implementation of positive school cultural practices. These findings suggest that participatory mentoring contributed to strengthening compassion-based educational practices and fostering a more positive school climate. A summary of the observed changes and their corresponding indicators is presented in Table 1.

Table 1. Field Findings

No	Aspects of Findings	Indicator of Change	Results Achieved
1	Teacher Competence	Understanding the Love Curriculum and humanist learning	Teachers can integrate the value of compassion in learning
2	Learning Process	Teaching methods	Learning is more dialogic, participatory, and student-centered
3	Teacher-Student Relationship	Interaction patterns	Warmer, more open and communicative relationships
4	Relationships between Students	Students' social attitudes	Increased empathy, tolerance and cooperation
5	Student Behavior	Attitude and character	Students are more respectful, caring, and inclusive

6	Sense of security	Psychological comfort	Students feel safer and more comfortable at school
7	School Culture	Value habituation	The 5S culture is formed (smile, greet, say hello, be polite, be courteous)
8	Participation	Involvement of school community	Students are more active; teachers as facilitators
9	School Climate	Learning environment conditions	The environment becomes more harmonious, conducive, and inclusive

3.2 Discussion

Mentoring the Implementation of the Love Curriculum Based on the Value of Compassion in Learning Transformation

The mentoring program for implementing the Love Curriculum, grounded in the value of compassion, demonstrated a tangible transformation in learning practices at MA Al-Islamiyah Kotabumi. Before the mentoring, the learning process tended to be one-way and focused solely on delivering material. However, after the participatory mentoring program, a significant paradigm shift occurred, with teachers beginning to integrate the value of compassion into every learning interaction. These values are manifested in empathetic communication, constructive feedback, and the creation of a learning environment that respects students. This makes learning more humanistic, dialogical, and student-centered.

From the perspective of humanistic theory developed by Carl Rogers, as quoted by Joseph, learning is most effective when students are in a safe psychological state and feel valued (Joseph, 2021). Then Abraham Maslow explained that the need for a sense of security and appreciation is a prerequisite for achieving self-actualization (Maslow, 1970). In this case, the value of compassion serves as an important foundation for creating a learning environment that supports optimal student development (Mardhatillah et al., 2025).

Then, changes in the learning approach are also in line with the constructivist theories put forward by Jean Piaget, as quoted in the article by Nazilatul, and by Lev Vygotsky, which emphasize that knowledge is built through social interaction and meaningful learning experiences (Nazilatul Mifroh, 2025; Vygotsky, 1978). When teachers prioritize compassion, students feel more comfortable actively participating,

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discussing, and expressing their opinions, thereby making the knowledge construction process more effective.

The implementation of the training program provided teachers with opportunities to deepen their understanding of the Love Curriculum and to explore integrating compassion values into educational practices. Through participatory discussions and collaborative learning activities, teachers were encouraged to exchange experiences, reflect on their existing teaching practices, and identify strategies to develop more empathetic, inclusive, and student-centered learning environments. The training activities also emphasized the importance of positive interpersonal relationships and mutual respect as essential elements of humanistic education. The documentation in Figure 2 illustrates the implementation of the training program and teachers' involvement in mentoring activities.



Figure 2. Training Implementation

Based on the documentation of the above activities, it is clear that the classroom atmosphere reflects the application of the value of compassion in learning. The teachers appeared to follow the training activities in an orderly manner, which began with a communal prayer to strengthen spiritual values. This demonstrates a collective awareness of the importance of establishing a learning atmosphere oriented not only to academic aspects but also to affective and religious values. Furthermore, the teachers' focused, calm, and enthusiastic demeanor throughout the activities reflected their active involvement in the mentoring process. The interactions that were established also demonstrated an atmosphere of mutual respect and support, ensuring that the training took place in a conducive, humanistic, and meaningful environment.

Strengthening School Climate through Internalization of the Value of Compassion in Social Relations

Strengthening the school climate by internalizing compassionate values in social relations was one of the key findings of this mentoring activity. The implementation of the Love Curriculum, based on compassionate values, not only impacted the learning process in the classroom but also the quality of social relationships among school members at MA Al-Islamiyah Kotabumi. The integration of compassion values into daily interactions has proven effective in transforming relationships from formal and distant to warmer, more open, and respectful. Teachers no longer merely act as academic authorities but also as guiding figures with empathy and role models. Meanwhile, students demonstrated increased tolerance, caring, and cooperation, thereby minimizing social conflict.

This phenomenon aligns with the concept of school climate, according to Cohen et al. (Cohen, 2011) encompasses the quality of school life, characterized by norms, values, interpersonal relationships, learning practices, and organizational structures that support student development. Therefore, internalizing the value of compassion is a key element in creating a positive school climate. When these values are present in social interactions, a psychologically safe environment is created that supports optimal learning. This also aligns with Abuddin Nata's opinion, which states that a positive school climate is correlated with increased student well-being, learning engagement, and healthy social relationships (Nata, 2012).

The internalization of the value of compassion in social relationships can also be explained by Albert Bandura's social learning theory. Bandura asserts that individual behavior is learned through observation, imitation, and habituation to the social environment (Bandura, 1986; Nawawi, 2018). Here, teachers serve as primary role models, instilling the value of compassion through everyday attitudes, language, and actions. When teachers consistently demonstrate empathetic and respectful behavior toward students, students will emulate and internalize these values in their interactions. Thus, a culture of compassion is not only taught but also practiced and modeled.

Furthermore, the inculcation of school culture practices such as smiling, greeting, politeness, and courtesy (5S) serves as a concrete means of internalizing the value of compassion. This practice serves as a habituation strategy that repeatedly shapes students' character and behavior. From a character education perspective, Lickona emphasizes that effective character formation requires three main components: moral knowing, moral feeling, and moral action. The 5S culture reflects these three aspects,

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in which students not only know the value of goodness but also feel it and implement it through real actions (Lickona, 1991; Muh Idris, 2018). This affects the creation of a school environment that is friendlier, more inclusive, and more respectful of differences.

Another visible impact is an increased sense of security and comfort in learning for students. An environment grounded in compassion provides a space for students to express themselves without fear or pressure. This condition is crucial in supporting students' psychological development, as explained in Abraham Maslow's theory of needs, which states that the needs for safety and esteem must be met before an individual can reach their optimal potential (Maslow, 1970). With a positive school climate, students are more motivated to learn and actively participate in educational activities.

Thus, strengthening the school climate by internalizing the value of compassion affects not only social relationships but also the overall quality of the educational process. School climate is no longer understood solely in terms of formal rules or institutional policies, but rather as the result of the practice of values lived out in everyday interactions. The Love Curriculum mentoring in this context successfully demonstrates that compassion can be a key foundation for building a humanistic, inclusive, and sustainable educational environment.

Implications of Supporting the Love Curriculum Based on the Value of Compassion for Improving School Climate

The implications of the compassion-based Love Curriculum mentoring for improving school climate demonstrate both practical and conceptual contributions to the development of character-based education. These findings confirm that a mentoring approach that emphasizes the value of compassion can be a catalyst for transforming the overall educational ecosystem. First, the effectiveness of compassion-based mentoring can be explained through a humanistic theoretical perspective (Joseph, 2021)which emphasizes the importance of positive interpersonal relationships in the learning process. When teachers prioritize empathy, unconditional positive regard, and warmth in interactions, students will feel psychologically safe and thus be more open to the learning process (Maulidiyah & Yurisa, 2025). This directly improves the quality of learning and makes the school climate more supportive and conducive to learning.

Second, the value of compassion as a foundation of education has implications for students' psychological and social well-being. Within the framework of Abraham

Maslow's theory of needs, a sense of security and esteem are basic needs that must be met before an individual can achieve self-actualization (Afif, 2019; Maslow, 1970). This mentoring demonstrates that when schools provide a caring environment, students develop not only academically but also emotionally and socially. This condition is further reinforced by the school climate theory proposed by Cohen et al., which states that a positive school climate contributes to learning engagement, student well-being, and a decrease in negative behaviors such as conflict and bullying (Cohen, 2015).

Third, this mentoring model has strong potential for replication across educational institutions. This aligns with Everett Rogers' theory of innovation diffusion, which explains that an innovation will be more easily adopted if it has clear benefits, is relevant to needs, and can be practically implemented (Arribas-Ayllon & Walkerdine, 2011; Rogers, 2003). The Love Curriculum, based on the value of compassion, fulfills all three aspects because it doesn't require complex structural changes, but rather a transformation of the school's approach and culture. Therefore, this model can be an alternative for addressing various educational challenges, such as low student empathy, social conflict, and a lack of comfort in learning.

Overall, the implementation of the compassion-based Love Curriculum at MA Al-Islamiyah Kotabumi demonstrated positive developments in teachers' instructional practices, interpersonal relationships, and school culture, consistent with the objectives of the participatory mentoring program. However, these findings should be interpreted with caution due to the short implementation period, the involvement of only 20 teachers from a single institution, and the reliance on qualitative observations and teacher reflections rather than standardized measures. Despite these limitations, the program offers practical implications for other educational institutions through a structured approach involving needs assessment, teacher training, classroom implementation, reflective evaluation, and continuous improvement. Schools can adopt this approach by integrating compassion, empathy, tolerance, and mutual respect into daily learning activities, strengthening positive teacher–student interactions, and promoting the 5S culture. From an academic perspective, this program contributes context-specific qualitative evidence on how participatory mentoring can facilitate the integration of compassion values into educational practices and support improvements in school climate. Practically, it provides an adaptable mentoring framework for developing more humanistic, inclusive, and supportive learning environments. Nevertheless, sustained implementation and further evaluation are necessary to determine the long-term effectiveness and broader applicability of this approach.

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4. CONCLUSION

This community service program achieved its objectives of describing the participatory mentoring process of the compassion-based Love Curriculum and examining its implications for improving the school climate at MA Al-Islamiyah Kotabumi. The findings indicate three main developments: improved teachers' understanding and application of compassion values through more humanistic and participatory learning practices; strengthened interpersonal relationships characterized by empathy, tolerance, and mutual respect; and the development of a more supportive, comfortable, and inclusive school environment through the implementation of the 5S culture. The program's distinctive contribution lies in integrating practical teacher mentoring with school climate evaluation, extending the application of the Love Curriculum beyond conceptual understanding and classroom instruction. These findings provide context-specific qualitative evidence that participatory mentoring can support compassion-based educational practices and positive school culture.

Nevertheless, the findings are limited by the short implementation period, the involvement of only 20 teachers from a single institution, and the reliance on qualitative observations and reflections rather than standardized quantitative measures. Therefore, the observed improvements should be interpreted as preliminary rather than evidence of long-term effectiveness. For practical implementation, other schools are recommended to adopt a structured mentoring model consisting of initial needs assessment, teacher training, compassion-based classroom practices, reflective evaluation, and continuous monitoring. School administrators should also support integrating compassionate values into instructional planning and daily school culture. Future studies are recommended to involve multiple educational institutions, extend the implementation period, and employ quantitative or mixed-methods approaches to evaluate changes in teacher competence, student behavior, and school climate more systematically.

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