

## Transforming School Climate through the Support of a Compassionate Character-Based Love Curriculum at Madrasah Aliyah

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### Abstract

This study aims to analyze the transformation of the school climate through the mentoring of the Love Curriculum based on the character of compassion at MA Al-Islamiyah. The study used a qualitative approach with a descriptive research type. Data collection techniques were carried out through observation, interviews, and documentation, while data analysis used the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions. The results of the study indicate that first, the implementation of the Love Curriculum is carried out through the integration of the value of compassion in learning activities, the school's religious culture, the habit of politeness, respect for teachers, and strengthening students' social awareness. Second, the success of the school climate transformation is influenced by supporting factors such as the commitment of the madrasah principal, the active role of teachers, religious culture, and parental support, while inhibiting factors include low awareness of some students, the influence of digital media, limited mentoring, and less than optimal synergy between schools and families. Third, the mentoring of the Love Curriculum has positive implications in the form of increased harmonious relationships between teachers and students, the creation of a conducive learning atmosphere, the development of tolerance and social awareness, and the formation of a humanistic and religious school culture. This study confirms that the Love Curriculum can be an effective strategy in strengthening character education and improving the school climate in madrasahs.

### Keywords

Love Curriculum, character of affection, school climate, character education, Islamic high school



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## INTRODUCTION

Education in essence does not only function as a process of transferring knowledge, but also as a means of forming the character, morals and social culture of students (Taufikin, 2021; Yahuda & Susanto, 2022). In the context of Islamic education, character formation is an important aspect because education is not only directed at intellectual intelligence, but also at strengthening human values, spirituality, and noble morals (Helandri & Supriadi, 2024; Muzakkir, 2021). As an Islamic educational institution, Madrasahs have a significant responsibility to create a safe, comfortable, humane, and religious learning environment. One indicator of educational success is the creation of a positive school climate (Abrori & Hadi, 2020; Rahmadi & Hamdan, 2023). A good school climate will encourage the growth of harmonious relationships between teachers and students, increase learning motivation, build a sense of security, and strengthen a culture of mutual respect in the educational environment (Muahfudin, 2017).

In recent years, the government, through the Love Curriculum idea, has begun to encourage the strengthening of education based on the values of compassion, tolerance, empathy, and respect for others (Sahrandi, 2024). This curriculum is presented as a response to the increasing moral crisis, verbal and nonverbal violence, low tolerance, and weakening character of students in the school environment (Dinata et al., 2025). The Love Curriculum places the value of compassion as the main foundation of learning so that the educational process is not only oriented towards academic achievement, but also the formation of the personality of students who are humanistic and have noble morals (Khairani et al., 2025; Syah et al., 2025). The value of compassion is manifested through attitudes of respecting teachers, appreciating friends, building positive communication, and creating a school culture full of social concern.

Today, the declining quality of interactions between students is a real challenge in various educational institutions. The development of digital technology, social media, and changes in communication patterns among the younger generation often give rise to individualistic attitudes, low empathy, and increased social conflict in the school environment. Many students experience psychological stress due to bullying, discrimination, and a lack of emotional attention during the learning process (Ahmad et al., 2024; Rawanoko et al., 2021). These conditions result in a decreased learning experience, weakened social relationships among school members, and even impacted students' academic achievement. Therefore, schools require an educational approach that

emphasizes not only formal discipline but also the strengthening of values of compassion and healthy interpersonal relationships.

This phenomenon has also attracted attention at MA Al-Islamiyah, an Islamic educational institution striving to build a religious and humanistic school culture. Based on initial observations, this madrasah is committed to developing character-based learning through the instilling of polite behavior, respect for teachers, religious activities, and positive social interactions. However, in practice, several challenges remain, such as suboptimal emotional communication between students and teachers, individualistic attitudes among some students, and the need to strengthen a more inclusive and compassionate school culture. Furthermore, the implementation of character education has tended to be theoretical and not yet fully integrated into the overall school climate.

These issues demonstrate that transforming the school climate cannot be achieved solely through formal rules or ceremonial activities, but requires a systematic mentoring process in implementing the Love Curriculum, based on the character of compassion. Mentoring is necessary so that all school members have a shared understanding of the importance of compassion in the educational process. Through mentoring, teachers can be guided to implement a more humanistic, communicative, and empathetic learning approach. Students can also be accustomed to building harmonious social relationships, respecting differences, and fostering a sense of concern for the school environment.

The solution offered in this study is to provide targeted and sustainable support for the implementation of the Love Curriculum, based on the character of compassion, at MA Al-Islamiyah. This support is provided through strengthening school culture, instilling the values of compassion in learning activities, enhancing positive communication between teachers and students, and strengthening teacher role models in building a humanistic school climate. This support is expected to create a more conducive, comfortable, and religious educational environment that supports optimal student character development.

This research is crucial and urgent because transforming a compassionate school climate is a key requirement in facing the challenges of modern education. Amidst the increasing moral issues and character crisis of the younger generation, schools require an educational model that can balance academic aspects and human values. Furthermore, research on the Love Curriculum is still relatively limited, particularly that examining its implementation in building a school climate in Islamic senior

high schools (madrasah aliyah). Therefore, this research is expected to provide theoretical and practical contributions to the development of compassionate character education in Islamic educational institutions.

The purpose of this study is to analyze the process of school climate transformation through the implementation of the Love Curriculum, based on the character of compassion, at MA Al-Islamiyah. Furthermore, this study also aims to determine the implementation of the value of compassion in school culture, identify supporting and inhibiting factors for the implementation of the Love Curriculum, and analyze the implications of this support for improving social relationships and student learning comfort in the madrasah environment. The novelty of this study lies in its focus on integrating the Love Curriculum concept with the transformation of the school climate based on the character of compassion in Islamic educational institutions. This study not only discusses character education in general, but specifically highlights the process of supporting the implementation of the Love Curriculum as a strategy for building a humanistic and religious school culture. Furthermore, this study presents a contextual approach in the madrasah aliyah environment, which has rarely been studied in previous research. It is hoped that it can serve as a model for developing a love-based school climate in other Islamic educational institutions.

## **METHOD**

This study uses a qualitative approach with a descriptive approach. The qualitative approach was chosen because the study aims to deeply understand the process of transforming the school climate through the implementation of the Love Curriculum, based on the character of compassion, in the madrasah environment (Creswell, 2022; Sugiyono, 2015). Descriptive research was used to describe the phenomenon of the implementation of the Love Curriculum, the forms of social interaction within the school community, and the changes in school climate that occur naturally based on conditions in the field. The research location was MA Al-Islamiyah, which was chosen because the madrasah is committed to strengthening character education and implementing the values of compassion in the school culture. The research was conducted by involving the madrasah principal, teachers, homeroom teachers, students, and several educational staff as research subjects. The selection of informants used a purposive sampling technique, namely determining informants based on certain considerations, especially parties who are considered to have direct knowledge of

the implementation of the Love Curriculum and the conditions of the school climate in the madrasah.

Data collection techniques were carried out through observation, interviews, and documentation. Observations were used to directly observe learning activities, interactions between teachers and students, school culture, and the implementation of the value of compassion in daily life in the madrasah environment. In-depth interviews were conducted with the madrasah principal, teachers, and students to obtain information regarding the process of mentoring the Love Curriculum, supporting and inhibiting factors, and its impact on school climate. Meanwhile, documentation was used to supplement the data in the form of madrasah profiles, school activity programs, regulations, activity photos, and other documents related to the implementation of the Love Curriculum. The data analysis technique in this study used the Miles and Huberman interactive analysis model, which includes data condensation, data presentation, and drawing conclusions. Data condensation was carried out by selecting and focusing on data relevant to the research objectives (Miles et al., 2014) Data is presented in descriptive narrative form to facilitate researchers' understanding of the relationships between data. Furthermore, conclusions are drawn in stages based on field research findings, resulting in valid and systematic conclusions.

To maintain data validity, this study employed source and technical triangulation techniques. Source triangulation was conducted by comparing information from the principal, teachers, and students, while technical triangulation was conducted by comparing the results of observations, interviews, and documentation. Thus, the data obtained is expected to have a high level of validity and credibility, thus providing an objective picture of the transformation of the school climate through the guidance of the Love Curriculum based on compassion at MA Al-Islamiyah.

## **FINDINGS AND DISCUSSION**

### **Implementation of the Character-Based Love Curriculum at MA Al-Islamiyah**

The implementation of the Love Curriculum, based on the character of compassion, at MA Al-Islamiyah is carried out through the integration of humanitarian and religious values into daily learning activities and school culture. The Love Curriculum is not only understood as a theoretical concept, but is applied in the form of behavioral habits that emphasize empathy, caring, respect, and

polite communication among school members. In practice, the madrasah strives to create an educational environment that is not only oriented towards academic achievement but also towards the development of humanistic and noble character in students.

Based on observations, the implementation of the value of compassion is evident from the beginning of learning activities. Teachers encourage students to greet, shake hands, and show respect to teachers and peers. Furthermore, teachers employ a communicative and persuasive learning approach so that students feel comfortable in the learning process. During learning activities, teachers not only deliver material formally but also provide moral advice, motivation, and reinforce the values of tolerance and social awareness. This approach creates a closer emotional bond between teachers and students, resulting in a more conducive and humane classroom atmosphere (Kasus & Cepu, n.d.; Rambe et al., 2025).

The implementation of the Love Curriculum is also realized through the instilling of a religious and socially conscious school culture. Students are accustomed to helping friends experiencing learning difficulties, maintaining the cleanliness of the school environment together, and participating in religious activities such as congregational prayer, reading the Quran, and caring-based social activities. This culture gradually shapes the character of students who are more disciplined, caring, and respectful of others. Teachers' exemplary behavior is a crucial factor in this process because teachers are seen as the main figures in the formation of student character. The friendly, patient, and caring attitudes demonstrated by teachers serve as concrete examples for students in applying the value of compassion in their daily lives (Adilla, 2022; Irodati, 2022).

In addition to formal learning, madrasas also employ mentoring strategies through non-academic activities and interpersonal approaches. Teachers and homeroom teachers actively provide support to students experiencing academic or social challenges. This approach is carried out through gentle, non-repressive communication, so that students feel valued and cared for. This support aims to foster student self-confidence while strengthening the emotional bond between the school and students. With this humanistic approach, students are more open in expressing the problems they face, creating a more harmonious school atmosphere.

The implementation of the Love Curriculum at MA Al-Islamiyah can be analyzed using the humanistic education theory developed by Abraham Maslow and Carl Rogers. In humanistic theory, education is viewed as a process of

humanizing humans by positioning students as individuals with potential, emotional needs, and the right to be respected (Maulidiyah & Yurisa, 2025; Muazaroh & Subaidi, 2019). The humanistic approach emphasizes the importance of a learning environment filled with compassion, a sense of security, and positive interpersonal relationships so that students can develop optimally. Learning practices at MA Al-Islamiyah demonstrate efforts to create a learning environment that supports students' psychological needs through empathetic communication, respect for students, and the formation of harmonious social relationships (Joseph, 2021).

Furthermore, the implementation of the Love Curriculum is also relevant to Albert Bandura's social learning theory, which emphasizes that individual behavior is formed through observation and role modeling. In the context of this research, teachers serve as primary role models in shaping students' compassionate character. Their polite, caring behavior, and the way teachers interact with students serve as examples that are then emulated in everyday life. This exemplary behavior strengthens the internalization of the value of compassion, enabling students not only to understand the value theoretically but also to apply it in real-life situations. From an Islamic education perspective, the implementation of the Love Curriculum aligns with the concept of morality in Islam, which places compassion as the foundation of human relationships. The value of compassion is reflected in attitudes of mutual respect, mutual assistance, and maintaining brotherhood within the educational environment. Therefore, the Love Curriculum at MA Al-Islamiyah not only serves as a character education strategy but also serves as a means of building a religious, humanistic school climate oriented toward the development of students' noble character. This implementation shows that compassion-based education is able to create a more comfortable learning atmosphere, improve positive social relationships, and strengthen students' character in everyday life.

### **Supporting and Inhibiting Factors of School Climate Transformation through the Love Curriculum**

The transformation of the school climate through the implementation of the Love Curriculum at MA Al-Islamiyah is influenced by various interrelated factors, both supporting and inhibiting. The success of implementing the value of compassion in the educational environment depends not only on the program designed by the school but also on the involvement of the entire school community, the institutional culture, and the social conditions of students. Therefore, an analysis of these factors is crucial to understanding the effectiveness of the Love Curriculum

implementation in building a humanistic and religious school climate. One of the main supporting factors in the transformation of the school climate is the principal's commitment to developing a compassionate character-based education. The principal plays a strategic role in determining the direction of school policy, building organizational culture, and providing support for the implementation of the Love Curriculum program. Based on the research results, the principal actively encourages teachers to implement a humanistic, communicative learning approach that is oriented towards the formation of students' morals (Hakim, 2023; Miseliunaite et al., 2022). Furthermore, the madrasah principal also provides space for the development of religious and social activities that support the strengthening of empathy, tolerance, and social awareness within the school environment. This supportive leadership creates a harmonious work environment, making it easier for teachers to implement character education programs optimally.

The next supporting factor is the active role of teachers as the primary implementers of the Love Curriculum. Teachers serve not only as transmitters of learning materials but also as role models in shaping students' character. Their friendly, patient, and caring attitudes serve as concrete examples for students in applying the value of compassion in their daily lives. Teachers at MA Al-Islamiyah also strive to build open communication with students, fostering positive emotional relationships. This fosters a sense of appreciation and comfort in the learning process. Furthermore, teachers provide support to students experiencing learning difficulties or social issues, fostering a closer and more harmonious relationship between teachers and students (Akkari & Loomis, 2012; Turnip et al., 2022). A school's religious culture is also a crucial factor in supporting the transformation of the school climate. Activities such as congregational prayer, Quran recitation, the practice of greeting and smiling, and social and religious activities indirectly create a school environment filled with values of compassion and togetherness. This religious culture strengthens the character development of students because moral values are not only taught theoretically but also practiced in daily life. Parental support and a conducive social environment also contribute to the successful implementation of the Love Curriculum. Parents who are concerned about their children's character education tend to support the school program by instilling good manners, respecting teachers, and monitoring children's behavior at home (Khomariyah & Afia, 2020; Ratnasih & Garnasih, 2020).

However, the implementation of the Love Curriculum at MA Al-Islamiyah also faces several obstacles. One inhibiting factor is the low awareness of some students regarding the importance of

the value of compassion and positive social behavior. Students are still found to exhibit individualistic attitudes, lack concern for their environment, and struggle to establish good communication with peers. This condition is influenced by family backgrounds, social environments, and the varying individual characteristics of students. These differences in character present challenges for teachers in providing guidance and fostering a harmonious school culture. Furthermore, the influence of digital media and technological developments also pose obstacles to transforming the school climate. The high intensity of social media use causes some students to focus more on virtual interactions than on face-to-face social relationships. This results in decreased empathy, increased individualism, and the emergence of impolite communication behavior. In some cases, uncontrolled digital media use also influences students' mindsets and behaviors, contradicting the values of compassion fostered by the school.

Limited time for mentoring is also a factor hindering the implementation of the Love Curriculum. Teachers have significant administrative and academic responsibilities, limiting the time available for intensive character development. Furthermore, character development requires a continuous process and cannot be achieved solely through formal classroom learning. The suboptimal synergy between schools and families also hinders the strengthening of the value of love. Some parents still completely hand over the responsibility for character education to schools without consistently instilling it within the family environment. The findings of this study can be analyzed using Bronfenbrenner's theory of educational ecology, which explains that individual character development is influenced by interconnected social environments, such as family, school, and community. In the context of this study, the success of school climate transformation is influenced not only by school programs but also by the support of students' families and social environments. Furthermore, Deal and Peterson's theory of school culture is also relevant in explaining that a positive culture within educational institutions can shape the behavior of school members through consistently applied values, traditions, and habits.

Thus, transforming the school climate through the Love Curriculum at MA Al-Islamiyah is a process influenced by various internal and external factors. Supporting factors such as the leadership of the madrasah principal, the role of teachers, religious culture, and parental support are key forces in creating a humanistic school environment. Meanwhile, the influence of digital media, low student awareness, and limited mentoring are challenges that need to be addressed through ongoing collaboration between schools, families, and the community.

## **Implications of the Love Curriculum Support for Improving School Climate**

Mentoring the implementation of the Love Curriculum at MA Al-Islamiyah has had various positive implications for improving the school climate. This targeted mentoring not only impacts the learning process but also shapes changes in social interaction patterns, school culture, and student character. The Love Curriculum, which emphasizes the values of compassion, empathy, tolerance, and respect for others, has been proven to create a more humanistic and religious educational atmosphere. This condition is one indicator that compassion-based education plays a significant role in building a comfortable and conducive school environment. One of the main implications of the Love Curriculum mentoring is the improvement of harmonious relationships between teachers and students (Himawan & Nugraha, 2025; Sahrandi, 2024). Based on research findings, a communicative and empathetic learning approach makes students feel closer to their teachers. Teachers are no longer viewed merely as providers of learning materials, but also as mentors and figures who pay attention to their students' emotional development. This harmonious relationship creates a more open learning environment, allowing students to express their opinions, ask questions, and consult regarding the problems they face. This emotional closeness also reduces the psychological distance between teachers and students, making the learning process more effective.

Furthermore, the implementation of the Love Curriculum contributes to a comfortable and conducive learning environment. A compassion-based approach makes students feel emotionally secure in the school environment. Teachers strive to avoid harsh or repressive communication patterns and prioritize dialogue and persuasive approaches in resolving student problems. A calmer and more positive classroom atmosphere has an impact on increasing student learning motivation. They become more active in participating in learning, more confident in interactions, and are able to build good cooperation with peers. Thus, a positive school climate not only supports character development but also improves the quality of the learning process. Another implication is seen in the development of tolerance and social awareness in students. By habituating the value of compassion in school activities, students begin to demonstrate mutual respect, help friends in difficulties, and maintain harmonious social relationships. The culture of greeting each other, respecting teachers, and maintaining a clean school environment are part of the development of students' social character. The value of tolerance is also evident in students' ability to respect differences of opinion and build polite communication with peers. This shows that the Love

Curriculum not only shapes students' emotional intelligence, but also strengthens their social skills in everyday life.

The Love Curriculum mentoring also has an impact on improving students' discipline and religious character. Religious habituation activities such as congregational prayer, reading the Quran, praying together, and moral development are important tools in shaping students' discipline and responsibility. Through a humanistic approach, students do not feel forced to follow school rules, but rather understand the importance of discipline as part of their moral and spiritual responsibility. This condition makes students more aware of obeying school rules and maintaining good behavior in the madrasah environment. In addition to changes in students, the implementation of the Love Curriculum also contributes to creating a more inclusive and humanistic school culture. The school culture, which previously tended to be formal, is starting to evolve into a more open, communicative, and socially conscious environment (Isti'ana, 2024). Teachers, students, and educational staff strive to build relationships of mutual respect, fostering a sense of community within the school environment. This approach reinforces the madrasah's identity as an Islamic educational institution that not only imparts knowledge but also fosters noble morals and human character in students.

The findings of this study can be analyzed using Hoy and Miskel's school climate theory, which explains that a positive school climate is characterized by harmonious interpersonal relationships, good communication, and a sense of safety and comfort in the educational environment. In the context of this study, the Love Curriculum successfully created a more supportive school atmosphere through a compassionate approach and ongoing character development. Furthermore, Thomas Lickona's character education theory is also relevant because it emphasizes that character formation is not only done through cognitive teaching of values, but must be realized through habituation, role models, and a consistent school culture. The implementation of the Love Curriculum at MA Al-Islamiyah shows that the formation of a compassionate character can develop effectively when supported by teacher role models and a positive school culture.

From an Islamic education perspective, the implications of the Love Curriculum align with the concept of *rahmatan lil 'alamin* (blessing for the universe), which places compassion as a primary principle in social relationships. Islamic education aims not only to create intellectually intelligent students but also to possess noble morals, social awareness, and the ability to build harmonious

relationships with others. Therefore, the Love Curriculum mentoring at MA Al-Islamiyah is a form of implementation of humanistic Islamic education that is relevant to the needs of modern society. Overall, the Love Curriculum mentoring has significant implications for improving the school climate at MA Al-Islamiyah. These changes are evident in the increase in harmonious relationships, the creation of a conducive learning atmosphere, the development of tolerance and social awareness, and the formation of a religious and humanistic school culture. Thus, the Love Curriculum can be an effective character education model in building a positive school climate oriented toward the formation of noble morals in students.

## **CONCLUSION**

Based on the results of research on the transformation of the school climate through the mentoring of the Love Curriculum based on the character of compassion at MA Al-Islamiyah, it can be concluded that first, the implementation of the Love Curriculum is carried out through the integration of the value of compassion in learning activities, school culture, and religious habits that emphasize empathy, tolerance, respect for teachers, and social concern among students. A humanistic and communicative learning approach is able to create a closer emotional relationship between teachers and students so that the learning atmosphere becomes more comfortable and conducive. Second, the success of the school climate transformation is influenced by several supporting and inhibiting factors. Supporting factors include the commitment of the madrasah principal, the active role of teachers, the school's religious culture, parental support, and a conducive social environment. Meanwhile, inhibiting factors include low awareness of some students regarding the importance of the value of compassion, the influence of digital media on social behavior, limited mentoring time, and less than optimal cooperation between schools and families in building student character. Third, the mentoring of the Love Curriculum has positive implications for improving the school climate at MA Al-Islamiyah. These implications are evident in the increased harmonious relationship between teachers and students, the creation of a safe and conducive learning environment, the development of tolerance and social awareness, and the enhancement of students' discipline and religious character. Furthermore, the Love Curriculum also contributes to building a more inclusive, humanistic school culture oriented toward the formation of noble character, thereby strengthening the quality of character education within the madrasah environment.

This study is limited by its scope, which was conducted only at MA Al-Islamiyah, so the results cannot be generalized to all Islamic educational institutions. Furthermore, the study focused more on the implementation and implications of the Love Curriculum in shaping the school climate, thus not fully examining its influence on student academic achievement. The limited timeframe also prevented long-term observation. Therefore, future researchers are advised to conduct research at various other educational institutions using a broader approach and integrating quantitative analysis to obtain more comprehensive research results.

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