
LOVE-BASED CURRICULUM MANAGEMENT IN STRENGTHENING STUDENTS' ISLAMIC CHARACTER IN MADRASAH TSANAWIYAH

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Abstract

This study aims to analyze the management of a love-based curriculum in strengthening students' Islamic character at MTs Negeri 5 Kebumen. This research employs a qualitative approach with a case study design. Primary data were obtained directly from key informants, namely the head of the madrasah, the vice principal for curriculum, and teachers at MTs Negeri 5 Kebumen, while secondary data were collected from official documents and relevant literature. Data collection techniques included interviews, observation, and documentation. Data analysis involved data reduction, data display, and conclusion drawing. The researcher conducted a critical analysis by engaging relevant theories and comparing the findings with related studies. The results indicate that the implementation of love-based curriculum management is carried out through four stages: planning, organizing, implementation, and evaluation. In the planning stage, Pancacinta values are integrated into the vision, mission, learning programs, and instructional tools. The organizing stage is conducted through the distribution of teachers' duties, management of learning schedules, and provision of supportive facilities. The implementation stage is realized through religious habituation programs at the madrasah level and humanistic learning at the classroom level. Meanwhile, the evaluation stage is carried out through formative and summative assessments covering cognitive, affective, and psychomotor aspects. This study finds that the love-based curriculum makes a significant contribution to shaping students' Islamic character through the integration of compassion values throughout the educational process.

Keywords

Curriculum Management; Islamic Character; Islamic Junior High School; Love-Based Curriculum.



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INTRODUCTION

The management of a compassion-based curriculum at Madrasah Tsanawiyah Negeri 5 Kebumen is implemented systematically by integrating Islamic educational values into all educational processes, from planning to evaluation. The values of compassion (*rahmah*), exemplary conduct (*uswah hasanah*), and the habituation of noble character (*akhlaqul karimah*) serve as the primary foundation in formulating the vision, mission, learning programs, and classroom practices. Based on an interview with Muhamad Arwani as the head of the madrasah, the implementation of this curriculum aims to develop students who are not only academically competent but also possess strong Islamic character through a humanistic and religious approach (Interview, January 6, 2026). This is reinforced by observational findings that these values are manifested in routine activities such as congregational prayers, Qur'an recitation (*tadarus*), the 5S culture (smile, greet, salute, polite, and courteous), and empathetic and respectful interactions between teachers and students. Thus, the management of this compassion-based curriculum aligns with the principles of Islamic education, which emphasize a balance between cognitive, affective, and spiritual aspects in shaping students' holistic personalities (Observation on January 6, 2026).

The alignment of the compassion-based curriculum implementation with the principles of Islamic character development at Madrasah Tsanawiyah Negeri 5 Kebumen is evident in the strong integration of *rahmah* values, the cultivation of noble character, and exemplary conduct across all educational activities. This curriculum does not merely emphasize academic achievement but consistently internalizes values such as honesty, discipline, responsibility, and mutual respect through both learning activities and the broader madrasah culture. Based on an interview with Muhamad Arwani as the head of the madrasah, the implementation of this curriculum is considered to be in line with the objectives of Islamic education, as it effectively shapes students' character through continuous habituation and role modeling (Interview, January 6, 2026). This is further supported by observational findings of behavioral changes among students, including increased participation in congregational worship, improved politeness toward teachers, and greater social awareness among peers. Therefore, the implementation of the compassion-based curriculum at MTs Negeri 5 Kebumen demonstrates a high level of alignment with the principles of Islamic character formation, as it is not only conceptual but also reflected in the daily practices of madrasah life (Observation on January 6, 2026).

The role of compassion-based curriculum management in strengthening students' Islamic character at Madrasah Tsanawiyah Negeri 5 Kebumen is highly significant when viewed through the goals and norms of Islamic education, which emphasize the formation of individuals who are faithful, knowledgeable, and possess noble character. This curriculum serves as a strategic tool for internalizing values such as compassion, honesty, responsibility, and social concern through habituation and exemplary practices across all educational activities. According to an interview with Muhamad Arwani, the head of the madrasah, the management of this compassion-based curriculum is directed not only toward achieving academic competence but also toward shaping students' character so that it reflects Islamic values in daily life (Interview, January 6, 2026). This is reinforced by observational findings indicating that madrasah educational practices reflect the norms of Islamic education, including congregational worship, a culture of mutual respect, and humanistic interactions between teachers and students. Thus, the management of a compassion-based curriculum serves as a foundational element in realizing the holistic goals of Islamic education—namely, developing students who are not only intellectually capable but also possess strong moral and spiritual integrity (Observation on January 6, 2026).

Theoretically, curriculum management is a systematic process that includes planning (Aliyyah and Amalia 2025), organizing, implementing, and evaluating the curriculum to achieve educational goals effectively and efficiently (Sanjaya 2010). From the perspective of Islamic education, the curriculum functions (Bai et al. 2024) not only as an instrument for knowledge transfer, but also as a means of character (Handayani et al. 2023) building, grounded in the values of *tawhid* and *akhlak al-karimah* (Nata 2010). Therefore, a more humanistic and transformative approach is needed, one of which is a love-based curriculum management that emphasizes compassion, empathy, role modeling, and meaningful pedagogical relationships between teachers and students (Oktariani and Ekadiansyah, 2020). This approach aligns with the Islamic principle of *rahmatan lil 'alamin* (Al-Ghazali 1989).

Previous scholars have widely conducted research on compassion-based curriculum management and Islamic character formation. For instance, a study by (Napitupulu, Aziz, and Panjaitan 2025) found that a compassion-based curriculum is integratively designed in planning, implemented through participatory methods and teacher role modeling, and evaluated using an appreciative approach that emphasizes students' character and social development. Similarly, Bu (Burhanudin 2025) revealed that this curriculum integrates intellectual, emotional, and spiritual

dimensions, grounded in the principles of *rahmatan lil-'alamin*, adab, compassion, and *ukhuwah*, as reflected in its planning, dialogic learning, and affective-spiritual evaluation. Furthermore, (Basori, Zainuri, and Mahendra 2025) showed that curriculum planning is conducted collaboratively in accordance with the standards of the Ministry of Religious Affairs, with implementation carried out through persuasive communication, teacher exemplification, and participatory methods, alongside an evaluation that combines cognitive and affective aspects. In addition, (Suryani, Anwar, and Majir 2022) found that the Islamic Personal Development Program (PPI) at SMP Negeri 37 Tebo Regency aims to develop students with strong Islamic character—pious, resilient, independent, and religious—through various religious activities implemented via guidance, role modeling, and habituation integrated into both learning and daily life, resulting in positive impacts on morality, worship habits, Qur'an memorization, and polite behavior. Moreover, (Maulana et al. 2025) demonstrated that a holistic-comprehensive educational approach effectively shapes students' Islamic character in alignment with Islamic Education (PAI) principles through the integration of values within the curriculum, learning processes, teacher roles, and the environment.

These previous studies indicate that compassion-based curricula, holistic education, and Islamic development programs are effective in shaping students' character by integrating values into planning, implementation, and evaluation. However, these studies tend to be partial—focusing more on conceptual, implementational, or programmatic aspects—and have not thoroughly examined a systemic model of compassion-based curriculum management that integrates planning, implementation, and evaluation within a unified managerial framework, particularly in specific institutional contexts such as madrasahs. Furthermore, limited research explicitly links the compassion-based approach to the strengthening of Islamic character, grounded in the normative values of Islamic education, in a comprehensive manner.

This study offers novelty in the form of a compassion-based curriculum management model that is holistically integrated into the functions of educational management—planning, organizing, implementation, and evaluation—while emphasizing the internalization of compassion values as a core foundation for Islamic character formation. In addition, this research constructs a conceptual and practical linkage between the compassion-based approach and the goals and norms of Islamic education, resulting in a curriculum model that is not only humanistic but also normatively and theologically grounded. Another novelty lies in its effort to bridge the gap between conceptual approaches and practical implementation by presenting an operational model that is both applicable

and contextual for the development of Islamic education in the modern era.

Based on this background, the research question of this study is: how does compassion-based curriculum management strengthen students' Islamic character at MTs N 5 Kebumen? The objective of this study is to describe and analyze the management of a compassion-based curriculum to strengthen students' Islamic character at MTs N 5 Kebumen. Theoretically, this study is expected to contribute to the development of Islamic education management studies, particularly in integrating values of compassion into curriculum management as a holistic approach to Islamic character formation. It also enriches the body of knowledge by offering a conceptual model that links curriculum management functions with the normative values of Islamic education. Practically, this study is expected to serve as a reference for madrasah principals, teachers, and policymakers in designing and implementing compassion-based curricula more effectively and contextually, as well as providing a basis for policymaking to improve educational quality and strengthen students' character in madrasahs.

METHOD

This study employs a qualitative research design (Moleong 2021) with a case study approach (Poltak and Widjaja 2024). The researcher examines compassion-based curriculum management in strengthening students' Islamic character at Madrasah Tsanawiyah Negeri 5 Kebumen. The research data consist of information on compassion-based curriculum management to strengthen students' Islamic character at the institution. Primary data were obtained directly from key informants (Sulung and Muspawi 2024), namely the madrasah principal, the vice principal for curriculum affairs, and teachers of MTs Negeri 5 Kebumen, while secondary data were derived from official documents and relevant literature (Bungin 2007). Data collection techniques included interviews, observations, and documentation (p.:(Sugiyono 2016:137). Interviews (Rahmawati et al., 2024) were conducted with Muhamad Arwani, the principal; Tasiran, the vice principal for curriculum; and Gusti Alamsyah Sakti, a teacher at MTs Negeri 5 Kebumen. Observations (Rumina 2024) were conducted from January 3 to February 15, 2026, to examine the process of planning, organizing, implementing, and evaluating a love-based curriculum to improve students' Islamic character. Documentation (Marlina, Riyanto, and Yaniasih 2016) involved collecting data from institutional records, including the madrasah curriculum, instructional tools, activity reports, and relevant literature. Data analysis employed the interactive model of Miles, Huberman, and Saldaña, which

includes data reduction (selection and focusing), data display (organizing data into descriptive narratives for clarity), and conclusion drawing (interpreting data to identify meanings and patterns relevant to the research focus)(Miles, Huberman, and Saldaña 2014). The researcher also conducted a critical analysis of compassion-based curriculum management for strengthening Islamic character, drawing on relevant theories and scholarly discourse and comparing the findings with related studies.

FINDINGS AND DISCUSSION

Findings

The management of the love-based curriculum at MTs Negeri 5 Kebumen is designed as a process that is not only oriented toward academic aspects but also toward the comprehensive development of students' Islamic character. The curriculum is understood as a strategic instrument for instilling in students the values of compassion, faith, and *akhlaq al-karimah* in their daily lives. Therefore, its management is carried out systematically through integrated stages of planning, organizing, implementation, and evaluation. Each stage is designed to ensure that *Pancacinta* values are meaningfully implemented in the madrasah's culture and educational practices. The following table presents the process of love-based curriculum management in strengthening students' Islamic character.

Table 1. Love-Based Curriculum Management in Strengthening Students' Islamic Character at Madrasah Tsanawiyah Negeri 5 Kebumen

Management Stage	Main Activities	Love-Based Implementation	Impact on Islamic Character
Planning	Formulating vision and mission, learning programs, curriculum structure, and instructional tools	Integration of <i>Pancacinta</i> values into the vision, lesson plans/modules, and religious habituation programs	Establishes an educational direction that balances academic achievement and noble character (<i>akhlaq al-karimah</i>)
Organizing	Distribution of teachers' tasks, scheduling, and provision of facilities	Assigning teachers as character mentors, integrating worship schedules, and providing a religious environment (prayer room, 5S culture)	Creates a conducive, humanistic, and religious madrasah environment
Implementation	Classroom learning and madrasah programs	Humanistic, communicative, and participatory learning; habituation of worship, Qur'anic recitation, and character-building activities	Internalization of empathy, discipline, responsibility, and social awareness
Evaluation	Formative and summative assessments	Attitude assessment, character observation, homeroom	Measurable and continuous improvement

Management Stage	Main Activities	Love-Based Implementation	Impact on Islamic Character
	(cognitive, affective, psychomotor)	reports, and evaluation	continuous of students' Islamic character

Source: Data processed by researchers

The table shows that the management of the compassion-based curriculum at MTs Negeri 5 Kebumen is implemented systematically through four integrated stages: planning, organizing, implementation, and evaluation. In the planning stage, Pancacinta values serve as the foundation for formulating the vision, mission, and learning programs that aim to strengthen students' Islamic character. The organizing stage is carried out through the management of educational resources, the distribution of teachers' responsibilities, schedule arrangements, and the provision of facilities that support a religious and humanistic environment. Furthermore, the implementation stage is realized through humanistic learning and religious habituation activities that help students internalize values of compassion in their daily lives. Meanwhile, the evaluation stage is conducted comprehensively through formative and summative assessments covering both academic aspects and students' character development. Overall, these four stages demonstrate that the compassion-based curriculum plays a significant role in shaping students' Islamic character holistically, measurably, and sustainably.

The implementation of a love-based curriculum management to strengthen students' Islamic character at MTs Negeri 5 Kebumen is carried out through four main stages: planning, organizing, implementing, and evaluating.

First Stage: Planning, the planning stage is conducted systematically at the beginning of the academic year through a madrasah work meeting forum (curriculum workshop). This activity is generally carried out before the start of the new academic year and involves all leadership elements and teaching staff. According to Muhamad Arwani, as the principal of MTs Negeri 5 Kebumen, curriculum planning is a strategic step to ensure that all educational programs are aligned with the madrasah's vision and integrate the values of love into the learning process (Interview, January 12, 2026). This indicates that planning is not merely administrative but also a reflective process in determining the direction of the madrasah's education.

The determination of educational goals at MTs Negeri 5 Kebumen is manifested through the formulation of the madrasah's vision and mission, which are oriented toward strengthening Islamic character based on values of compassion. The vision of the madrasah — "To realize individuals who are religious, excellent, and environmentally conscious" — emphasizes the development of students

with noble character, academic excellence, and social and spiritual awareness. Tasiran, the vice principal for curriculum affairs, explained that the values of *Pancacinta* serve as the foundation in formulating this vision and mission, ensuring that all educational activities are directed toward developing religious, humanistic, and nationalistic character (Interview, January 12, 2026). Thus, the vision and mission function not only as formal documents but also as operational guidelines for curriculum implementation.

Furthermore, the development of learning programs is carried out collaboratively by teachers through the madrasah's internal Subject Teacher Consultation Forum (MGMP). Learning programs are designed by integrating Islamic character values and a love-based curriculum into lesson plans and teaching modules. Gusti Alamsyah Sakti, as a teacher, stated that every teacher should incorporate elements of empathy, role modeling, and value habituation into the learning process, so that students not only understand the material cognitively but also internalize these values in their daily lives (Interview, January 12, 2026). This indicates that learning programs are designed not only to achieve academic outcomes but also to foster character development.

In terms of curriculum structure development, MTs Negeri 5 Kebumen refers to national and Ministry of Religious Affairs policies while making contextual adjustments according to the needs of the madrasah. The curriculum structure integrates intracurricular, co-curricular, and extracurricular activities that strengthen Islamic character through love. Tasiran explained that activities such as religious habituation, religious programs, and character-strengthening initiatives are integral parts of the curriculum structure, allowing the values of love to be implemented comprehensively in the life of the madrasah (Interview, January 12, 2026).

The development of instructional tools is also a crucial component of the planning stage. Teachers design learning tools such as syllabi, teaching modules, and evaluation instruments that integrate the values of *Pancacinta*. Muhamad Arwani emphasized that instructional tools must reflect a humanistic and religious approach, enabling the creation of a conducive and meaningful learning environment for students (Interview, January 12, 2026). Therefore, instructional tools function not only as technical guidelines but also as instruments for shaping students' Islamic character.

Overall, the planning stage of love-based curriculum management at MTs Negeri 5 Kebumen demonstrates a strong integration between academic planning and the strengthening of Islamic character. Planning is carried out in a participatory, systematic, and value-oriented manner, based

on *Pancacinta*, encompassing the determination of timing, the formulation of vision and mission, the development of learning programs, the curriculum structure, and instructional tools. This confirms that the quality of well-structured and purposeful planning largely determines the success of implementing a love-based curriculum.

Second Stage: Organizing, the organizing stage in the management of the love-based curriculum at MTs Negeri 5 Kebumen is carried out to ensure that all educational components operate in a structured and synergistic manner. This organizing process includes distributing teachers' responsibilities, managing learning schedules, and providing supporting facilities that reinforce the implementation of *Pancacinta* values. Muhamad Arwani, as the principal of MTs Negeri 5 Kebumen, explained that organizing is key to optimizing curriculum implementation, as clear arrangements enable each component to perform its role effectively and responsibly (Interview, January 12, 2026).

The distribution of teaching responsibilities is based on teachers' competencies, academic qualifications, and teaching experience, with proportional allocation. Teachers are not only assigned to teach specific subjects but are also given roles in fostering students' character through habituation activities and guidance. Tasiran, the vice principal for curriculum affairs, stated that task distribution also includes assigning teachers as supervisors of religious activities, homeroom teachers, and coordinators of love-based character programs (Interview, January 12, 2026). Thus, each educator plays a strategic role not only as an instructor but also as a role model in shaping students' Islamic character.

In managing the learning schedule, the madrasah designs it systematically, balancing academic activities and character development. The schedule includes not only formal subjects but also integrates religious activities such as congregational prayers, Qur'anic recitation (*tadarus*), and moral habituation programs. Gusti Alamsyah Sakti, as a teacher, explained that this scheduling is designed to provide students with a comprehensive learning experience, both cognitively and affectively (Interview, January 12, 2026). This indicates that time management in learning is a crucial component of implementing the love-based curriculum.

In addition, the provision of supporting learning facilities is an important aspect of the organizing stage. The madrasah provides facilities such as conducive classrooms, a prayer room (*mushala*), a library, and learning media that support value-based education. Muhamad Arwani emphasized that a comfortable and religious learning environment greatly influences students'

character formation (Interview, January 12, 2026). Tasiran also added that the use of these facilities is intended to foster a madrasah culture that reflects values of compassion, togetherness, and discipline (Interview, January 12, 2026).

Overall, the organizing stage in the management of the love-based curriculum at MTs Negeri 5 Kebumen demonstrates structured management oriented toward strengthening students' Islamic character. The clear distribution of teaching responsibilities, the integrative management of learning schedules, and the provision of adequate supporting facilities are key factors in supporting the implementation of the love-based curriculum. Thus, effective organization not only ensures the smooth operation of the learning process but also lays the foundation for developing students with noble character and strong Islamic personalities.

Third Stage: Implementation. The implementation stage in the management of the love-based curriculum at MTs Negeri 5 Kebumen represents the actual realization of the planning and organizing processes previously established. This stage encompasses two main aspects: the implementation of the curriculum at the institutional (school) and classroom levels. Muhamad Arwani, the principal of MTs Negeri 5 Kebumen, explained that the success of the love-based curriculum is largely determined by the consistency with which values of compassion are implemented across all educational activities, both inside and outside the classroom (Interview, January 24, 2026).

At the school level, the implementation of the love-based curriculum is realized through various madrasah programs integrated with *Pancacinta* values. These activities include religious habituation, such as congregational prayers and Qur'anic recitation (*tadarus*), as well as religious events and character-strengthening programs, such as the culture of greeting, smiling, and mutual respect. Tasiran, the vice principal for curriculum affairs, stated that all these programs are designed to create a religious, humanistic, and conducive environment for the development of students' Islamic character (Interview, January 24, 2026). In addition, extracurricular activities are designed to foster social awareness, cooperation, and responsibility as part of the implementation of the love-based curriculum.

At the classroom level, the implementation of the love-based curriculum is reflected in the teaching and learning process conducted by teachers. Teachers integrate values of compassion into instructional activities through humanistic, communicative, and participatory approaches. Gusti Alamsyah Sakti, as a teacher, explained that teachers do not merely deliver subject matter but also

act as role models in attitudes and behavior, such as demonstrating empathy, providing motivation, and establishing positive communication with students (Interview, January 24, 2026). Learning activities are also designed to encourage students' active participation, enabling them not only to understand the material cognitively but also to internalize Islamic character values in their daily lives.

Furthermore, classroom implementation is supported by varied instructional methods, such as discussions, group work, and contextual learning that connects subject matter to real-life situations. Tasiran added that teachers are encouraged to develop innovative learning strategies that create a meaningful and enjoyable learning atmosphere (Interview, January 24, 2026). Thus, the implementation of the love-based curriculum does not merely focus on content delivery but also on shaping holistic learning experiences.

Based on the above explanation, it can be concluded that a strong integration between school-level activities and classroom learning processes characterizes the implementation stage of love-based curriculum management at MTs Negeri 5 Kebumen. The curriculum is implemented not only through madrasah programs that support the development of Islamic character, but also through learning experiences that emphasize compassion, empathy, and role modeling. This indicates that the success of the love-based curriculum depends heavily on the consistent application of these values across all aspects of madrasah life.

Fourth Stage: Evaluation, the evaluation stage in the management of the love-based curriculum at MTs Negeri 5 Kebumen is conducted continuously to assess the effectiveness of curriculum implementation in strengthening students' Islamic character. Evaluation is carried out in two main forms: formative and summative. Muhamad Arwani, the principal of MTs Negeri 5 Kebumen, stated that evaluation does not focus solely on academic achievement but also encompasses the development of students' attitudes, behaviors, and character as outcomes of implementing the love-based curriculum (Interview, February 7, 2026).

Formative evaluation is conducted periodically throughout the learning process. The timing of this evaluation is flexible, such as at the end of lessons, weekly, or after completing a basic competency. Tasiran, the vice principal for curriculum affairs, explained that formative evaluation aims to continuously monitor students' development and provide teachers with feedback to improve their instructional strategies (Interview, February 7, 2026). Gusti Alamsyah Sakti added that formative evaluation is carried out through various techniques, including observation of

attitudes, daily assessments, individual and group assignments, and assessments of worship practices and character habituation. The results of formative evaluation indicate that most students have shown improvement in aspects such as discipline, responsibility, and active participation in learning activities (Interview, February 7, 2026).

Meanwhile, summative evaluation is conducted at the end of a specific period, such as a semester or an academic year. This evaluation aims to assess overall learning outcomes in cognitive, affective, and psychomotor domains. Gusti Alamsyah Sakti, as a teacher, explained that summative evaluation is carried out through written examinations, project-based assessments, and attitude assessments that reflect students' Islamic character (Interview, February 7, 2026). In addition, the results of summative evaluation are supported by character development reports prepared by homeroom teachers based on observations throughout the learning process.

In practice, the evaluation of the love-based curriculum assesses not only learning outcomes but also the learning process and the effectiveness of madrasah programs. Muhamad Arwani emphasized that evaluation results serve as a basis for policy-making to improve the curriculum and enhance the quality of learning (Interview, February 7, 2026). Tasiran also added that the evaluation results show improvements in students' Islamic character, including increased awareness of worship, mutual respect, and social concern within the madrasah environment (Interview, February 7, 2026).

Overall, the evaluation stage in the management of the love-based curriculum at MTs Negeri 5 Kebumen demonstrates that the evaluation process is carried out comprehensively through integrated formative and summative assessments. Evaluation functions not only as a tool to measure academic achievement but also as a means to assess students' Islamic character development and to improve curriculum implementation continuously. Thus, evaluation becomes a crucial component in ensuring the success of the love-based curriculum in the madrasah.

Discussion

The implementation of a love-based curriculum to strengthen students' Islamic character at MTs Negeri 5 Kebumen reflects an integrative model of educational management that combines academic and character development. Based on the research findings, this curriculum is implemented through four main stages: planning, organizing, implementing, and evaluating. These four stages align with curriculum management theory, which views the curriculum as a system that must be managed in a planned, structured, and sustainable manner to achieve educational goals

effectively (Sanjaya, 2010).

First, in the planning stage, the compassion-based curriculum at MTs Negeri 5 Kebumen is systematically developed through madrasah work meetings involving school leaders and teaching staff to formulate an educational direction focused on strengthening students' Islamic character. In this process, planning functions not only as the preparation of annual programs but also as a reflective effort to integrate values of compassion into learning objectives, strategies, and evaluation (Musolin, 2024). The formulation of the madrasah's vision and mission constitutes an essential part of this process, as it emphasizes not only academic achievement but also the development of *akhlaqul karimah* through the internalization of Pancacinta values. Thus, the vision and mission serve as both normative and operational guidelines in directing all educational activities toward strengthening students' Islamic character (Fauzi, 2023).

The development of learning programs and curriculum structures at MTs Negeri 5 Kebumen demonstrates the integration of cognitive and affective aspects. Learning programs are designed not only to achieve academic competencies but also to instill values of compassion, empathy, responsibility, and social awareness in students (Chotimah, 2024). Furthermore, the curriculum structure, which integrates intracurricular, cocurricular, and extracurricular activities, reflects a holistic educational approach (Arianto, 2025). This approach aligns with curriculum development theories that emphasize the importance of balancing knowledge, attitudes, and skills in the learning process (Ardan, 2025).

The development of instructional tools, such as syllabi, teaching modules, and evaluation instruments, is also aimed at shaping students' Islamic character (Ishak 2024). Teachers are encouraged to integrate values of compassion into learning materials, methods, and pedagogical interactions throughout the instructional process. This approach is consistent with humanistic learning theory, which views students as whole individuals who must be understood comprehensively; therefore, learning is oriented not only toward knowledge transfer but also toward the development of personality and spiritual values (Isnialati, Azhar, Novikasari 2024). Consequently, instructional tools become strategic instruments in implementing the compassion-based curriculum at the classroom level (Anas, 2025).

The findings of this study indicate that the planning of the compassion-based curriculum at MTs Negeri 5 Kebumen possesses a dimension of novelty through the integration of Pancacinta values as the philosophical foundation of the curriculum. Unlike conventional curriculum planning,

which tends to focus primarily on academic aspects, this planning model positions compassion as the core of the entire educational process. This approach offers new insights into the development of curriculum management theory, particularly in the context of Islamic education, which emphasizes a balance among intellectual, emotional, and spiritual dimensions in shaping students' Islamic character.

Second: Organizing the compassion-based curriculum at MTs Negeri 5 Kebumen is carried out as a strategic stage that connects the planning process with curriculum implementation in educational practice. This organization includes the distribution of teaching responsibilities, the management of learning schedules, and the provision of supporting facilities aligned with Pancacinta values. From the perspective of curriculum management, an organization functions to arrange all educational resources so that each component can operate effectively and efficiently to achieve learning objectives (Subekti 2022). Therefore, the organization serves as the operational foundation for ensuring the optimal implementation of the compassion-based curriculum (Abdullah 2025).

The distribution of teaching responsibilities at MTs Negeri 5 Kebumen is conducted proportionally based on teachers' competencies, academic qualifications, and teaching experience. Teachers function not only as transmitters of knowledge but also as character mentors, instilling values of compassion and exemplary conduct in students (Maharani et al. 2025). In addition, the management of learning schedules is designed integratively by combining academic activities with religious habituation programs, such as congregational prayers, Qur'anic recitation (*tadarus*), and character-strengthening activities (Rahmaja Sipi, Etika Pujianti, and Mansur 2025). This approach demonstrates that curriculum organization is oriented not only to academic aspects but also to the comprehensive formation of students' Islamic character (Fajar, 2024).

In addition to managing human resources and learning schedules, the provision of supporting facilities, such as prayer rooms (*mushala*), libraries, and adequate learning media, also contributes to the creation of a religious and humanistic learning environment (Alya Aprilia Aziza et al., (Alya Aprilia Aziza et al. 2025). The findings of this study also reveal a dimension of novelty in the organization of the compassion-based curriculum, namely the integration of Pancacinta values into the entire structure of the educational organization. Thus, organization is not merely administrative but also serves to internalize the values of compassion within madrasah life, thereby continuously strengthening students' Islamic character.

Third: Implementation, the implementation of the compassion-based curriculum at MTs Negeri 5 Kebumen represents the stage in which all curriculum planning and organizational processes are put into practice. Implementation is carried out at two primary levels, namely the madrasah level and the classroom level. At the madrasah level, implementation is realized through various religious habituation programs and character-strengthening activities. In contrast, at the classroom level, it is conducted through learning processes that integrate values of compassion into pedagogical interactions. In curriculum management theory, the implementation stage is considered highly important because all educational plans are translated into actual learning practices (Siregar 2025).

At the madrasah level, the implementation of the compassion-based curriculum can be observed through the integration of *Pancacinta* values into the school culture, such as congregational prayers, Qur'anic recitation (*tadarus*), the habituation of polite behavior, and extracurricular activities that support the formation of Islamic character (Faruq, Wahidah, and Mukhsin 2024). Meanwhile, at the classroom level, teachers apply humanistic, communicative, and participatory learning approaches in order to create a meaningful and enjoyable learning environment (Faruq et al., 2024). Teachers function not only as transmitters of knowledge but also as role models, instilling in students values of empathy, care, and responsibility (Afriansyah and Sirozi 2025).

Furthermore, the use of varied learning methods, such as discussions, group work, and contextual learning, demonstrates the integration of modern pedagogical approaches with Islamic values (Sahrandi, 2024). The findings of this study also reveal a dimension of novelty in the implementation of the compassion-based curriculum, namely the emphasis on compassion-based pedagogical relationships as the core of the learning process. Thus, the implementation of the compassion-based curriculum is oriented not only toward academic achievement but also toward the formation of students' Islamic character through a religious, humanistic, and compassion-centered madrasah culture.

Fourth: Evaluation. The evaluation of the compassion-based curriculum at MTs Negeri 5 Kebumen constitutes the final stage of curriculum management, aimed at assessing the effectiveness of educational program implementation in achieving the goal of strengthening students' Islamic character (Sari et al. 2025). Based on the research findings, the evaluation is conducted through two primary forms, namely formative and summative evaluation, covering cognitive, affective, and psychomotor aspects (Falah and Ashari, 2024). In curriculum management theory, evaluation is

understood as a systematic process of collecting and interpreting data to determine the effectiveness of educational programs and to serve as a basis for continuous curriculum improvement (Musolin, Fauzi, and Muflihin 2023).

Formative evaluation is carried out continuously throughout the learning process through attitude observation, daily assessments, individual and group assignments, and evaluations of worship practices and character habituation (Maulida, 2025). This approach enables teachers to monitor students' Islamic character development more comprehensively and to provide constructive feedback on the learning process (Samsudin, Abidin, and Basaruddin 2025). Meanwhile, summative evaluation (Abdurrahman et al. 2025) is conducted at the end of each semester or academic year through written examinations, project assessments, and attitude evaluations that reflect the internalization of Islamic character values (Nur and Junaris 2023).

The findings also indicate that the evaluation of the compassion-based curriculum is conducted holistically by involving subject teachers, homeroom teachers, and the madrasah administration in monitoring students' development. The dimension of novelty in this evaluation lies in integrating character assessment as a central component of educational evaluation, so that students' success is measured not only through academic achievement but also through the development of *akhlaqul karimah* and compassion in daily life. Thus, the evaluation of the compassion-based curriculum serves as an important instrument in shaping students who are religious, humanistic, and possess strong Islamic character.

CONCLUSION

Based on the research findings, the management of the love-based curriculum at MTs Negeri 5 Kebumen has been systematically implemented through four main integrated stages: planning, organizing, implementation, and evaluation. In the planning stage, *Pancacinta* values have been internalized into the vision, mission, learning programs, curriculum structure, and instructional tools, ensuring that education is oriented not only toward academic achievement but also toward the development of Islamic character. The organizing stage reflects structured resource management through the distribution of teachers' duties, scheduling, and the provision of facilities that support a religious environment. Furthermore, the implementation stage is realized through humanistic learning, religious activities, and habituation programs that effectively instill Islamic character values in students' daily lives. Meanwhile, the evaluation stage is conducted comprehensively

through formative and summative assessments that cover cognitive, affective, and psychomotor aspects, measuring both learning outcomes and students' character development. Thus, the love-based curriculum has proven to make a significant contribution to strengthening students' Islamic character and serves as an innovative model of Islamic education that harmoniously integrates intellectual, emotional, and spiritual dimensions.

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