AL-ADABIYAH: Jurnal Pendidikan Agama Islam
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Early Implementation of the Love-Based Curriculum in an Indonesian Islamic Junior Secondary School: Teacher Readiness and Institutional Challenges

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Abstract

This study examines the early implementation of the Love-Based Curriculum, focusing on how teacher readiness and institutional conditions shape its translation into educational practice. It identifies enabling conditions, implementation challenges, and school responses, while distinguishing acceptance of curriculum values from the capacity to enact them consistently. A qualitative single-case study was conducted involving purposively selected school leaders, teachers, and students. Data were collected through non-participant observations, semi-structured interviews, and document review. Analysis followed the interactive processes of data condensation, data display, and conclusion drawing and verification. Source and methodological triangulation supported comparisons across participants, observed practices, and documents. The findings show that implementation encompassed planning, classroom interactions, religious observances, school routines, and teacher modelling associated with five orientations of love. Leadership encouragement, collegial cooperation, and positive student experiences supported implementation. However, uneven teacher understanding, limited instructional resources, the absence of dedicated training, and insufficiently structured evaluation constrained its development. School responses included guidance, independent learning, and information sharing, whereas training and supervision remained partly planned. The evidence did not establish whether routines originated from the curriculum or whether implementation improved student character. The study's originality lies in distinguishing value acceptance from implementation capacity and interpreting teacher readiness as institutionally situated rather than solely individual. Its contribution is a contextual explanation of the relationship between ethical commitments, practical understanding, and organisational support during early curriculum enactment. The findings inform professional learning, collaborative instructional planning, resource provision, and evidence-informed monitoring, while highlighting the need for longitudinal research to examine substantive changes in practice and students' experiences. These priorities support implementation without treating policy endorsement or routine participation as evidence of educational effectiveness.

Keywords: Love-Based Curriculum; teacher readiness; curriculum implementation; institutional support; Islamic education.

Introduction

Schools are expected to develop students' intellectual capabilities while also cultivating moral responsibility, empathy, and respect for others. These expectations draw attention to the quality of everyday educational relationships, including how teachers respond to students' difficulties, manage disagreement, and address harmful behaviour. Within the Indonesian context, concerns about bullying and school violence have reinforced the importance of character education and supportive learning environments (Sembiring, 2025). However, articulating desirable values in educational policy does not ensure that those values become embedded in classroom interactions. This raises an implementation question: how do schools and teachers translate an explicit commitment to care into educational practices that can be planned, enacted, and evaluated?

Curriculum reform provides one means of addressing this question. Beyond organising learning content, a curriculum communicates educational priorities and offers a framework for developing students' moral dispositions and social responsibilities (Thonthowi, 2024). Nevertheless, implementation requires teachers to interpret policy expectations and connect them with existing instructional practices. Research on educational change indicates that sustained implementation depends on professional learning, leadership support, appropriate resources, and evaluation processes that inform further development (McLure & Aldridge, 2023). Curriculum implementation therefore needs to be examined as a process involving both teachers' practical understanding and the institutional conditions supporting their work.

In Indonesian madrasahs, the Ministry of Religious Affairs introduced the Love-Based Curriculum, locally known as *Kurikulum Berbasis Cinta* (KBC), through the Decree of the Director General of Islamic Education Number 6077 of 2025 concerning the Guidelines for the Love-Based Curriculum. The guidelines place love and compassion at the centre of educational relationships and identify five interconnected orientations: love for Allah and His Messenger, love of knowledge, love for the environment, love for oneself and others, and love for the nation and homeland (Kementerian Agama Republik Indonesia, 2025). These orientations provide a normative basis for connecting religious devotion, learning, interpersonal responsibility, environmental care, and citizenship. Their educational significance, however, depends on how they are interpreted and incorporated into teaching, school routines, and assessment.

The emphasis on compassion in KBC resonates with the Islamic concept of *rahmah*. The Qur'an presents the mission of Prophet Muhammad as a mercy to all creation (Qur'an 21:107), providing an ethical foundation for relationships grounded in dignity and responsibility. In educational practice, this orientation can inform respectful communication, patient responses to learning difficulties, teacher modelling, and opportunities for students to express their views. Yet the presence of religious observances or positive school routines alone does not establish that a new curriculum has been substantively implemented. An important analytical distinction concerns whether KBC introduces new practices, changes the purposes and quality of

existing activities, or primarily provides new terminology for established routines.

Teacher readiness is particularly relevant to this distinction. In this study, readiness refers to teachers' understanding of KBC, their capacity to translate its values into learning activities and assessment, and their access to professional support. It is treated as a situated capacity rather than simply a willingness to accept policy. Gordon et al. (2023) demonstrate the importance of professional learning in supporting teachers' self-efficacy during curriculum and assessment reform. More recently, Nikoçeviq-Kurti et al. (2025) found that curriculum understanding and collaborative practices were associated with teachers' self-efficacy. Although these studies examine different reform contexts, they suggest that commitment to educational change needs to be considered alongside teachers' understanding of what change requires in practice.

Readiness also has an institutional dimension. Aldridge and McLure (2024) identify a climate conducive to reform, comprehensive planning, preparation for implementation, and capacity building as important conditions for educational change. These findings direct attention to how school leaders communicate expectations, organise professional learning, provide resources, and support collective reflection. Institutional support is especially consequential when a reform expresses broad ethical aspirations that teachers must translate into specific pedagogical decisions. Moreover, apparent agreement with a reform may conceal differences in understanding. Ho et al. (2025), in a study of curriculum development in four Hong Kong schools, illustrate how superficial compliance and misaligned interpretations can coexist with expressed acceptance. Their findings provide a useful caution for examining the relationship between policy endorsement and classroom enactment, without assuming that the same pattern necessarily occurs in Indonesian madrasahs.

MTs Swasta Muhammadiyah Lakitan, a private Islamic junior secondary school in Lengayang District, Pesisir Selatan Regency, West Sumatra, provides a case for examining these issues during the early implementation of KBC. Preliminary observations identified activities potentially aligned with its values, including prayer, respectful greetings, teacher modelling, and routines encouraging care and mutual respect. At the same time, these observations suggested uneven teacher understanding, difficulties integrating KBC values into instructional planning, and inconsistencies in implementation. These initial indications warrant investigation rather than serving as evidence of successful implementation. In particular, the case raises questions about how teachers understand the relationship between KBC and established religious and character-building practices, and what institutional support is available to help them develop that relationship.

Existing studies offer a starting point for this investigation. Abdullah (2025) examines KBC implementation in relation to character development through habituation and school culture. Laili (2024) discusses a *Kurikulum Cinta* approach in Arabic language teaching, with attention to learning

motivation and teacher–student relationships. The latter predates the 2025 KBC guidelines and is therefore treated here as conceptually related literature, rather than evidence of the implementation of that specific policy. Together, these studies draw attention to the educational relevance of love-oriented practices. However, the discussion reviewed here leaves unresolved how teachers distinguish established routines from the expectations of the newly introduced KBC, and how their readiness interacts with institutional support during its early enactment.

This study addresses that gap through a qualitative case study of early KBC implementation at MTs Swasta Muhammadiyah Lakitan. It asks: How do teachers understand and translate KBC into instructional planning, classroom interactions, and school routines? What forms of teacher readiness and institutional support enable or constrain its implementation? How does the madrasah monitor implementation and respond to emerging difficulties? By examining these questions together, the study aims to explain the relationship between teachers' interpretations, school-level arrangements, and the enactment of a values-oriented curriculum. Its intended contribution is a contextual account of how an Islamic educational policy is translated into practice during its early implementation, rather than an assessment of its long-term effects on students' character.

Method

Research Design and Setting

This study employed a qualitative single-case study design to examine the early implementation of the Love-Based Curriculum, locally known as *Kurikulum Berbasis Cinta* (KBC), at MTs Swasta Muhammadiyah Lakitan, a private Islamic junior secondary school in Lengayang District, Pesisir Selatan Regency, West Sumatra, Indonesia. A case study approach was appropriate for investigating curriculum implementation within its real-life institutional context and drawing on multiple sources of evidence (Creswell, 2013). The case was defined as the school-level implementation of KBC, encompassing instructional planning, classroom practices, school routines, monitoring, and responses to implementation difficulties.

The investigation focused on the relationship between teacher readiness and institutional conditions. Teacher readiness concerned teachers' understanding of KBC and its translation into learning activities and assessment. Institutional conditions concerned leadership support, communication, professional learning, access to instructional resources, and arrangements for monitoring implementation. The study sought to understand implementation processes and participants' experiences rather than measure the curriculum's long-term effects on students' character.

Participants and Sampling

Participants were selected through purposive sampling based on their knowledge of, involvement in, or direct experience of KBC implementation. They included the principal, the vice-principal responsible for curriculum, teachers or homeroom teachers, and students. Including these groups

enabled the investigation to consider school-level decisions alongside classroom practices and students' experiences.

The principal and vice-principal provided information about planning, policy communication, institutional support, and monitoring. Teachers contributed accounts of their understanding of KBC, instructional practices, professional learning needs, and implementation difficulties. Students provided perspectives on classroom interactions and everyday school experiences associated with the curriculum's values. The sampling rationale prioritised participants' relevance to the research questions rather than statistical representativeness, consistent with recent methodological discussions of purposive selection in qualitative inquiry (Ahmad & Wilkins, 2025; Dahal et al., 2024).

Data Collection

Data were collected through non-participant observation, semi-structured interviews, and document review. These complementary methods addressed the relationship between participants' accounts, observable practices, and the formal organisation of curriculum implementation.

Non-participant observations examined teaching and learning activities, teacher–student interactions, school routines, and practices associated with the five orientations of KBC. Particular attention was directed to how teachers communicated with students, responded to learning difficulties, encouraged participation, and modelled respectful behaviour. The presence of religious or character-building activities was considered in relation to their educational purposes and implementation, rather than treated as sufficient evidence of curriculum change.

Semi-structured interviews explored participants' understanding of KBC, the planning and implementation process, monitoring arrangements, enabling conditions, implementation barriers, and the school's responses to these barriers. Questions for school leaders concerned institutional decisions and support, while questions for teachers addressed instructional interpretation and practical challenges. Student interviews focused on their experiences of learning and relationships within the school.

The documentary sources comprised the KBC guidelines, instructional planning documents, school activity programmes, and records of school activities. Document review provided contextual information and supported examination of the relationship between formal expectations and reported or observed practices.

Data Analysis

Analysis followed the interactive model of Miles et al. (2014), comprising data condensation, data display, and conclusion drawing and verification. These activities were understood as interconnected processes through which evidence was organised, compared, and interpreted.

Data condensation focused on material relevant to curriculum planning, enactment, evaluation, teacher readiness, institutional support, implementation barriers, and school responses. Related evidence was organised into analytical categories to examine how participants understood

KBC and how institutional arrangements supported or constrained its implementation.

Data display brought together evidence from interviews, observations, and documents within these categories. Comparisons across participant groups and data sources supported examination of the relationship between school-level expectations, teachers' accounts, classroom practices, and students' experiences. Interpretation distinguished reported activities from directly observed or documented practices, as well as actions already undertaken from activities that remained planned.

Conclusion drawing and verification involved reviewing interpretations against the available evidence. Attention was directed to both agreement and differences across sources. Claims about curriculum implementation were considered in relation to their evidential basis, particularly when distinguishing established school routines from practices explicitly associated with KBC.

Trustworthiness

Trustworthiness was addressed through source triangulation and methodological triangulation. Source triangulation compared information from the principal, vice-principal, teachers, and students. Methodological triangulation compared interview accounts with observations and documentary evidence.

These comparisons supported assessment of the consistency and contextual meaning of the findings. Agreement across sources strengthened particular interpretations, while differences required closer consideration of participants' roles and experiences. Consistent with the use of multiple sources in qualitative case studies, triangulation supported a richer understanding of the case rather than assuming that all participants would provide identical accounts (Dahal et al., 2024).

Results and Discussion

Results

Planning and Teacher Preparation

Early implementation of the Love-Based Curriculum (*Kurikulum Berbasis Cinta*, KBC) at MTs Swasta Muhammadiyah Lakitan involved planning, classroom enactment, school routines, and monitoring. The school began organising its implementation in response to government policy, using the Ministry of Religious Affairs' KBC guidelines as a reference. Initial communication took place through briefings and meetings involving teachers and education personnel. The findings also indicated that the five orientations of KBC were beginning to be incorporated into instructional planning documents.

These preparatory activities were accompanied by uneven teacher understanding. Teachers had not yet received dedicated KBC training or workshops and consequently relied on independent learning through various information sources. Limited access to reference materials and instructional resources also presented difficulties in preparing classroom implementation.

Planning therefore combined initial institutional direction with continuing efforts by teachers to understand the curriculum. The availability of policy guidance and introductory meetings had not yet been accompanied by dedicated professional learning that could support a more consistent interpretation of KBC across teachers.

Classroom Practices and the Five Orientations of Love

KBC was expressed through classroom interactions, religious activities, school routines, and teacher modelling. In classroom teaching, teachers sought to demonstrate compassion, patience, gentleness, and respect. Students were given opportunities to ask questions, respond, and express their opinions. Teachers also sought to avoid belittling students when their answers were incorrect.

The five orientations of KBC were associated with several school activities. Love for Allah and His Messenger was expressed through religious observances, including congregational Zuhr prayer and Duha prayer. Love of knowledge was associated with learning activities and encouragement to pursue knowledge diligently. Love for the environment was expressed through routines promoting school cleanliness. Love for oneself and others was reflected in mutual assistance, respect, and efforts to maintain positive relationships. Love for the nation and homeland was associated with educational activities and participation in flag ceremonies.

Teacher modelling formed another component of implementation. Teachers sought to demonstrate discipline, honesty, politeness, patience, and mutual respect in everyday school life. Students described teachers as treating them well, offering advice gently, and providing help when they experienced learning difficulties. These accounts indicated that supportive relationships were part of students' reported school experiences.

However, the findings did not establish when each activity had been introduced or whether its implementation had changed following the adoption of KBC. The activities demonstrate how the curriculum's orientations were associated with school practices during the research, but they do not independently establish that these practices originated from KBC.

Monitoring and Evaluation

Monitoring was undertaken through the principal's attention to teachers' implementation of KBC in classroom learning. This monitoring sought to identify practices that were already taking place and aspects requiring improvement. The vice-principal responsible for curriculum also planned instructional supervision to examine the relationship between KBC values, instructional planning documents, and classroom practices.

Evaluation had not yet developed into a structured process specifically aligned with KBC. Assessment of students' attitudes continued through previously used procedures, and a dedicated KBC assessment guide was not available. Planned workshops, training, and supervision had not all been implemented at the time of the study.

The findings thus distinguished existing monitoring from further supervisory and professional learning activities that remained planned. They

also indicated continuity in assessment arrangements despite the introduction of the new curriculum orientation.

Enabling Conditions and Implementation Challenges

Leadership support, teacher cooperation, a supportive school environment, and positive student responses were identified as enabling conditions. The principal encouraged teachers to respond to government policy and incorporate KBC values into their teaching. Teachers demonstrated a willingness to learn about the curriculum and exchange information with colleagues. Students also reported a comfortable learning atmosphere and positive relationships with teachers.

These enabling conditions coexisted with limitations in teacher understanding and institutional support. Some teachers understood KBC primarily at a general level, while dedicated training had not yet taken place. Limited reference materials and supporting facilities created additional difficulties. Teachers consequently sought information independently to support their understanding and classroom practice.

The findings also identified differences in student characteristics as a practical consideration in implementation. These differences required teachers to adapt their approaches so that compassion, empathy, and respect could be expressed responsively across students. This issue concerned the demands of adapting instruction rather than evidence that student diversity itself prevented implementation.

Taken together, the findings showed that willingness to implement KBC was present, while the professional learning, resources, and assessment arrangements needed to support its consistent enactment were still developing.

School Responses to Implementation Difficulties

The school's responses included providing direction and encouragement, supporting teachers' independent learning, and promoting cooperation and information sharing among colleagues. Teachers also continued to express KBC values through modelling and everyday school routines.

Further responses remained at the planning stage. The principal and vice-principal responsible for curriculum planned workshops and training to strengthen teacher understanding. Instructional supervision was also planned to examine the alignment between curriculum values, planning documents, and classroom practices.

These activities had different implementation statuses. Direction, independent learning, collegial exchange, modelling, and routine practices were described as ongoing responses. Workshops, dedicated training, and further supervision had not all been carried out. Their effectiveness in addressing implementation difficulties could therefore not be established from the findings.

Discussion

Early Implementation as a Relationship Between Acceptance and Capacity

The principal finding is that early KBC implementation involved a relationship between acceptance of the curriculum's values and the capacity to translate them into organised educational practice. Leadership encouragement, teacher cooperation, and supportive interactions provided an initial basis for implementation. Nevertheless, uneven understanding, limited professional learning, and developing evaluation arrangements constrained the consistency with which the curriculum could be enacted.

Sanusi et al. (2024) emphasise that policy implementation requires attention to implementation processes, supporting conditions, and factors affecting the achievement of policy goals. The present case gives this general argument a specific educational expression: introductory communication and programme planning were present, but teachers continued to seek practical understanding independently. Initial organisational action therefore should not be equated with comprehensive implementation.

This interpretation is also consistent with Aldridge and McLure's (2024) identification of planning, implementation preparation, capacity building, and a supportive school climate as important conditions for educational change. In this case, leadership support and teacher willingness appeared to provide a foundation, while capacity-building arrangements remained incomplete. The contribution of the case lies in showing how these conditions can develop unevenly during the introduction of a values-oriented curriculum.

Teacher Readiness Beyond Willingness to Participate

Teacher readiness emerged as a practical issue involving curriculum understanding, instructional interpretation, and access to professional support. Teachers' willingness to learn and exchange information indicated engagement with KBC. However, the coexistence of willingness and uneven understanding suggests that readiness cannot be inferred from expressed acceptance alone.

Nikoçeviq-Kurti et al. (2025) found that curriculum understanding and collaborative practices were associated with teachers' self-efficacy during reform. Their findings help explain why collegial exchange may be valuable, while also highlighting the importance of clear curriculum understanding. The present study did not measure self-efficacy, so no conclusion can be drawn about teachers' confidence levels. Instead, the relevant connection concerns the need to support teachers in interpreting reform expectations and translating them into classroom decisions.

Nur Aniza et al. (2024) similarly identify the importance of school support, training, and adequate resources in their study of readiness for the Merdeka Curriculum. Their research concerns early childhood education and a different curriculum, so its findings cannot be transferred directly to an Islamic junior secondary school. Nevertheless, it provides a relevant comparison by showing that positive readiness can coexist with practical challenges requiring institutional support.

The absence of dedicated KBC training therefore points to a professional learning need, but it does not establish that any workshop would necessarily resolve the difficulties. Sims et al. (2025) argue that effective professional development depends on components that develop teachers' understanding, motivate change, build teaching techniques, and embed those techniques in practice. Applied cautiously to this case, this suggests that future KBC support should connect conceptual clarification with examples of instructional planning, classroom application, feedback, and follow-up. These are implications for improvement rather than activities whose effectiveness was demonstrated by the present research.

Existing School Practices and the Meaning of Curriculum Change

The activities associated with the five orientations of love were compatible with the normative direction of KBC, which emphasises religious devotion, knowledge, environmental responsibility, care for oneself and others, and commitment to the nation (Kementerian Agama Republik Indonesia, 2025). However, compatibility with policy values does not establish that a curriculum has produced new practices.

Religious observances, cleanliness routines, teacher modelling, and flag ceremonies may already have formed part of school life. The findings did not establish their chronology or demonstrate changes in their educational purposes following KBC adoption. The strongest supported interpretation is therefore that the school associated these activities with KBC during early implementation. Whether the curriculum substantially changed their organisation, meaning, or quality remains unresolved.

Ho et al. (2025) demonstrate, in a different reform context, that apparent agreement with policy can coexist with differences in interpretation and superficial compliance. Their study provides a useful analytical caution, but it does not justify labelling the present school's implementation as superficial. Rather, it highlights the importance of examining the substance of practice before drawing conclusions from the use of curriculum terminology or the presence of familiar activities.

Students' accounts of gentle advice and assistance with learning difficulties offer a more direct indication of how supportive relationships were experienced. Even so, these accounts cannot establish that KBC caused an improvement in relationships. Without evidence of earlier conditions or change over time, they support a description of students' experiences during implementation rather than a claim about curriculum effectiveness.

Institutional Support and the Limits of Informal Coordination

The coexistence of leadership encouragement, collegial cooperation, resource limitations, and incomplete training suggests that institutional support had both relational and organisational dimensions. Encouragement helped sustain attention to KBC, while information sharing provided a means of responding to uncertainty. However, neither necessarily ensured a shared understanding of implementation expectations.

The policy implementation framework discussed by Zahara and Mayesti (2024) distinguishes communication, resources, disposition, and bureaucratic structure. Although their research examines archival policy, these dimensions

provide sensitising concepts for interpreting the present findings. Leadership encouragement and willingness to participate relate to disposition, while briefings and collegial exchange concern communication. Access to guidance and professional learning concerns resources. Because the present findings do not sufficiently describe formal responsibilities or organisational procedures, the bureaucratic structure dimension cannot be assessed comprehensively.

This interpretation avoids reducing implementation challenges to teacher shortcomings. Independent learning may demonstrate initiative, yet reliance on individual effort can also leave teachers working with different interpretations. Readiness is therefore best understood here as situated within the support available to teachers, rather than as an exclusively individual attribute.

Student diversity further illustrates this relationship. Differences among learners require responsive teaching, but diversity itself should not be treated as an implementation failure. The practical issue is whether teachers receive sufficient support to express KBC values through approaches suited to different learning and interpersonal needs.

Evaluation as an Unfinished Component of Implementation

Monitoring demonstrated that school leaders were attending to implementation, but the findings did not establish a systematic process connecting observations, assessment evidence, feedback, and follow-up. This distinction matters because attention to implementation is different from having an organised basis for judging progress.

McLure and Aldridge (2023) identify data collection and evaluation as important conditions for sustaining educational reform and informing subsequent adjustments. The present case suggests that evaluation was still developing alongside other implementation arrangements. Continued use of previous attitude assessment procedures indicates continuity, but it does not by itself demonstrate that those procedures were unsuitable. Their adequacy would need to be examined against the values and practices that KBC intends to support.

An appropriate next step would be to review existing assessment and monitoring tools before introducing additional instruments. Possible areas for review include respectful communication, responses to learning difficulties, student participation, peer assistance, and environmental responsibility. These are proposed areas for development, not indicators already validated by this study. Evaluation should also distinguish participation in an activity from evidence about its educational quality or meaning.

Implications and Limitations

The findings suggest three connected priorities for strengthening implementation. First, professional learning should help teachers translate broad values into concrete instructional decisions. Second, school-level coordination should provide opportunities to examine planning documents and classroom experiences collectively. Third, monitoring should generate feedback that informs subsequent support rather than simply record whether activities have occurred.

The study contributes a contextual account of how acceptance, practical understanding, and institutional arrangements interacted during early KBC implementation. Its findings suggest that a shared commitment to compassion can provide a starting point while professional learning and evaluation structures remain under development. This interpretation does not establish a causal relationship between specific institutional limitations and classroom outcomes.

The conclusions are bounded by a single-school case and by the evidence available during implementation. The findings do not establish the origin of all reported routines, the long-term effects of KBC on students' character, or the effectiveness of workshops and supervision that remained planned. Further research could follow implementation over time, examine changes in instructional planning and classroom interactions, and incorporate more detailed student perspectives. Such work would help distinguish continuity in established school practices from changes attributable to the curriculum.

Conclusion

This study found that early implementation of the Love-Based Curriculum at MTs Swasta Muhammadiyah Lakitan combined leadership support, teacher cooperation, and caring educational practices with uneven teacher understanding and developing institutional support. The five orientations of love were associated with classroom interactions, religious observances, school routines, and teacher modelling. However, dedicated professional learning and structured evaluation remained insufficiently developed, while several improvement activities were still planned. The central finding is that acceptance of the curriculum's values did not necessarily translate into consistent implementation. This challenges the assumption that positive attitudes and the presence of compatible school activities are sufficient evidence of substantive curriculum change, without establishing that KBC caused changes in those practices.

The study reinforces previous research highlighting the importance of curriculum understanding, professional learning, leadership, and resources in educational reform. It contributes a contextual interpretation of teacher readiness as a capacity shaped by institutional conditions rather than an individual willingness to participate. The distinction between value acceptance and implementation capacity provides an analytical lens for understanding how a compassion-oriented curriculum is enacted. The findings also question the adequacy of using familiar religious and character-building routines alone to judge implementation, drawing attention instead to their instructional purposes, relational quality, and connection with assessment.

The study is limited to a single school and the perspectives of participating school leaders, teachers, and students, which restricts the transferability of its findings to other settings. The available evidence does not establish changes from pre-existing practices, long-term effects on students' character, or the effectiveness of planned training and supervision. Future research should involve a larger and more diverse group of participants across

multiple madrasahs and follow implementation over time. Practically, school leaders should prioritise sustained professional learning, collaborative examination of instructional plans, accessible teaching resources, and monitoring that links classroom evidence with feedback and follow-up support.

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