



Original Article

Implementation Of Pedagogical Competencies Of Love Curriculum At The Madani Ikhwanul Hasanah Pesantren

Ihwal Syahwaludin^{1✉}, Wawan Arbeni²

^{1,2}Institut Syekh Abdul Halim Hasan Binjai Indonesia

Correspondence Author: Ihwalsyahwaludin3@gmail.com✉

Abstract:

This study aims to analyze the implementation of teachers' pedagogical competencies in integrating the values of the love curriculum at the Madani Ikhwanul Hasanah Islamic boarding school. The study uses a descriptive qualitative approach with a case study. The data sources consisted of in-depth interviews, observations, and documentation obtained from teachers, pesantren administrators, and students. The data analysis technique used the Miles and Huberman model, which included data reduction, data presentation, and conclusion drawing. The results of the study indicate that although teachers' pedagogical competencies are adequate, there are challenges in applying the values of the love curriculum. Some teachers admitted that they had difficulty integrating the value of love into their teaching due to limited resources and time. The application of the love curriculum at the pesantren has a positive impact on the character building of students, but it still needs to be strengthened with more structured training for teachers.

Keywords: Pedagogical Competence, Love Curriculum, Islamic Boarding School, Character Building.

Introduction

Education in Islamic boarding schools plays a very important role in shaping the character and personality of students. Islamic boarding schools, with their religious-based education system, have a rich tradition of educating the younger generation by instilling moral, social, and spiritual

Submitted	: 8 November 2025
Revised	: 26 Nomor 2025
Acceptance	: 3 Desember 2025
Publish Online	: 9 Januari 2026

values. One of the main components in the educational process in Islamic boarding schools is the role of teachers (Mukti et al., 2022) . Pesantren teachers, as the main drivers of education, must have adequate pedagogical competence to be able to deliver lesson material and educate well. This pedagogical competence includes the ability to design, implement, and evaluate the learning process, as well as the ability to integrate life values into every lesson delivered. The Quran in Surah An-Nahl (16:125):

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Call (people) to the path of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His path, and He is most knowing of who is guided. .

Several previous studies have examined the importance of pedagogical competence in improving the quality of education in Islamic boarding schools. For example, research by Abdi Syahrial found that Islamic boarding school teachers with high pedagogical competence can be more effective in teaching religious and moral values to students (A. S. Harahap, 2025) . In addition, Muhammad Yunan's research shows that the integration of love curriculum values in learning at Islamic boarding schools requires a holistic approach, which does not only rely on teaching materials, but also on the attitudes and behaviors of teachers who can be role models for students (M. Y. Harahap et al., 2025) . However, there has not been much research specifically examining how Islamic boarding school teachers implement their pedagogical competencies in integrating the values of the love curriculum. This study will fill this gap by focusing on the Madani Ikhwanul Hasanah Islamic Boarding School.

Although there have been several studies on pedagogical competence and the integration of values in Islamic boarding school education, there is still a gap in research on how Islamic boarding school teachers integrate the values of the love-based curriculum into their teaching. Existing research has generally not investigated in depth the challenges and obstacles faced

by pesantren teachers in implementing the love curriculum. In the field of theory, most studies on pedagogical competence still focus on general approaches applied in formal schools. Meanwhile, in the context of Islamic boarding schools, educational theories that integrate the values of love into the curriculum are still limited. Therefore, this study also aims to develop a more specific theory regarding the application of the pedagogical competence of Islamic boarding school teachers in integrating a curriculum that emphasizes the value of love, which has not been widely found in the literature (Transinata, 2017) .

Empirically, this study also identifies the need to explore how the implementation of the love curriculum by Islamic boarding school teachers can vary, especially in different contexts such as the Madani Ikhwanul Hasanah Islamic Boarding School. Thus, this study will provide more concrete empirical data and evidence regarding the extent to which the pedagogical competence of Islamic boarding school teachers can influence the integration of love curriculum values in education, as well as the challenges and obstacles they face (Qathrun Nada & Listiana, 2025) .

This research is very important to be conducted at the Madani Ikhwanul Hasanah Islamic boarding school because this boarding school has unique characteristics, namely the combination of religious education and character building through the values of love. Furthermore, the integration of love values into the pesantren curriculum will play a significant role in producing a young generation that not only has strong religious knowledge but also good character and love for others. Therefore, this study focuses not only on improving teachers' pedagogical competence but also on strengthening moral values that can have a positive impact on the social and spiritual lives of santri in the future.

The theoretical study in this research focuses on several key concepts related to the implementation of teachers' pedagogical competencies, the integration of love curriculum values, and the educational context at the Madani Ikhwanul Hasanah Islamic boarding school. To understand how

teachers' pedagogical competencies can be implemented in teaching at Islamic boarding schools, as well as how love curriculum values are applied, this study covers several relevant theories.

A. Teachers' Pedagogical Competence

Pedagogical competence is one of the four competencies that a teacher must possess in accordance with Law of the Republic of Indonesia No. 14 of 2005 concerning Teachers and Lecturers. This competence includes a teacher's ability to plan, implement, and evaluate the learning process. Pedagogical competence relates to a teacher's ability to design learning that is appropriate to the characteristics of the students and to facilitate effective learning experiences (UUD No. 20 of 2003, 2003) . Teachers must be able to adapt learning methods, media, and approaches that are appropriate to the needs and conditions of students, including in the pesantren educational environment (Hamyar & Harahap, 2024) .

In Islamic boarding schools, teachers are not only required to teach general subjects, but also to teach religious and moral values. This requires Islamic boarding school teachers to have high pedagogical competence in designing learning that touches on the spiritual and social aspects of students. In line with this, Islamic boarding school teachers must also be able to combine the formal curriculum and the Islamic boarding school curriculum based on Islamic values.

Teachers' pedagogical competencies consist of several types that include the abilities that a teacher must have in carrying out their duties as educators. The following are the types of pedagogical competencies that teachers need to master (Muh. Syata et al., 2024) :

- 1) Ability to Plan Learning. Teachers must be able to design learning that is appropriate to the characteristics of students, subjects, and classroom conditions. This includes preparing a Lesson Plan (RPP),

determining learning objectives, and selecting appropriate methods, media, and learning resources.

- 2) Ability to Implement Learning. Teachers must be able to implement learning effectively using appropriate approaches and be able to manage the classroom well. This includes skills in applying learning methods and strategies that can motivate and engage students in the learning process.
- 3) Ability to Evaluate Learning. Teachers must be able to assess student learning outcomes, both through formative assessment (during the learning process) and summative assessment (at the end of learning). Evaluation also includes the use of various assessment tools that can provide a clear picture of student learning outcomes.
- 4) Ability to Develop Teacher Professionalism. Teachers must continuously develop their competencies through reflection, training, and updating their knowledge and skills related to the subject they teach. This aims to ensure that teachers remain relevant to developments in science and technology in the world of education.
- 5) Ability to Understand Student Characteristics. Teachers must understand the characteristics, potential, and needs of each student in order to provide an appropriate approach and facilitate optimal student development. This includes the ability to differentiate the learning needs of each individual and respond to the diversity of students in the classroom (Walidin, 2003) .
- 6) Ability to Create a Conducive Learning Environment. Teachers must be able to create a safe, comfortable, and enjoyable learning atmosphere, both physically and psychologically. An environment that supports learning will help students feel accepted and motivated to learn.

These types of pedagogical competencies are very important for improving the quality of education and supporting students' success in achieving learning objectives. The importance of pedagogical competencies

in the context of Islamic boarding schools can be seen from the role of teachers in creating a balance between the formal curriculum and the religious curriculum. In practice, many Islamic boarding schools combine these two types of curriculum, namely the religious education curriculum based on Islamic values and the formal education curriculum adapted to national education standards. This requires Islamic boarding school teachers to have the ability to integrate both curricula harmoniously, so that students can acquire knowledge that is not only useful for their worldly life, but also for their spiritual life (Mujahidah et al., 2024).

B. The Curriculum of Love in Islamic Boarding School Education

The love curriculum is an educational approach that emphasizes character development and moral values in the learning process. This concept refers to learning that not only emphasizes cognitive aspects but also the development of values such as compassion, concern for others, and understanding of the essence of social and spiritual life (Hapsari, 2025).

Furthermore, in the love curriculum, there are five types of love that must be internalized by students through the abilities of teachers. The Five Types of Love in the Love Curriculum is a concept that describes five aspects or dimensions of love that must be taught in the education curriculum. The Quran in Surah Ali Imran: 31 explains:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Meaning: Say (Prophet Muhammad), "If you love Allah, follow me, and Allah will love you and forgive your sins." Allah is Forgiving and Merciful.

This verse describes the importance of love for Allah and His Messenger, which is the basis for building a strong relationship with God and teaching religious values in everyday life. Love for Allah is the foundation for living a life full of gratitude and responsibility. This concept

aims to instill values of love that include love for God, oneself, fellow human beings, nature, and knowledge. The five aspects are (Republik, 2025) :

1. *Love for Allah and His Messenger*. Building a strong relationship with God and teaching religious values in everyday life. This aims to ensure that each individual has a deep spiritual awareness and can appreciate and live life with gratitude and responsibility.
2. *Love for Oneself*. Teaching the importance of maintaining mental, emotional, and physical health. This includes recognizing one's potential, increasing self-confidence, and maintaining balance in life to achieve personal happiness and well-being.
3. *Love for Others*. Teaching empathy, cooperation, and respect for others. This love focuses on the importance of maintaining good social relationships, appreciating differences, and fostering a sense of solidarity and mutual assistance.
4. *Love for Nature*. Teaching the importance of protecting the environment and appreciating natural resources. This aims to foster a sense of responsibility in preserving nature for future generations, as well as understanding the close relationship between humans and the environment.
5. *Love of Knowledge*. Teaching the importance of learning and seeking knowledge. This love aims to encourage curiosity and enthusiasm for learning, as well as to appreciate knowledge as a means of advancing oneself and society (Dinata et al., 2025) .

The Five Loves in the Curriculum Love aims to shape the holistic character of students, where they are not only intellectually intelligent, but also have high moral and emotional qualities, as well as strong social and environmental awareness (Qathrun Nada & Listiana, 2025) .

C. Integration of Love Curriculum Values in Learning at Islamic Boarding Schools

The integration of love values into the curriculum is a process of incorporating humanistic and moral values into every aspect of learning at Islamic boarding schools. This involves not only teaching religious concepts, but also developing empathy, tolerance, and solidarity among students. The integration of moral values into the educational curriculum not only enriches the learning experience, but also creates an environment that supports the development of better character among students. Pesantren teachers, with their pedagogical competence, play an important role in instilling these values in an effective manner and in accordance with the needs of students (Syah et al., 2025) .

The integration of love values into the curriculum at Islamic boarding schools is very important because it focuses not only on religious teaching, but also on character building through the development of humanitarian and moral values. This process must cover various aspects of the daily lives of students, both in a social and spiritual context. The Qur'an provides many guidelines related to humanitarian and moral values that can be applied in pesantren life, such as empathy, tolerance, and solidarity. These values should be directly applied in teaching and learning activities to create an environment that supports the formation of excellent character (Mufidah, 2022) .

To integrate these values into the pesantren education curriculum, several steps can be taken, including (Abdi, 2021) :

1. Contextual Teaching. The values of empathy, tolerance, and solidarity can be taught through context-based teaching, namely by linking religious theories and concepts to social issues surrounding the students. For example, discussing verses from the Qur'an about humanity and how they can be applied in everyday life.
2. Application in Everyday Life. The integration of moral values does not only occur in the classroom, but also in everyday life at the Islamic boarding school. Teachers can set an example in practicing these values. Teachers can encourage students to apply empathy,

tolerance, and solidarity in their interactions with one another, both in and outside the classroom.

3. **Active Learning Methods.** The use of learning methods that involve active interaction and discussion between teachers and students, such as group discussions or role-playing, can help students better understand and apply moral values in their lives.
4. **Character Assessment and Strengthening.** In addition to academic assessment, it is important to assess the development of students' attitudes and character, such as empathy, tolerance, and solidarity. This can be done through direct observation and self-reflection.

The human and moral values contained in the Qur'an can be effectively integrated into learning in Islamic boarding schools, creating an environment that supports the formation of better and superior character in students. (Ikhwan, 2014)

D. Transformation of Pesantren Education

The transformation of Islamic boarding school education aims to create an education system that is capable of accommodating the needs and challenges of the times. In this context, the pesantren curriculum should not only focus on religious aspects, but also be able to create learning that is relevant to the times, while maintaining the basic values of religion and local culture. This transformation also includes the application of the values of love in every aspect of pesantren life, from teaching and parenting to character building for students. (Athoillah & Wulan, 2019)

The transformation of pesantren education aims to make pesantren educational institutions capable of facing the challenges of the times while continuing to uphold high religious and moral values. Therefore, the integration of love values into the pesantren curriculum is an important step in this transformation process, which requires teachers to have adequate pedagogical competencies to implement the curriculum effectively. (Triono et al., 2022)

METHOD

This study uses a qualitative approach with a descriptive research type. The qualitative approach was chosen because this study aims to explore an in-depth understanding of the implementation of teachers' pedagogical competencies in integrating the values of the love curriculum at the Madani Ikhwanul Hasanah Islamic boarding school. Case studies were used to obtain a more detailed understanding of the phenomena occurring at the boarding school. (Sugiyono, 2010)

This research was conducted at the Madani Ikhwanul Hasanah Islamic boarding school, located in Deli Serdang Regency, North Sumatra. This boarding school was chosen because it has a curriculum that focuses on integrating the values of love into education. This location is also representative of how teachers' pedagogical competencies are applied in the context of Islamic boarding school-based education. (Moleong, 2018)

The data sources in this study consist of two types of data, namely primary data and secondary data. Primary data was obtained through in-depth interviews with teachers who teach at the Madani Ikhwanul Hasanah Islamic Boarding School and boarding school administrators involved in curriculum development. Secondary data was obtained through documentation, such as the curriculum used, educational activity reports, and teaching materials used at the boarding school.

The data collection techniques used in this study were in-depth interviews, observation, and documentation. In-depth interviews were conducted with teachers, boarding school administrators, and students to obtain information related to the implementation of the love curriculum and teachers' pedagogical competencies. Observations were conducted in classrooms to directly observe the interactions between teachers and students and the application of the values of the love curriculum in learning. Documentation was used to obtain information related to the curriculum and teaching materials used at the boarding school (Satori, 2009) .

The data obtained from interviews, observations, and documentation were analyzed using Miles and Huberman's qualitative data analysis technique, which consists of three main stages, namely (Matthew B. Miles, 1992) :

- 1) *Data reduction*, data presentation, and conclusion drawing. In the data reduction stage, irrelevant data will be filtered and selected to focus on aspects related to the implementation of pedagogical competencies and the values of the love curriculum.
- 2) *Data presentation* involves organizing the data into a narrative form that facilitates understanding.
- 3) *Conclusion*: The data presented will be interpreted to produce findings that answer research questions related to the application of pedagogical competencies in the love curriculum at the Madani Ikhwanul Hasanah Islamic boarding school.

Research Results and Discussion

A. Research

The Madani Ikhwanul Hasanah Islamic boarding school, which is the subject of this study, implements an educational curriculum that not only covers religious learning but also integrates life values through the concept of a "curriculum of love." This study aims to assess how teachers at the boarding school can integrate these values into their teaching and to identify the challenges faced in the process of implementing the necessary pedagogical competencies. Based on interviews, observations, and documentation that have been carried out, a number of important findings were found related to the pedagogical competence of teachers and the application of the love curriculum.

1) Teachers' Pedagogical Competencies at the Madani Ikhwanul Hasanah Islamic Boarding School

The pedagogical competence of teachers at Pesantren Madani Ikhwanul Hasanah was found to be adequate, but there are still some areas

that need further strengthening. The majority of teachers at this pesantren have the ability to plan lessons that are appropriate for the characteristics of the students. However, there is a discrepancy between the material taught and the implementation of the values of the love-based curriculum () that is expected. For example, although values such as empathy, love for Allah, and love for others are taught verbally, their application in practice is often not very visible in daily interactions between teachers and students.

Teachers at this Islamic boarding school admit that integrating the value of love into learning is not easy. One of the main challenges is ensuring that these values are not only taught in a theoretical context, but also applied in real life. Learning that emphasizes the curriculum of love must involve direct examples of teachers' attitudes and behavior, as well as the application of these values in every aspect of life at the boarding school.

2) Implementation of the Love Curriculum in Learning

The implementation of the love curriculum at the Madani Ikhwanul Hasanah Islamic boarding school aims to develop a more well-rounded character in students, but its implementation presents several challenges. One of these is the limited resources and approaches used to convey moral values to students. Several teachers revealed that they sometimes feel constrained by the limited time available to deliver curriculum material that focuses on moral values.

From the interviews, it can be concluded that some teachers use active learning methods, such as group discussions and role-playing, to further instill these moral values. However, some aspects of the love curriculum, such as "love for nature" and "love for science," have not been fully integrated into daily learning activities. This indicates that although the curriculum exists, its implementation in learning is still partial.

This study also found that the implementation of the love curriculum, despite facing various challenges, has had a positive impact on the character development of students at the Madani Ikhwanul Hasanah Islamic Boarding School. Although it has not yet been fully integrated into every

aspect of boarding school life, there are indications that some students are showing positive changes in terms of social and spiritual attitudes. Students who are directly involved in activities that emphasize the development of values of love, such as community service, have become more empathetic and caring towards others.

However, this impact is more pronounced among students who participate in extracurricular programs based on moral and social values. These programs provide opportunities for students to implement the values taught in real life, such as sharing with those in need and respecting differences. Nevertheless, the comprehensive implementation of the love curriculum in all aspects of education in Islamic boarding schools still needs to be strengthened.

3) Challenges and Obstacles Faced by Teachers

Teachers at the Madani Ikhwanul Hasanah Islamic boarding school revealed several major obstacles in implementing their pedagogical competencies, particularly in integrating the curriculum of love. These obstacles include limited training for teachers on integrating moral values into the Islamic boarding school curriculum, as well as a lack of teaching materials specifically on the values of love.

Another challenge is resistance from some students who are still more focused on religious learning without relating it to the application of values of love in everyday life. This shows the importance of a more comprehensive approach in dealing with students, by involving them in activities that directly apply the desired moral and social values.

Another challenge faced by teachers in implementing the love curriculum at the Madani Ikhwanul Hasanah Islamic boarding school is social and psychological barriers arising from the social dynamics within the boarding school. This study found that not all students can easily accept and internalize the values of the love curriculum, especially when they come from backgrounds that do not support these values.

Students who come from families with social values that are not in line with the principles of the love curriculum, such as empathy and caring for others, often find it difficult to practice these values. Teachers at this Islamic boarding school recognize that external factors, such as family background and the social conditions of students, influence the extent to which these values can be accepted and applied in students' daily lives.

As a solution to this problem, some teachers have begun to take a more personal approach, such as providing individual guidance to students who have difficulty understanding these values. This approach helps reduce existing social and psychological barriers, although teachers feel that it requires more time and effort.

4) Improving Teachers' Pedagogical Competence and Implementing the Love Curriculum

This study shows that improving teachers' pedagogical competence is essential to strengthen the integration of love values into the pesantren curriculum. More specific training on how to teach love values in the context of pesantren can help teachers implement the curriculum more effectively. Teachers also need to be encouraged to set an example for students in applying these values in their daily lives. It is important to evaluate the impact of the love curriculum on the moral and character development of students. This can be done by periodically measuring the attitudes and behaviors of students, as well as improving teaching methods that can better reflect the values of love in a tangible way.

Many teachers recognize the importance of continuing to develop their competencies, both in pedagogical aspects and in the ability to integrate moral values into learning. However, despite this awareness of the importance of such development, the resources and training provided by Islamic boarding schools are still limited. Most teachers rely on personal experience and informal training to improve the quality of their teaching, even though they expect more training that focuses on how to teach values of love more effectively.

Most teachers feel that their competency development in this area is mostly spontaneous and unstructured, which can hinder the consistent integration of values of love into learning activities. Therefore, this study highlights the importance of a more structured and sustainable training program that can help Islamic boarding school teachers improve their abilities, particularly in teaching moral and social values more effectively and systematically.

Research results presented in table form:

Aspect	Findings
Teachers' Pedagogical Competence	Teacher competence is adequate, but still needs strengthening in several areas. The majority of teachers are able to plan lessons that are appropriate for the characteristics of the students. However, there is a discrepancy between the material taught and the implementation of the values of the love curriculum.
Implementation of the Love Curriculum	The love curriculum has been implemented, but it is still limited in several aspects. Values such as empathy, love for Allah, and love for others are taught verbally, but their application in daily practice is still limited.
Challenges in Implementation	Teachers face limitations in training and resources, as well as limited time in delivering curriculum material that focuses on moral values. There is also resistance from students who are more focused on religious learning without linking it to moral values.
Competency Improvement	More specific training on the love curriculum is needed, as well as the development of teachers'

competencies in teaching moral and social values more effectively. A structured and ongoing training program is needed to support the integration of these values.

B. Research Discussion

The implementation of an educational curriculum that integrates religious and life values, as applied at the Madani Ikhwanul Hasanah Islamic boarding school, is in line with the concept of education in Islam which emphasizes a balance between the spiritual, social, and intellectual dimensions. The love curriculum that is applied aims not only to deepen religious knowledge, but also to shape the character of students through the application of moral values in everyday life. In this context, the pedagogical competence of teachers plays an important role as a means of conveying and applying these values, as explained in Islamic education theory, which prioritizes harmony between teaching knowledge and shaping noble character (Rosalia, 2025) .

Teachers' pedagogical competence includes the ability to deliver learning materials effectively and to set an example in good behavior and morals. This is important to support the formation of character that reflects the religious values taught, as exemplified in the hadith of the Prophet Muhammad SAW, who said, *"Verily, I was sent to perfect noble character"* (HR. Ahmad). Therefore, pedagogical competence is not limited to teaching skills, but also includes the application of religious principles in daily interactions. Although teachers at the Madani Ikhwanul Hasanah Islamic Boarding School already have sufficient pedagogical skills, the integration of moral values in daily learning practices still needs to be strengthened, given the challenges faced in applying the concept of the "curriculum of love" in practice (Muhsin, 2020) .

The theory of Islamic religious education, especially in the context of Islamic boarding schools, suggests that teachers must be good role models

for students, because the values taught will be more easily accepted if they are seen directly from the example of the teacher's behavior. This is related to the concept of *uswatun hasanah* (good role model) that must be demonstrated by every educator, as taught in the Qur'an, surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا^{٢١}

Meaning: Indeed, in the Messenger of Allah there is a good example for you, (that is) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah often .

Therefore, in teaching the love curriculum, it is important for teachers to apply values such as love for Allah, fellow human beings, and nature, not only in theory but also in their daily attitudes and behavior. The application of the love curriculum, which integrates religious and social values into learning at the Madani Ikhwanul Hasanah Islamic boarding school, reflects the concept of Islamic education that is oriented towards the formation of noble character. As part of the objectives of Islamic education, namely *tazkiyah* (purification of the soul) and *ta'dib* (moral education), the love curriculum aims to instill moral values that are not only beneficial in the worldly context but also in the hereafter. This includes shaping the character of students who are not only intellectually intelligent but also noble in their behavior and social interactions (Khoiriah et al., 2023) .

However, the challenges faced in implementing the love curriculum are limited resources, time, and teacher skills in teaching these values comprehensively. In Islamic education theory, learning should not only take place in the classroom, but should also be applied in every aspect of life. Therefore, the implementation of a love curriculum that is not only limited to religious teaching but also to character development requires a more holistic and integrative approach. For example, by involving students in extracurricular activities that integrate the value of love, such as community service and caring for nature, it is hoped that these values can be more easily internalized (Ridho, 2017) .

The main challenge in implementing the love curriculum in this Islamic boarding school is related to the social and psychological aspects of

the students. As stated in Islamic education theory, each individual has different social and psychological conditions, which can affect the extent to which educational values are accepted and internalized. Islamic education teaches the importance of a personal approach in understanding the conditions and background of each student, especially in the context of character development. Therefore, challenges in overcoming social barriers, such as differences in family backgrounds that do not support the moral values taught, can be overcome with a more personal and in-depth approach, as suggested in the concept of *tarbiyah* in Islam.

Strengthening teachers' pedagogical competencies is also one of the challenges that must be addressed. In Islamic education, teachers not only act as educators, but also as mentors and companions in the spiritual and moral journey of students. Therefore, improving teachers' pedagogical competencies in teaching moral and social values is essential for the effective implementation of the love curriculum. More specific training on teaching moral values, as well as periodic evaluations of the students' character development, are necessary to optimize the implementation of this curriculum (Yakub Nasucha, Laili Etika Rahmawati, 2020) .

In Islamic education theory, effective learning must be supported by adequate teacher competence and a curriculum that is relevant to the times. Therefore, improving teachers' pedagogical competence and strengthening the curriculum is very important in supporting the formation of better character in students. This is in line with the principle of *ikhtiyar* (effort) in Islamic education, which teaches that educational success depends on the efforts made by educators to provide the best for their students. Improving teacher competence through structured and continuous training will enable them to be more effective in integrating the values of love into everyday learning (Minister, 2018) .

Conclusion

Based on the results of this study, there are several findings and recommendations that can be made to improve the implementation of the love curriculum at the Madani Ikhwanul Hasanah Islamic Boarding School, including:

- a) Provision of Teacher Training. Providing a more structured training program for teachers in terms of integrating moral and social values into learning. This training should include learning methods that are more contextual and relevant to the needs of the students.
- b) Personalized Approach. Using a more personalized approach in teaching students who have difficulty implementing the values of the love curriculum. Teachers can provide extra guidance and support to students who need it.
- c) Curriculum Evaluation and Revision. Conducting periodic evaluations of the love curriculum that is being implemented, and making revisions so that the curriculum is more comprehensive and integrated into all aspects of learning.
- d) Application of Values in Everyday Life. Encourage teachers to be role models in applying moral and social values, and encourage students to apply the values of love in their daily interactions.

With better and more structured implementation, the love curriculum can have a greater impact on the character development of students and create a more supportive environment for the formation of civilized individuals with noble character and compassion for others.

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