

# Reconstruction of Pancasila Value Based Character Education Through the Curriculum of Love

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## Keywords:

Educational Challenges; Curriculum of love; Pancasila Value; and Character Education.

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## Abstract

The rapid pace of globalization has intensified educational challenges in Indonesia, particularly in relation to moral degradation, declining social empathy, and the increasing tendency toward individualism among students, highlighting the need for a more holistic approach to character education grounded in Pancasila values. This study aims to reconstruct Pancasila-based character education through the Curriculum of Love as an alternative framework that emphasizes affective, relational, and humanistic dimensions of learning. Employing a qualitative research design within an interpretive paradigm, the study utilizes in-depth interviews, observations, and document analysis, with data analyzed. The findings reveal that the Curriculum of Love enables the meaningful internalization of Pancasila values by integrating compassion, empathy, mutual cooperation, tolerance, and social justice into everyday educational practices, fostering positive pedagogical relationships and inclusive learning environments. Teachers play a pivotal role as moral exemplars and facilitators who embody Pancasila values through caring interactions and reflective teaching strategies. The study concludes that the reconstruction of character education through the Curriculum of Love transforms Pancasila values from abstract normative concepts into lived educational experiences, offering a promising paradigm for strengthening character formation and promoting socially responsible, empathetic, and morally grounded students within contemporary Indonesian education.

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## Kata kunci:

Tantangan Pendidikan; Kurikulum Berbasis Cinta; Nilai-nilai Pancasila; dan Pendidikan Karakter.

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## Article history:

Received: 17-12-2025

Revised: 13-02-2026

Accepted: 17-03-2026

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## Abstrak

Globalisasi yang pesat telah memperparah tantangan pendidikan di Indonesia, khususnya terkait dengan degradasi moral, menurunnya empati sosial, dan meningkatnya kecenderungan individualisme di kalangan siswa, yang menyoroiti perlunya pendekatan yang lebih holistik terhadap pendidikan karakter yang berlandaskan nilai-nilai Pancasila. Studi ini bertujuan untuk merekonstruksi pendidikan karakter berbasis Pancasila melalui Kurikulum Cinta sebagai kerangka alternatif yang menekankan dimensi afektif, relasional, dan humanistik dalam pembelajaran. Dengan menggunakan desain penelitian kualitatif dalam paradigma interpretatif, studi ini memanfaatkan wawancara mendalam, observasi, dan analisis dokumen. Temuan menunjukkan bahwa Kurikulum Cinta memungkinkan internalisasi nilai-nilai Pancasila yang bermakna dengan mengintegrasikan kasih sayang, empati, kerja sama timbal balik, toleransi, dan keadilan sosial ke dalam praktik pendidikan sehari-hari, serta menumbuhkan hubungan pedagogis yang positif dan lingkungan belajar yang inklusif. Guru memainkan peran penting sebagai teladan moral dan fasilitator yang mewujudkan nilai-nilai Pancasila melalui interaksi yang penuh perhatian dan strategi pengajaran yang reflektif. Studi ini menyimpulkan bahwa rekonstruksi pendidikan karakter melalui Kurikulum Cinta mengubah nilai-nilai Pancasila dari konsep normatif abstrak menjadi pengalaman pendidikan yang dihayati, menawarkan paradigma yang menjanjikan untuk memperkuat pembentukan karakter dan mendorong siswa yang bertanggung jawab secara sosial, berempati, dan berlandaskan moral dalam pendidikan Indonesia kontemporer.

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## INTRODUCTION

Rapid globalization has made the challenges facing education in Indonesia increasingly complex (Chande, 2023; Supriyanto et al., 2025). Pancasila, as the foundation of the state, contains noble values that can be used as a basis for the educational process, such as the values of justice, unity, and respect for diversity (Hariyati & Rofiq, 2024; Kuncorowati et al., 2025; Shakina et al., 2025). This makes holistic education an approach that emphasizes the importance of developing all aspects of students' lives, including moral, social, emotional, and spiritual aspects (Maa'uun et al., 2025). Holistic education seeks to create a comprehensive learning environment, where the younger generation is not only taught to master knowledge, but also to have moral and ethical values to develop positive character and social attitude (Widyastono, 2012). Research on Pancasila and character education within the framework of holistic education is expected to shape individuals who not only excel academically but also have integrity, empathy, and a sense of responsibility towards society (Aryasutha et al., 2025; Sifah & Mufti, 2025).

Research on the relationship between Pancasila and character education within a holistic educational framework is expected to shape individuals who not only excel academically but also possess integrity, empathy, and a sense of responsibility towards society (Dharin et al., 2026; Fernando & Zumratun, 2025; Rugaiyah & Ma'arif, 2025; Za et al., 2024). Research on character education shows that character education is crucial not only for developing individuals with good morals but also for creating a harmonious and just society (Khatimah et al., 2022). State that the implementation of character education in schools has a significant positive impact on students' social attitudes. The consistent application of character values not only increases students' awareness of the importance of mutual respect and cooperation but also contributes to reducing negative behaviors such as bullying and intolerance. Research by (Budi & Marno, 2022) shows that integrating character values into the curriculum can improve the quality of education and effectively shape students' character. Students are expected to not only acquire academic knowledge but also develop positive attitudes and behaviors necessary for a harmonious social life. Therefore, a character-based curriculum is a crucial step in creating a generation with integrity and responsibility. Research by (Sutoyo, 2021) shows that education based on Pancasila values can increase students' awareness of the importance of integrity, tolerance, and social responsibility. Through interactive and participatory teaching methods, students not only understand the concepts of Pancasila but also apply them in their daily lives.

Although research on character education demonstrates a positive impact in developing individuals with good morals and creating a harmonious society, there are several shortcomings that require attention. Character is cultivated through knowledge and practical experiences in daily life, both inside and outside the school environment (Ginanjari, 2025; Ismawati, 2023; Martanti et al., 2026). Challenges in implementing character education in the field, such as a lack of teacher training and support from the family environment, are often not discussed in depth. This lack of teacher training can result in ineffective teaching approaches, where teachers do not fully understand how to integrate character values into daily learning. This can hinder their ability to be good role models for students (El-adabi, 2023). Furthermore, family support is crucial in shaping students' character behavior. If the home environment does not align with the values taught in school, the impact of character education can be less than optimal.

Various approaches to character education that have been implemented to date tend to be normative, resulting in Pancasila values often stopping at the cognitive level, which then results in character education not fully addressing the affective dimension of students in depth. This situation raises the need for a curriculum approach that emphasizes not only the formal internalization of values but also fosters humanistic, empathetic pedagogical relationships with students, oriented toward holistic personality development.

In this context, the Love-Based Curriculum presents itself as an alternative approach that places the values of compassion, empathy, and respect for human dignity as the spirit of the educational process. The Love-Based Curriculum views education as a process of humanizing human beings, in line with the values of Pancasila, which emphasize the principles of just and civilized humanity, unity, and social justice (Shodikin et al., 2025). This approach focuses not only on academic achievement but also on character development through positive relationships between educators and students, an inclusive learning environment, and learning practices that foster social awareness and tolerance. Various approaches to character education that have been implemented to date tend to be normative and procedural, resulting in Pancasila values often remaining at the cognitive and symbolic levels. Character education has not fully addressed the affective dimension.

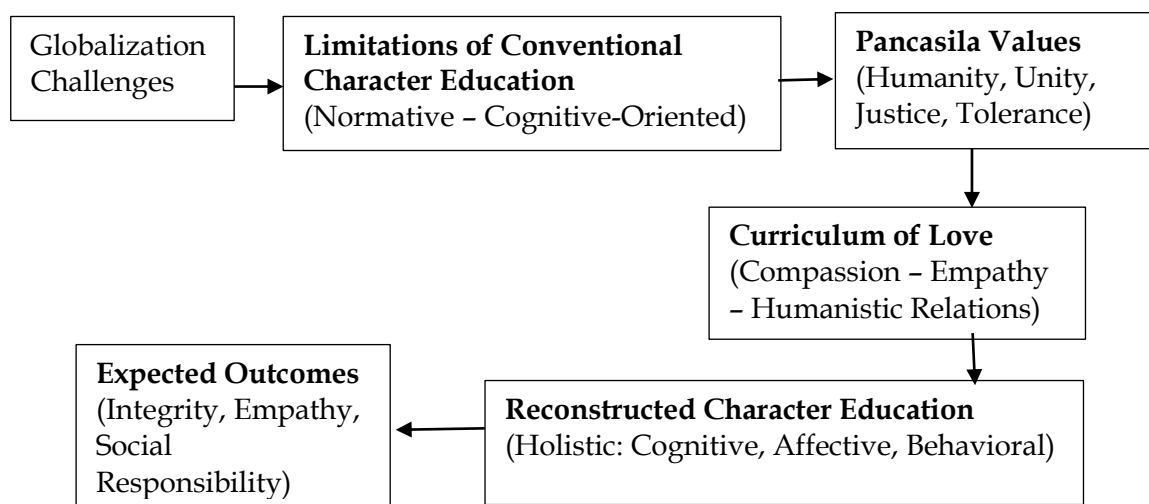


Figure 1.

Conceptual Model of Pancasila and Character Education in Curriculum of Love

**METHOD**

This study used a qualitative approach with a case study method to explore in depth the process of reconstructing pancasila-based character education through the implementation of the love based curriculum (W. Creswell, 2016). The research was conducted at MTs Nurul Huda Medini Demak, a madrasah that institutionally emphasizes the integration of Islamic values, nationalism, and character development in the learning and school culture. This study views social reality as holistic, dynamic, and meaning-laden, requiring researchers to directly engage with participants and natural settings to uncover deep contextual understanding. Data collection techniques in-depth interviews, and documentation studies, and madrasah policies related to the implementation of the love-based curriculum.

Data analysis employed Miles Huberman's interactive model (Miles et al., 2014), which consisted of data condensation through thematic coding of field findings related to the implementation of the Love-Based Curriculum, data presentation in the form of matrices and flowcharts for the transformation of Islamic education, and conclusion drawing and verification through member checking and peer discussions. Testing the validity of data uses the criteria of credibility through triangulation of sources and methods, transferability through in-depth description of the research context, reliability through an audit trail of the research process, and confirmability through researcher reflection on biases and assumptions that can influence data interpretation (Miles, Huberman, and Saldana 2014).

## RESULT

### Character education

Character education has emerged as a crucial tool in higher education for preparing graduates to be principled, resilient, and socially active (S et al., 2025). Pancasila-based character education is a crucial foundation for shaping the identity and morality of the Indonesian nation (Murdaningrum, 2025). With Pancasila as the foundation of the state, its values must be integrated into the education system to create a generation that is not only intelligent but also virtuous. In this context, the principle of "Just and Civilized Humanity" is key, emphasizing the importance of respect for human rights and social justice. This principle can be interpreted as linking students' learning motivation to their level of competence, which can influence their ability to compete in the future workforce (Sihombing & Lukitoyo, 2022).

The concept of forming a character can be described like this, students are required to take part in activities that have been scheduled by the school so that those who can have a good influence on their friends (Rachman et al., 2023).

The findings reveal that character education becomes more meaningful when Pancasila values are contextualized within students' daily religious and social practices. Teachers intentionally link moral lessons to real-life situations, such as cooperation, empathy, responsibility, and respect, allowing students to internalize values through reflection and experience. This contextualization reflects a shift from formalistic character education toward experiential moral learning.

### Pancasila values

Pancasila, as a form of character education implemented in schools, is crucial and necessary to prevent events that further degrade the quality of the Indonesian nation (Pratiwi, 2021). The implementation of Pancasila values in character education is carried out through various interactive and participatory methods. This approach enables students not only to understand fundamental concepts but also to apply them in their daily lives. Social projects, for example, are an effective way to teach students about cooperation, empathy, and responsibility towards the community (Nurdiansyah, 2025). These activities not only improve social skills but also build awareness of the positive impact of collective action.

Holistic education is an approach that emphasizes the importance of developing all aspects of an individual, not just cognitively but also emotionally, socially, and spiritually. Holistic education focuses on students' independent learning, active exploration, and critical thinking, while developing continuous learning skills, adapting to change, and contributing to sustainable development (Pare & Sihotang, 2023). In the context of modern education, this approach is increasingly relevant, especially with the

demand to create a generation that is not only academically intelligent but also possesses strong interpersonal skills and a strong social awareness.

Teaching methods involving discussion, debate, and role-playing are also highly effective in instilling Pancasila values. Through active interaction, students learn to respect differing opinions and develop a tolerant attitude (Hidayati & Purnama, 2024). This inclusive learning environment is crucial for creating an atmosphere where every student feels valued and heard, thus encouraging them to participate more fully in the learning process. The challenges in implementing Pancasila-based character education cannot be ignored. One of the biggest challenges is the lack of understanding among educators regarding how to integrate Pancasila values into the curriculum. Therefore, training and professional development for teachers are crucial. With adequate knowledge, teachers can teach these values more effectively and engagingly.

This section presents the empirical findings of the study regarding the reconstruction of character education based on Pancasila values through the implementation of the Curriculum of Love. The findings are derived from in-depth interviews, participant observation, and document analysis, and are organized into thematic categories that directly address the research objectives formulated in the introduction. The results demonstrate how Pancasila values are internalized, enacted pedagogically, and institutionalized within Islamic education through the Curriculum of Love.

#### **Curriculum of Love**

The findings indicate that the Curriculum of Love functions as a transformative framework that reconstructs character education by reinterpreting Pancasila values into lived educational experiences rather than normative moral instruction. The study found that Pancasila values are reconstructed through five interconnected dimensions of love, which serve as the operational foundation of the Curriculum of Love (Madrasah, 2025): Love of God, Love of fellow human beings, Love of the nation, Love of knowledge, and Love of social justice and the environment.

These dimensions are not taught explicitly as ideological concepts but are embedded implicitly within learning activities, school rituals, and teacher-student interactions. As a result, students experience Pancasila values affectively and behaviorally, rather than merely cognitively.

The implementation of the Curriculum of Love significantly alters pedagogical orientations and classroom practices. Participant observations indicate that love-based pedagogy fosters a supportive and inclusive learning environment. Students demonstrate higher levels of emotional security, mutual respect, and willingness to participate in learning activities among others; students feel valued and respected, classroom interactions are more dialogic, and Learning activities encourage collaboration rather than competition. These conditions contribute positively to students moral development and social awareness.



**Figure 2.** Participate in learning activities of discussion

Participating in learning activities through discussions about the Curriculum of Love at MTs Nurul Huda Medini Gajah Demak is an important effort to strengthen character education in the learning process. In these activities, teachers and students actively engage in discussions to understand the values of love, compassion, respect, and mutual care that are integrated into the curriculum. The discussion process allows students to express their ideas, share experiences, and reflect on how the values of love can be applied in their daily lives, both in madrasah and in the community.

Sudents are directed to recognize and appreciate the identity of themselves and groups that are part of the nation's identity, interact and communicate effectively with cross-cultural differences, develop respect for differences of opinion, views, and cultural practices and increase empathy so that they are able to feel and understand the experiences of others (Yahya et al., 2026).

As said by Nadin Anindya Putri, the Student of MTs Nurul Huda Medini Gajah Demak as follows:

“In class discussions, we are encouraged to listen to and respect each other’s opinions, even when we disagree, while also learning to understand, help, and support friends who face difficulties.”

Beyond classroom practices, the Curriculum of Love is institutionalized within the broader school culture. The findings show that school leadership plays a crucial role in embedding love-based values into institutional policies, extracurricular activities, and daily routines. Character education is treated as a collective responsibility rather than an individual teacher’s initiative. This institutional commitment strengthens the sustainability of character education practices.

The school culture reflects consistent values of care, inclusivity, and solidarity. Conflicts are addressed through dialogue and mediation rather than punishment, reinforcing the principles of love and justice central to both Pancasila and Islamic teachings. The empirical findings of this study demonstrate that the Curriculum of Love effectively reconstructs character education by aligning Pancasila values with Islamic ethical principles through lived educational practices. The reconstruction occurs at three interrelated levels: value internalization through experiential learning, pedagogical transformation through relational teaching, and institutional reinforcement through school culture. Together, these levels form a coherent framework for holistic character education.

**Table 1.** Summary of Character Value Internalization

No	Dimension of Love	Related Pancasila Value	Observed Practice
1	Love of God	Belief in One God	Daily prayers and reflection
2	Love of Humanity	Just and Civilized Humanity	Empathetic classroom interaction
3	Love of Knowledge	Social Justice for All Indonesia People	Active learning participation
4	Love of Environment	The Unity of Indonesia	Teamwork, Social service and cooperation among students
5	Love of the Nation and Pancasila Values	Democracy Guided by Wisdom and Soscial Justice	Respect for diversity

**Discussion**

The insertion of the Curriculum of Love into the Islamic Education curriculum aims to cultivate individuals who are humanistic, nationalistic, environmentally conscious, tolerant, and committed to prioritizing love as a fundamental principle in life. In this context, education is not merely directed at the transfer of knowledge but also at the transformation of students moral and social character. This orientation aligns with the broader objectives of character education, which emphasize the integration of cognitive, affective, and behavioral dimensions in the learning process. Previous studies highlight that character formation in Islamic education requires not only theoretical instruction but also the internalization of moral values through habituation, role modeling, and meaningful learning experiences. Teachers play a crucial role as motivators, mentors, and role models in guiding students toward the development of positive moral attitudes and behaviors (Rachman et al., 2023).

From a pedagogical perspective, the Curriculum of Love reconstructs Pancasila-based character education by shifting the focus from normative and theoretical learning toward experiential and value-based learning practices. While earlier studies on character education often emphasize religious habituation, school culture, and teacher modeling as key strategies for moral development, the present findings suggest that the integration of compassion-based values provides a more holistic framework for character formation. This reconstruction strengthens the affective dimension of education by encouraging empathy, mutual respect, social responsibility, and tolerance among students.

**Reconstruction of Character Education as a Response to the Research Objectives**  
 The primary objective of this study was to examine how character education based on Pancasila values is reconstructed through the Curriculum of Love within Islamic education settings. The findings demonstrate that this reconstruction occurs through a shift from normative and formalistic moral instruction toward experiential, relational, and value-oriented educational practices.

The findings reveal that the Curriculum of Love facilitates a significant shift in character education at MTs Nurul Huda Medini Gajah Demak. Traditionally, Pancasila-

based character education was delivered through formalistic, normative, and often abstract instruction that focused on cognitive understanding of moral principles. This study shows that by embedding compassion, empathy, and respect for human dignity into daily learning activities, the Curriculum of Love transforms character education into an experiential, relational, and value-oriented process. Students were observed actively demonstrating these values in classroom interactions, peer collaboration, and daily school life, indicating that the curriculum successfully moves beyond theoretical knowledge to internalized moral behavior. A surprising and significant finding was that students not only understood Pancasila values cognitively but also spontaneously applied them in real-life situations, reflecting a deeper internalization than what conventional character education approaches typically achieve.

The transformation facilitated by the Curriculum of Love at MTs Nurul Huda Medini Gajah Demak is not merely a pedagogical adjustment but represents a profound shift in the philosophical underpinnings of character education. Historically, character education within the Indonesian context, particularly in Islamic schools, has often relied on prescriptive methods that emphasize rote memorization of moral codes, adherence to rules, and repetitive recitation of ethical teachings. These conventional approaches, while valuable in instilling basic moral knowledge, often fall short in cultivating authentic moral reasoning, empathy, and internalized ethical behavior. Students may be able to recite Pancasila principles or Islamic ethical guidelines accurately, yet fail to demonstrate these values spontaneously in social interactions or in response to moral dilemmas. This limitation highlights the need for pedagogical models that bridge the gap between cognitive understanding and practical application—a gap that the Curriculum of Love appears to address effectively.

Character education is very thick with the appreciation given to students who maintain their morals (Hanif & Hidayatullah, 2022). The Curriculum of Love operationalizes character education through a set of carefully designed strategies that integrate relational, affective, and value-oriented dimensions into everyday learning experiences. At MTs Nurul Huda Medini, teachers employ methods that encourage cooperative learning, reflective dialogue, and experiential engagement with moral issues. For instance, students participate in group projects that require negotiation, conflict resolution, and mutual support, which serve as live laboratories for practicing empathy, patience, and fairness. Furthermore, educators deliberately model compassionate behavior, providing students with concrete examples of ethical conduct in real-world contexts. This approach aligns with social learning theory, which posits that observation and imitation of prosocial behavior in meaningful social contexts enhance the internalization of values. In this sense, the Curriculum of Love does not treat moral instruction as abstract knowledge but situates it within interactive and emotionally salient experiences, which fosters a deeper, more enduring form of character development.

A key component of the Curriculum of Love is the cultivation of moral imagination, which allows students to envision and anticipate the consequences of their actions for others. Through structured activities such as storytelling, role-playing, and reflective journaling, students are prompted to consider perspectives beyond their own, fostering empathy and ethical foresight. In the classroom, this is observed when students engage in discussions about fairness, justice, and mutual respect during problem-solving tasks. Teachers guide these discussions not only to clarify conceptual understandings of Pancasila values but also to encourage emotional resonance and personal connection to these principles. Such practices demonstrate that character education, when designed

holistically, can simultaneously engage cognitive, emotional, and behavioral dimensions, producing morally competent and socially aware individuals.

Another significant finding of this study is the extent to which students spontaneously integrate ethical values into their peer interactions and community engagement. Unlike conventional character education programs that rely heavily on teacher-led instruction, the Curriculum of Love fosters an environment where students internalize and enact ethical principles independently. Observations at MTs Nurul Huda Medini reveal that students initiate acts of kindness, volunteer to help classmates in need, and mediate conflicts among peers using principles of fairness and respect. These behaviors are not prompted by external evaluation or the threat of disciplinary measures but arise naturally from the internalization of values experienced through the curriculum. This observation underscores a critical point: authentic character development emerges most effectively when moral education is relational, participatory, and embedded within the lived experiences of students.

The pedagogical significance of these findings extends beyond the immediate context of MTs Nurul Huda Medini Gajah Demak, contributing to broader discourses on the reform of Islamic education and the enhancement of moral education in Indonesia. Firstly, the study provides empirical evidence that character education can be successfully operationalized through value-infused curricula, challenging the prevailing assumption that moral instruction is primarily cognitive or normative. By demonstrating that relational and experiential strategies promote the internalization of Pancasila values, this research supports the notion that character education must transcend the memorization of principles and engage students in moral praxis. Secondly, the study offers a replicable model for other Islamic schools seeking to balance religious education with the cultivation of civic virtues. In an era where ethical lapses and social disengagement among youth are pressing concerns, the integration of curricula that foster empathy, social responsibility, and moral discernment becomes critically important.

Furthermore, the findings highlight the potential of the Curriculum of Love to address socio-emotional and ethical challenges that are increasingly relevant in contemporary society. Students in the study displayed enhanced resilience, prosocial behavior, and collaborative skills—competencies that are vital not only within school environments but also in broader social and civic contexts. By emphasizing relational ethics, the curriculum prepares students to navigate complex social dynamics with moral awareness and emotional intelligence. This aligns with global educational goals that advocate for the development of 21st-century skills, which include collaboration, critical thinking, empathy, and ethical reasoning. In this sense, the Curriculum of Love functions as a bridge between traditional character education rooted in moral philosophy and contemporary educational imperatives that require adaptive, socially engaged citizens.

The Curriculum of Love also demonstrates the capacity to reconcile religious and national moral frameworks in character education. At MTs Nurul Huda Medini Gajah Demak, Pancasila values are not taught in isolation from Islamic teachings but are integrated within the broader framework of ethical and spiritual development. Students learn to interpret values such as justice, compassion, and responsibility through both the lens of Pancasila and the moral imperatives of Islam, fostering coherence between civic and religious identities. This dual emphasis supports the development of well-rounded individuals who are not only ethically and socially competent but also spiritually grounded. It provides a model for how Islamic schools can cultivate values that are both

nationally relevant and religiously meaningful, ensuring that character education contributes to holistic human development.

This research contributes to the academic discourse in several ways. First, it confirms that character education integrated with affective and relational dimensions can enhance the internalization of moral and civic values among students, aligning with, but extending, previous studies on values education. Second, it provides an empirical model of implementing the Curriculum of Love within the Indonesian Islamic school context, offering a practical framework for educators who seek to bridge cognitive, affective, and behavioral aspects of character education. Third, the study introduces a pedagogical perspective that emphasizes experiential learning, relational engagement, and moral reflection, thereby contributing a new lens for understanding how Islamic education institutions can nurture Pancasila values in students. This perspective challenges purely normative or cognitive approaches and emphasizes the importance of daily practice, ethical modeling by teachers, and school culture as integral components of character formation.

While the findings offer valuable insights, the study has several limitations. It was conducted solely at MTs Nurul Huda Medini Gajah Demak, involving a limited number of participants, which constrains the generalizability of the results to other schools or regions. Additionally, the study did not consider variations in student age, gender, or grade level, and data collection relied mainly on observations and interviews. These methodological limitations suggest that future research should involve multiple schools, larger and more diverse samples, and mixed-method approaches that include surveys, longitudinal tracking, and quantitative assessments. Such research could provide a more comprehensive understanding of how the Curriculum of Love impacts the internalization of Pancasila values across different contexts. A deeper understanding would enable policymakers and educators to develop more targeted strategies for implementing character education that is effective, contextually relevant, and sustainable.

This result directly addresses the research question that sought to understand how Pancasila values are operationalized within the Curriculum of Love. Rather than being taught as abstract ideological principles, Pancasila values are translated into the five dimensions of love. This approach allows students to experience values through actions, interactions, and emotional engagement, thereby strengthening internalization. From a curriculum theory perspective, this reconstruction reflects a move toward value-based and human-centered education, where character development is embedded across the curriculum rather than isolated within specific subjects. The findings thus confirm that the Curriculum of Love serves not merely as a curricular innovation but as a paradigmatic shift in the orientation of character education.

This study aimed to reconstruct character education based on Pancasila values through the implementation of the Curriculum of Love, operationalized through the Panca Cinta framework at MTs Nurul Huda Medini Demak. This study sought to reconstruct character education based on Pancasila values through the implementation of the Curriculum of Love, operationalized via the Panca Cinta framework at MTs Nurul Huda Medini Demak. The findings directly respond to the research objective by demonstrating that KBC functions not merely as a curricular adjustment, but as a comprehensive educational paradigm that reorients character education from a predominantly normative-cognitive model toward a holistic, affective, and relational approach.

This result addresses the core problem identified in the introduction, namely the limited capacity of conventional character education to internalize Pancasila values in the context of globalization, social fragmentation, and moral challenges among students (Andriani et al., 2023). The results indicate that the integration of *Panca Cinta*-love for God, humanity, knowledge, the environment, and the nation-provides a concrete and operational mechanism for embedding Pancasila values into everyday educational practices. From a scientific perspective, this finding can be interpreted through holistic and humanistic education theories, which emphasize that value internalization occurs most effectively through lived experiences, emotional engagement, and meaningful social interaction rather than through formal instruction alone. The presence of love as the core spirit of Curriculum of Love explains why students demonstrate increased empathy, moral awareness, and social responsibility, as affective engagement supports deeper moral reasoning and sustained behavioral change (Purwanti et al., 2025).

The effectiveness of KBC thus depends heavily on teachers' pedagogical competence and moral commitment. Despite these positive outcomes, the findings also reveal challenges related to sustainability and consistency in implementation. Without systematic teacher training, institutional support, and alignment with family values, there is a risk that the principles of *Panca Cinta* may be reduced to symbolic practices rather than transformative educational experiences. This concern is consistent with recent policy and implementation studies that identify teacher capacity and ecosystem support as critical constraints in character education programs (Maryani et al. 2024). In a broader context, the reconstruction of character education through the Curriculum of Love contributes to contemporary discourse on values-based and holistic education in plural societies. By integrating Pancasila values with humanistic pedagogy, KBC offers a contextually grounded model for addressing moral degradation, social polarization, and declining empathy among students in the era of globalization.

The findings from MTs Nurul Huda Medini Gajah Demak provide compelling evidence that the Curriculum of Love constitutes a meaningful advancement in the field of character education. By embedding compassion, empathy, and respect for human dignity into the learning process, the curriculum transforms moral instruction from abstract knowledge into lived experience. Students not only cognitively understand the principles of Pancasila but actively enact them, demonstrating moral reasoning, prosocial behavior, and ethical sensitivity in real-world contexts. This study contributes to ongoing scholarly debates regarding effective character education, offering both theoretical insights and practical strategies that can inform policy and practice in Islamic schools across Indonesia. Ultimately, the Curriculum of Love represents a paradigm shift in character education, emphasizing relational engagement, experiential learning, and holistic value integration as essential components of preparing students to become ethical, resilient, and socially conscious citizens.

Future research should explore the long-term impact of the Curriculum of Love on students' character development across different educational levels and sociocultural contexts. Comparative studies involving multiple madrasahs, as well as mixed-method approaches, are recommended to further validate the effectiveness of love-based character education and its implications for national education policy (Shodikin et al., 2025).

## CONCLUSION

This study demonstrates that the implementation of the Curriculum of Love in Pancasila-based character education has a greater impact than previously expected. The results indicate that the approach not only improves students cognitive understanding of Pancasila values but also effectively internalizes these values in their daily attitudes and behaviors. A notable finding is that many students demonstrated significant improvements in empathy, tolerance, and respect for others, aspects that are often difficult to measure through conventional character education methods. These findings challenge the long-standing assumption that character education primarily influences theoretical understanding and open new discussions about the effectiveness of compassion-based educational approaches.

In terms of scientific contribution, this study strengthens previous research on character education while also questioning the effectiveness of purely normative approaches that emphasize memorization of values rather than their practical application. Furthermore, the research introduces the concept of the Curriculum of Love as an alternative framework that integrates affective and moral dimensions into the teaching of Pancasila values. This concept enriches academic discussions on character education and offers a new perspective for implementing value-based education that emphasizes empathy, compassion, and real-life practice.

However, several limitations should be acknowledged. This study was conducted with a relatively small sample and focused on specific cases within a particular educational context, which limits the generalizability of the findings. In addition, variations related to gender, age, and school environments were not extensively explored. Therefore, further research involving larger samples, more diverse educational contexts, and broader methodological approaches is needed to obtain a more comprehensive understanding of the implementation and impact of the Curriculum of Love in strengthening Pancasila-based character education.

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