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Transformation of Educational Administration and Supervision in The Implementation of The Love-Based Curriculum (KBC) in Madrasah

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Abstract

This study examines the transformation of educational administration and supervision in the implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) integrated into the Merdeka Curriculum in madrasahs in Musi Banyuasin Regency. The study is motivated by the need for a more humanistic educational approach that emphasizes not only academic achievement but also the strengthening of character, empathy, spirituality, and students' social awareness. This research employed a descriptive qualitative approach conducted at MIN 1 Musi Banyuasin, MA Al Falah Bayung Lencir, and MTs An Nahl Lais. Data were collected through observations and in-depth interviews with principals, vice principals, and teachers. The findings reveal that the integration of KBC into the Merdeka Curriculum has encouraged educational transformation toward more reflective, collaborative, and student-centered learning. Educational administration has become more flexible and contextual in supporting meaningful learning, while educational supervision has shifted from an administrative approach to more humanistic coaching and mentoring practices. However, the implementation still faces challenges, including bureaucratic culture, teachers' administrative workload, and limited understanding of love-based learning concepts among educators.

Keywords: Educational Administration, Educational Supervision, Love-Based Curriculum, Madrasah.

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INTRODUCTION

The development of education in Indonesia continues to undergo transformation in line with changes in learning paradigms that increasingly emphasize character strengthening, human values, and the holistic development of students. In the context of madrasah education, the implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) has become a relevant approach in responding to the challenges of modern education, which is not only oriented toward academic achievement but also toward strengthening the values of compassion, empathy, noble character, and students' spirituality. The implementation of the Love-Based Curriculum in madrasahs requires an effective educational management system through the transformation of educational supervision and administration that is directed, adaptive, and humanistic so that educational goals can be achieved optimally.

Philosophically, the Love-Based Curriculum is rooted in the view that education is not merely a process of transferring knowledge, but rather a process of humanizing human beings. This perspective is in line with the thoughts of Ki Hajar Dewantara(Irawati et al., 2022). who emphasized that education should guide all the natural potentials possessed by children so that they may attain the highest level of safety and happiness, both as individuals and as members of society. The concept of love in madrasah education is manifested through learning that respects others, prioritizes compassion, and builds harmonious relationships between teachers and students. Therefore, the implementation of KBC cannot be separated from the transformation of educational supervision and administration as instruments that ensure these values are integrated into the madrasah culture and daily learning practices.

From the perspective of educational management theory, supervision has a strategic function in improving the quality of learning and teacher professionalism. According to Thomas J. Sergiovanni, as cited in Hidayat (Prof. Dr. Hidayat, 2025), educational supervision functions not only as administrative control but also as an effort to assist teachers in developing their professional and moral capacities. This approach is highly relevant to the implementation of the Love-Based Curriculum because effective supervision must be able to build teachers' reflective awareness in creating humanistic learning that is oriented toward students' needs. Supervision conducted collaboratively will encourage teachers to become more creative, empathetic, and innovative in developing meaningful learning experiences.

In addition to educational supervision, educational administration is also an important element in the successful implementation of the Love-Based Curriculum. According to Made Pidarta (Sumampow, 2024), educational administration is a collaborative process aimed at

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achieving educational goals through the effective and efficient management of resources. In the context of KBC, educational administration no longer focuses solely on document management and formal reporting, but is also directed toward strengthening educational services that are oriented toward students' needs. Humanistic administration enables madrasahs to design learning programs, assessments, and student services that are more flexible, contextual, and supportive of holistic character development.

The implementation of the Love-Based Curriculum in madrasahs is also closely related to the humanistic education theory proposed by Abraham Maslow and Carl Rogers. Humanistic theory places students as individuals with unique potentials that need to be developed in a safe, comfortable, and appreciative learning environment (Aththahirah et al., 2025). Within this approach, teachers act as facilitators who assist students in developing optimally, rather than merely serving as transmitters of learning materials. Therefore, educational supervision and administration must be able to create a learning environment that supports students' emotional, social, and spiritual needs so that educational goals can be achieved holistically.

Based on the results of preliminary observations conducted by the researcher in several madrasahs in Musi Banyuasin Regency, the implementation of the Love-Based Curriculum has shown efforts by madrasahs to build a more humanistic, religious, and character-oriented learning atmosphere. This can be seen from the more communicative interactions between teachers and students, the implementation of the 5S culture (smile, greeting, salutation, politeness, and courtesy), the habituation of religious activities, and learning approaches that increasingly emphasize the values of empathy, care, and respect for differences in students' abilities. However, in practice, various obstacles are still encountered, particularly in the aspects of educational supervision and administration, which have not fully supported the optimal implementation of the Love-Based Curriculum.

The observations also indicate that the implementation of supervision in several madrasahs still tends to focus on fulfilling learning administration requirements and monitoring teaching documents, so that guidance related to the implementation of the values of the five principles of love in the learning process has not been carried out optimally. Some teachers still perceive supervision merely as a form of performance evaluation rather than as a collaborative and reflective process of professional mentoring. On the other hand, several madrasah principals have begun to apply a humanistic supervision approach through discussions, learning reflections, and personal guidance for teachers; however, its implementation has not yet been evenly distributed across all madrasahs in Musi Banyuasin Regency.

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In terms of educational administration, the researcher found that most madrasahs have attempted to adjust their administrative instruments to support the implementation of the Love-Based Curriculum, such as the preparation of teaching modules containing character strengthening and spiritual values. Nevertheless, some teachers still experience difficulties in systematically integrating the values of compassion, empathy, and differentiated learning into learning administration. In addition, limitations in supporting facilities, technological skills, and the high administrative workload of teachers have become particular challenges in implementing effective and humanistic educational administration.

The role of the madrasah principal is highly central in integrating the functions of supervision and educational administration in the implementation of the Love-Based Curriculum. Madrasah principals act not only as administrators but also as instructional leaders who are capable of building a religious, harmonious, and compassionate madrasah culture (Hakim, 2018). Transformational and collaborative leadership is necessary so that all members of the madrasah community share a common commitment to implementing KBC values in daily school life. Through sustainable supervision and well-organized administration, madrasah principals can create an educational system that supports the optimal character development of students.

The development of information technology has also had an impact on the implementation of educational supervision and administration in madrasahs. The utilization of digital technology enables administrative processes to become more effective, transparent, and efficient, such as through the use of madrasah administration applications, supervision applications, and digital learning platforms (Prasetiya, 2025). Nevertheless, the implementation of technology in the Love-Based Curriculum must still pay attention to human values so that emotional relationships between teachers and students can be well maintained.

Although the implementation of the Love-Based Curriculum in madrasahs throughout Musi Banyuasin Regency has positive objectives, various challenges are still encountered in practice, such as teachers' readiness in understanding the concept of KBC, limitations in facilities and infrastructure, and differences in managerial capabilities among madrasahs. Furthermore, the suboptimal implementation of educational supervision and administration has also become a factor influencing the success of curriculum implementation. Therefore, continuous guidance, training, and mentoring are needed so that all components of the madrasah are able to carry out their roles optimally.

This study aims to analyze the role of educational supervision and administration in the implementation of the Love-Based Curriculum in madrasahs throughout Musi Banyuasin Regency.

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The study is expected to provide an overview of effective supervision and administration strategies in supporting the implementation of KBC, while also serving as a reference for the development of more humanistic, adaptive, and character-oriented madrasah educational management.

The success of the implementation of the Love-Based Curriculum is not only determined by the substance of the curriculum itself, but is also greatly influenced by the effectiveness of educational supervision and administration in supporting the entire learning process. Through humanistic supervision and well-managed administration, madrasahs in Musi Banyuasin Regency are expected to produce generations who are not only academically excellent but also possess noble character, social awareness, and strong spiritual intelligence.

METHODS

This study employed a descriptive qualitative approach aimed at describing and interpreting in depth and systematically the phenomena occurring in the field (Kusumastuti et al., 2025). This approach was used to comprehensively understand the process of transforming educational supervision and administration in the implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) in madrasahs throughout Musi Banyuasin Regency. The research locations included three educational institutions, namely MIN 1 Musi Banyuasin, MA Al Falah Bayung Lencir, and MTs An Nahl Lais. These three madrasahs were selected as research sites because they were considered representative in the implementation and development of the Love-Based Curriculum (KBC) within Musi Banyuasin Regency.

The sampling technique employed was purposive sampling, namely the selection of locations and informants based on specific characteristics relevant to the focus of the study (Suriani & Jailani, 2023). These madrasahs were chosen because they were directly related to the supervision practices of madrasah principals and the management of educational administration in the implementation of the Love-Based Curriculum (KBC). Data collection was conducted through observation and in-depth interviews. Observation was used to directly understand field conditions related to supervision practices and educational administration, while interviews were conducted with relevant informants such as madrasah principals, vice principals, and teachers to obtain more in-depth information regarding the transformation processes taking place.

After the data had been collected, the researcher carried out systematic data processing and analysis through the stages of organizing, reducing, and presenting the data. Data validity was tested using source and technique triangulation, namely by comparing data obtained from various

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informants and data collection methods to ensure the consistency of information. Furthermore, the data were analyzed to identify patterns, themes, and forms of transformation in educational supervision and administration in the implementation of the Love-Based Curriculum (KBC). The results of the analysis were then presented in the form of an in-depth and systematic descriptive narrative capable of portraying the empirical reality comprehensively.

FINDINGS AND DISCUSSION

The Urgency of Implementing the Love-Based Curriculum

The implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) has become an urgent necessity in the field of education, particularly in madrasahs, as a response to various challenges of modern education that are not only related to academic aspects but also to character crises, moral degradation, and the weakening of human relationships in the learning process (Akib et al., 2025). The development of digital technology, the flow of globalization, academic competition, and rapid social changes have significantly affected students' behavior and patterns of interaction. In many cases, education tends to emphasize academic achievement, technological mastery, and curriculum targets, while emotional, spiritual, and character-building aspects often receive less balanced attention. Under these conditions, the Love-Based Curriculum emerges as an educational approach that seeks to restore the essence of education as a process of humanizing human beings.

The urgency of implementing the Love-Based Curriculum can be seen in the increasingly complex problems faced by students within educational environments. Based on field observations, various phenomena have emerged, such as low social empathy, increasing individualistic behavior, declining communication ethics, bullying, intolerance, social media addiction, and psychological pressure on students. Many students experience anxiety, loss of learning motivation, and difficulties in building healthy social relationships due to academic pressure and the influence of the digital environment. These conditions indicate that education oriented solely toward cognitive aspects is no longer sufficient to address students' overall developmental needs. Therefore, an educational approach is needed that can touch students' emotional and spiritual dimensions through the values of compassion, respect, and care.

Philosophically, the implementation of the Love-Based Curriculum has strong relevance to the thoughts of Ki Hajar Dewantara, who emphasized that education aims to guide all the natural potentials of children so that they may attain the highest level of safety and happiness (Irawati et al., 2022). Education is not only responsible for intellectually educating students but also for

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shaping their personality and humanity. This concept is aligned with KBC, which views the educational process as one that must be conducted through approaches that respect human dignity, build healthy emotional relationships, and provide exemplary models in learning.

The urgency of KBC is further strengthened by the humanistic educational theory of Abraham Maslow (Al Fatih, 2026), which explains that humans have needs for security, affection, appreciation, and self-actualization. Students will not develop optimally if their emotional and psychological needs are neglected. Learning environments filled with pressure, excessive competition, and lack of appreciation may hinder the development of students' potential. Therefore, the Love-Based Curriculum is important in creating learning environments that are safe, comfortable, inclusive, and supportive of students' holistic development.

The thoughts of Carl Rogers regarding student-centered learning also reinforce the urgency of implementing KBC. Rogers (Pratiwi et al., 2026) emphasized that the success of education is greatly influenced by the quality of interpersonal relationships between teachers and students. Teachers must demonstrate empathy, positive regard, and openness in the learning process. Within the Love-Based Curriculum, teachers are not only responsible for delivering learning materials but also serve as emotional and spiritual mentors who help students develop according to their potentials and characteristics.

In the context of Islamic education, the implementation of the Love-Based Curriculum has a very strong foundation. Al-Ghazali (Al Mahmudi & Bungsu, 2025) emphasized that the purpose of education is to shape individuals with noble character who are close to Allah SWT. According to him, the educational process must be carried out with compassion and gentleness because the human heart cannot be shaped through violence and pressure. This principle is highly relevant to current educational conditions, which require more humanistic approaches in building students' character. Islamic education does not merely aim to transfer knowledge but also to instill adab, morality, and spiritual values in students' lives.

The urgency of implementing the Love-Based Curriculum is also increasingly significant in the context of integration with the Merdeka Curriculum. The Merdeka Curriculum provides flexibility, creativity, and student-centered learning opportunities. However, without a strong value foundation, freedom in learning risks becoming oriented solely toward technical and academic competencies. KBC provides moral and spiritual direction for the implementation of the Merdeka Curriculum. Thus, freedom in learning not only produces creative and critical students but also individuals who possess empathy, social responsibility, and strong spiritual awareness.

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The urgency of implementing KBC is also evident in the need for transforming school culture. Many educational institutions still apply rigid and competitive learning cultures that are excessively oriented toward academic achievement. Under such conditions, relationships between teachers and students sometimes become formal and less dialogical. The Love-Based Curriculum seeks to build a more humanistic school culture by emphasizing compassion, appreciation, tolerance, and collaboration. Schools are not only places for transferring knowledge but also healthy spaces for emotional and spiritual growth for all members of the school community.

The implementation of the Love-Based Curriculum is also important for strengthening character education amidst the challenges of globalization and digital technological development. Technological advancement has facilitated access to information but has also brought challenges such as declining quality of social interaction and increasing individualism. Students need an education capable of developing emotional intelligence, empathy, and social awareness so that they do not lose human values amid the progress of the times. KBC becomes an important strategy for maintaining balance between intellectual development and character formation.

The thoughts of Paulo Freire also demonstrate that education must be liberating and humanizing (Alfiyah, 2013). Education should not position students merely as objects who passively receive information. In the Love-Based Curriculum, students are viewed as individuals who possess potentials, feelings, and life experiences that must be respected. Learning is conducted dialogically and participatively so that students feel valued as subjects of education.

The implementation of the Love-Based Curriculum still faces various challenges. Some educators still understand education traditionally, with a primary orientation toward academic achievement and formal discipline. In addition, administrative pressures, demands for grades, and the culture of educational competition often make humanistic approaches difficult to implement optimally. The implementation of KBC requires policy support, strengthening teacher capacity, transforming school culture, and commitment from all educational stakeholders so that the values of love truly become part of daily educational practices.

Overall, the urgency of implementing the Love-Based Curriculum lies in its necessity to restore education that is oriented toward humanity and character formation amidst the challenges of modern education. This curriculum is not only important for improving the quality of learning but also for developing generations who are intellectually capable, possess noble character, demonstrate social empathy, are spiritually strong, and are able to live harmoniously within a pluralistic society. Thus, the Love-Based Curriculum becomes one of the strategic

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approaches in realizing madrasah education that is relevant to contemporary developments while remaining rooted in the Islamic values of rahmatan lil ‘alamin.

The Context of Madrasah Curriculum Change: The Integration of the Merdeka Curriculum and the Love-Based Approach

Curriculum changes in madrasahs in the current era not only adopt the Merdeka Curriculum as a national educational policy but also develop it through a distinctive approach rooted in Islamic values, namely the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC). This integration represents a transformation of madrasah education that not only emphasizes the development of academic competencies and twenty-first-century skills but also strengthens the affective, moral, social, and spiritual dimensions of students. The Merdeka Curriculum serves as a flexible and adaptive operational framework for learning, while KBC functions as the spirit and value foundation directing the entire educational process in madrasahs.

Philosophically, this integration is in line with the thoughts of Ki Hajar Dewantara, who emphasized that education is a process of guiding all the natural potentials of children so that they may develop optimally in achieving safety and happiness in life (Istiqomah et al., 2025). This perspective indicates that education is not solely oriented toward intellectual aspects but also toward character and humanity formation. From the perspective of Islamic education, Al-Ghazali explained that the purpose of education is to shape individuals with noble character who are close to Allah SWT (Al Mahmudi & Bungsu, 2025). Therefore, the integration of the Merdeka Curriculum and KBC is relevant because it combines freedom in learning with the values of compassion, spirituality, and the cultivation of students’ adab (ethical conduct).

The first form of integration can be seen in the aspect of educational goals. The Merdeka Curriculum emphasizes the development of students’ competencies, creativity, independence, and critical thinking skills through student-centered learning (Utia et al., 2024). Meanwhile, KBC broadens this orientation by instilling values of love toward Allah, Prophet Muhammad SAW, fellow human beings, the environment, the nation, and knowledge. This integration ensures that the educational goals of madrasahs are not only to produce academically intelligent students but also individuals who possess social empathy, spiritual awareness, and good morals. This perspective aligns with the humanistic educational theory of Abraham Maslow (Al Fatih, 2026), which emphasizes that human beings must develop holistically, intellectually, emotionally, and spiritually.

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Based on interviews with madrasah principals, this integration in educational goals is also understood as an effort to strengthen students' spiritual and character dimensions more comprehensively. One principal stated, "The goal of education in madrasahs today is not merely to make children intelligent, but also to shape their hearts so that they love Allah, respect teachers, and care for others and the environment." This statement demonstrates that the direction of education in madrasahs is not solely oriented toward cognitive achievement but also toward balanced personality development encompassing intellectual, emotional, and spiritual aspects in accordance with the values of the Love-Based Curriculum.

The second form of integration appears in the design and learning strategies. The Merdeka Curriculum provides teachers with the flexibility to implement differentiated learning, project-based learning, contextual exploration, and authentic assessment according to students' needs (Samho & Princessa, 2025). Within the KBC approach, these strategies are enriched with values of love, empathy, and respect for humanity. Teachers not only deliver subject matter but also build positive emotional relationships with students. Learning is designed so that students feel appreciated, heard, and provided with enjoyable learning experiences. This is consistent with the student-centered learning theory of Carl Rogers (Lestari, 2015)which emphasizes the importance of positive interpersonal relationships between teachers and students in creating meaningful learning.

Based on interviews with madrasah principals, the implementation of these learning strategies has begun to appear in classroom practices, although it is still in the strengthening stage. One principal stated, "Teachers have started to use more flexible learning methods, not only lectures but also discussions and projects. Most importantly, teachers must create a classroom atmosphere full of compassion and make students feel comfortable learning." This demonstrates that the integration of the Merdeka Curriculum and KBC not only changes learning methods but also shapes a more humanistic and student-centered classroom climate.

The third form of integration can be seen in classroom interaction patterns. In the Merdeka Curriculum, teachers function as facilitators who assist students according to their interests and potentials (Widiyaningsih & Narimo, 2023). Meanwhile, in KBC, teachers are also positioned as exemplary figures who embody compassion, care, and moral role modeling. This integration gives rise to a more dialogical, reflective, and humanistic learning paradigm. Teachers are no longer rigid centers of learning authority but become learning partners for students. This concept aligns with the thoughts of Paulo Freire (Aulia et al., 2025), who rejected one-way education and emphasized liberating and humanizing education through dialogue and active participation.

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Based on interviews with madrasah principals, this interaction pattern has begun to be implemented gradually in classroom learning. One principal stated, “Teachers are now encouraged not only to teach but also to guide and become role models for students. Teacher-student relationships should be built like a family, full of care and mutual respect.” This demonstrates that the transformation of teachers’ roles within the integration of the Merdeka Curriculum and KBC leads to more participatory, warm, and character-oriented learning.

The fourth form of integration appears in the implementation of co-curricular activities. Through co-curricular programs, the Merdeka Curriculum emphasizes character formation through contextual and collaborative activities (Hanifah et al., 2025). In madrasahs, the KBC approach deepens co-curricular implementation by incorporating values of compassion, tolerance, religious moderation, social care, and Islamic spirituality. For example, social projects are not only directed toward developing students’ collaboration skills but also toward fostering love for fellow human beings and the surrounding environment. Thus, project-based learning becomes a medium for internalizing the values of love in students’ real lives.

Based on interviews with madrasah principals, co-curricular implementation is viewed as a strategic space for strengthening students’ character and Islamic values in concrete ways. One principal stated, “Through projects such as social service and environmental activities, students not only learn cooperation but also learn to care, help one another, and cultivate love for others.” This indicates that the integration of the Merdeka Curriculum and KBC in co-curricular activities is not merely oriented toward project outcomes but also toward the internalization of moral, social, and spiritual values in students’ daily lives.

The fifth form of integration can be seen in the assessment and evaluation system. The Merdeka Curriculum emphasizes diagnostic, formative, and authentic assessments as efforts to comprehensively observe students’ development (Hasmawati & Muktamar, 2023). In KBC, assessment does not merely measure cognitive achievement but also evaluates students’ character development, attitudes, empathy, spirituality, and social responsibility. Teachers assess not only final learning outcomes but also learning processes, cooperative attitudes, concern for peers, honesty, and students’ daily behavior. This approach aligns with the views of John Dewey (Subairi, 2024), who emphasized that education must be related to real-life experiences and students’ social development.

Based on interviews with madrasah principals, the assessment system has begun to move toward a more holistic orientation rather than focusing solely on academic scores. One principal stated, “Assessment now does not only look at examination results but also at students’ daily

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attitudes, how they interact, their honesty, discipline, and care toward their peers." This demonstrates that the integration of the Merdeka Curriculum and KBC in assessment systems encourages a paradigm shift toward more comprehensive, humanistic, and character-oriented evaluations.

The sixth form of integration appears in the organizational culture and madrasah environment. The Merdeka Curriculum encourages the creation of innovative, adaptive, and collaborative learning cultures (Umami & Wahyudi, 2025). Meanwhile, KBC strengthens school culture with values of compassion, appreciation, togetherness, and spirituality. Madrasah principals, teachers, educational staff, and students are encouraged to build harmonious and mutually respectful relationships. The madrasah environment is not only a place for academic learning but also a space for character formation and strengthening human values. This is relevant to the thoughts of Ibn Khaldun (Handayani et al., 2024), who emphasized the importance of education conducted gradually, gently, and according to students' developmental stages.

Based on interviews with madrasah principals, the current madrasah culture is indeed directed toward becoming a more humanistic and religious environment through the integration of the values of the Merdeka Curriculum and KBC. One principal stated, "We strive to build a madrasah atmosphere that is not only orderly in terms of rules but also warm, respectful, and full of togetherness among teachers, students, and educational staff." This demonstrates that the transformation of organizational culture in madrasahs is not merely structural but also touches upon values and daily habits within the educational environment.

The seventh form of integration is visible in the implementation of educational supervision in madrasahs. Supervision within the Merdeka Curriculum does not only focus on learning administration but also on the quality of the learning process (Putri et al., 2024). Within the KBC approach, supervision is developed to become more humanistic and reflective by paying attention to how teachers create learning environments that are safe, comfortable, and full of compassion. Supervisors not only examine learning instruments but also assess teachers' abilities to establish positive interpersonal relationships with students. Supervision is conducted through coaching, mentoring, and collaborative reflection so that teachers feel supported in their professional and personal development.

Based on interviews with madrasah principals, supervision in madrasahs has shifted from an administrative control pattern toward more collaborative mentoring. One principal stated, "Supervision is now more about guidance. We do not only assess the completeness of teachers' administration but also assist teachers in teaching with sincerity and building closeness with

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students." This indicates that the integration of the Merdeka Curriculum and KBC in educational supervision encourages the creation of more dialogical, reflective, and continuously developmental supervision models.

The eighth form of integration appears in the madrasah educational administration system. Administration within the Merdeka Curriculum is designed to be more flexible and supportive of student-centered learning (Cahyani & Wibowo, 2025). In KBC, administration is not understood merely as a bureaucratic formality but as an instrument supporting meaningful and humanistic learning. Learning plans include not only academic objectives but also affective and spiritual objectives. Reports on students' development are not merely numerical scores but also narrative descriptions of students' character, attitudes, and potentials holistically.

Based on interviews with madrasah principals, these changes in the administrative system are viewed as efforts to simplify and redefine the meaning of educational administration. One principal stated, "Administration should not merely become a burden for teachers. What is more important is how learning documents truly help teachers educate students and observe their overall development." This demonstrates that the integration of the Merdeka Curriculum and KBC in educational administration leads to systems that are more functional, reflective, and oriented toward students' holistic development.

Summary Table of the Integration of the Merdeka Curriculum and the Love-Based Curriculum (KBC)

No.	Integration Aspect	Merdeka Curriculum	Love-Based Curriculum (KBC)	Form of Integration in Madrasahs
1	Educational Goals	Development of competence, independence, creativity, and critical thinking	Love for Allah, the Prophet, fellow humans, the environment, and knowledge	Forming students who are intellectually capable, morally upright, and spiritually-socially developed
2	Learning Design & Strategies	Differentiated learning, projects, contextual	Values of love, empathy, and compassion in learning	Humanistic and enjoyable learning that builds emotional closeness

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		learning, authentic assessment		between teachers and students
3	Interaction Patterns	Teacher as facilitator	Teacher as role model and compassionate figure	Dialogical, warm, family-like relationships based on appreciation and humanity
4	Co-curricular Activities	Character strengthening through contextual and collaborative activities	Internalization of love, moderation, and social care	Social projects as media for character building and real social concern
5	Assessment & Evaluation	Diagnostic, formative, authentic assessment	Assessment of character, attitudes, spirituality, and social aspects	Holistic assessment covering process, attitudes, honesty, cooperation, and academics
6	Madrasah Culture	Innovative, collaborative, adaptive culture	Culture of compassion, spirituality, and harmony	Humanistic, religious, and mutually respectful madrasah environment
7	Educational Supervision	Focus on learning quality	Reflective and humanistic supervision based on compassion	Supervision as coaching, mentoring, and teacher guidance
8	Educational Administration	Flexible and supportive of learning	Instrument for meaningful and humanistic learning	Administration not merely as formality but as reflective support for student development

Overall, the integration of the Merdeka Curriculum with the Love-Based Curriculum demonstrates a transformation of madrasah education that is not only structural and technical but also philosophical and cultural. The Merdeka Curriculum provides opportunities for freedom

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in learning, innovation, and competency development, while KBC provides moral, spiritual, and humanistic direction for the educational process. Through the integration of both curricula, madrasahs are expected to produce generations who excel intellectually, are spiritually strong, possess social empathy, demonstrate noble character, and are capable of living harmoniously within diverse societies in accordance with the Islamic values of *rahmatan lil 'alamin*.

The Transformation of Educational Supervision in the Love-Based Curriculum

The transformation of educational supervision in the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) represents a paradigm shift in supervision from an administrative, bureaucratic, and control-oriented approach toward supervision that is humanistic, reflective, and empowering. In the context of madrasah education, supervision is no longer merely understood as an activity of monitoring the completeness of learning documents or teachers' compliance with academic procedures, but rather as a process of professional assistance aimed at helping teachers develop pedagogically, emotionally, socially, and spiritually (Cholid et al., 2024). This transformation is important because the implementation of the Love-Based Curriculum requires learning that is not only academically effective but also capable of building positive human relationships between teachers and students.

Conceptually, the transformation of supervision within the Love-Based Curriculum is aligned with modern supervision theories that position teachers as professional partners. Carl Rogers emphasized that positive interpersonal relationships are the main factor in the process of individual development (Panggalo et al., 2025). In the context of educational supervision, this approach means that supervisors do not merely function as evaluators of teachers' mistakes, but rather as mentors who provide support, motivation, and reflective space for teachers to grow. Love-based supervision places empathetic communication, appreciation of teachers' potential, and a dialogical atmosphere as the primary principles in the supervision process.

In addition, the thoughts of Paulo Freire (Cahyani & Wibowo, 2025) regarding dialogical education also serve as an important foundation in the transformation of educational supervision. Freire rejected dominant patterns of relationships in education and emphasized the importance of liberating dialogue. In love-based supervision, the relationship between supervisors and teachers is built on partnership rather than oppressive power relations. Teachers are given space to openly express their challenges, reflections, and learning experiences without fear of being judged. Thus, supervision becomes a collaborative learning process aimed at collectively improving the quality of education.

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The transformation of educational supervision within the Love-Based Curriculum is also reflected in changes in the orientation of supervision. While conventional supervision tends to emphasize administrative aspects and compliance with standards, love-based supervision focuses more on the quality of learning interactions and students' character development. Supervisors not only assess whether teachers have prepared teaching modules or conducted assessments, but also pay attention to how teachers create classroom environments that are safe, comfortable, enjoyable, and respectful of students (W. Hidayati et al., 2024). Aspects such as teachers' empathy, communication styles with students, ability to understand students' emotional needs, and moral role modeling become essential components of supervision.

In the implementation of the Merdeka Curriculum integrated with KBC, educational supervision has also undergone transformation in its approaches and methods of implementation. Supervision is no longer conducted unilaterally and formally, but rather collaboratively and reflectively. Supervisors may employ coaching, mentoring, lesson study, and teacher learning communities as means of professional development (Aisyah & Alkautsar, 2025). Through coaching, teachers are guided to independently discover solutions to learning challenges through reflective processes. Meanwhile, mentoring enables more personal and sustainable assistance. This approach demonstrates that love-based supervision is not intended to find faults but to help teachers grow professionally and personall

The transformation of supervision is also evident in changes in the indicators of successful educational supervision. In the old paradigm, the success of supervision was often measured by the completeness of administrative requirements and the achievement of academic targets. However, in the Love-Based Curriculum, the success of supervision is measured more holistically, encompassing the quality of teacher-student relationships, the comfort of the learning climate, students' character development, and teachers' ability to create meaningful learning experiences. Thus, supervision is no longer oriented solely toward academic outcomes but also toward the establishment of educational environments that are emotionally and spiritually healthy.

The thoughts of Ki Hajar Dewantara are also highly relevant in this transformation of educational supervision. The principle of *tut wuri handayani* demonstrates that educators and educational leaders should provide encouragement and support from behind rather than merely exercising control (Cholid et al., 2024). In love-based supervision, madrasah principals and supervisors do not act as bureaucratic authorities but as motivators and facilitators of teacher development. Supervisors are expected to foster cultures of mutual trust, respect, and collaboration within the madrasah environment.

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From the perspective of Islamic education, the transformation of love-based supervision has a strong foundation in the values of morality and exemplary conduct. Al-Ghazali emphasized that educational processes must be carried out with compassion and gentleness because the human heart cannot be shaped through violence and pressure (Mighfar, 2023). This principle is highly relevant in madrasah educational supervision, where overly bureaucratic and oppressive approaches may instead create anxiety and hinder teachers' creativity. Conversely, supervision conducted through compassion and appreciation will encourage teachers to become more open, confident, and motivated to improve the quality of learning.

The transformation of educational supervision within the Love-Based Curriculum also has implications for the organizational culture of madrasahs. Humanistic supervision can create healthier, more collaborative, and participatory working climates. Teachers no longer perceive supervision as a threat or an activity aimed at finding mistakes, but rather as a shared learning space for improving the quality of education. This will strengthen cultures of reflection, innovation, and continuous learning within the madrasah environment.

Nevertheless, the implementation of the transformation of love-based educational supervision still faces various challenges. Some supervisors and madrasah principals are still accustomed to traditional supervision patterns oriented toward administration and control. In addition, the heavy burden of educational bureaucracy often causes supervision to focus more on documents than on the quality of learning interactions. On the other hand, not all teachers fully understand the concept of love-based learning, so its implementation often remains symbolic. Therefore, it is necessary to strengthen the competencies of supervisors and madrasah principals through training, mentoring, and the development of more humanistic supervision cultures.

Summary Table of the Transformation of Educational Supervision in the Love-Based Curriculum

No.	Main Aspect	Conventional Supervision	Supervision in KBC	Implications
1	Paradigm & Role	Administrative, control-oriented; supervisor as inspector	Humanistic, reflective; supervisor as facilitator and partner	Supervision becomes professional mentoring that empowers teachers
2	Orientation & Goals	Focus on administration and	Focus on learning quality, character,	Supervision becomes more

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		compliance with standards	and teacher-student relationships	holistic (cognitive, affective, spiritual)
3	Implementation Approach	Formal, one-sided, fault-finding	Coaching, mentoring, dialogue, reflection	Teachers develop through guidance and partnership processes
4	Indicators & Impact	Administrative completeness and academic achievement	Classroom climate, humanistic interaction, student character	Madrasah culture becomes more collaborative, reflective, and healthy

Overall, the transformation of educational supervision within the Love-Based Curriculum represents an effort to reconstruct supervision as a professional mentoring process that humanizes human beings. Supervision no longer functions merely as an administrative control instrument but also as a means of developing teachers' quality and improving learning comprehensively. Through supervision that is humanistic, reflective, and grounded in compassion, madrasahs are expected to create educational environments that are not only academically excellent but also emotionally, spiritually, and socially healthy in accordance with the Islamic values of *rahmatan lil 'alamin*.

Transformation of Educational Administration in the Love-Based Curriculum

The transformation of educational administration in the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) represents a paradigm shift from a bureaucratic, formalistic, and document-oriented system toward an administration that is more humanistic, flexible, reflective, and meaningful. Administration is no longer understood merely as activities of recording, reporting, and archiving, but as a strategic instrument that supports the creation of humanizing education (Gamar, 2026). Educational administration must function as a support system that helps teachers, students, madrasah principals, and all school stakeholders build an educational ecosystem grounded in love, appreciation, collaboration, and spirituality.

This transformation is important because the implementation of the Merdeka Curriculum integrated with the Love-Based Curriculum requires a change in how education is managed. The

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Merdeka Curriculum provides flexibility in planning, implementation, and evaluation of learning, while KBC provides the value orientation and philosophical foundation emphasizing love for Allah SWT, fellow human beings, the environment, and knowledge. Therefore, the educational administration system in madrasahs can no longer be rigid and purely bureaucratic but must support holistic and student-centered learning.

Theoretically, the transformation of love-based educational administration is related to humanistic administrative theory that places humans at the center of organizational systems. Douglas McGregor's Theory Y (Marliani, 2019) explains that humans naturally have the potential to grow, take responsibility, and be creative when placed in a supportive environment. In the context of educational administration, teachers should not be positioned merely as technical executors burdened with administrative paperwork, but as professionals who need space for development and innovation. Love-based administration seeks to create a more supportive, collaborative, and empowering work system for teachers in carrying out educational processes.

In addition, the thoughts of Mary Parker Follett regarding the importance of human relationships in organizations are also relevant to this transformation (Isti'ana, 2025). Follett emphasized that effective organizations are built through cooperation, communication, and healthy interpersonal relationships. In love-based educational administration, school management is not only focused on compliance with rules but also on building a harmonious, participatory, and respectful work culture. Administration is understood as a coordination tool to strengthen relationships among school members rather than merely a bureaucratic control instrument.

The transformation of educational administration in KBC is first evident in educational planning. In conventional administration, learning plans are often oriented toward fulfilling formats and curriculum targets. However, in the Love-Based Curriculum, learning planning must reflect humanistic and spiritual values. Teachers do not only design cognitive learning objectives but also affective and spiritual goals. Teaching modules, learning activities, and student projects are directed not only to improve academic abilities but also to foster empathy, responsibility, social care, and love for knowledge and the environment.

The second transformation appears in learning administration management. The Merdeka Curriculum gives teachers flexibility to adapt learning to students' needs through differentiated instruction and diagnostic assessment. In the love-based approach, learning administration must support this flexibility. Learning documents are no longer seen as rigid bureaucratic burdens but as tools for reflection and improving learning quality. Teachers are given space to design

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contextual administration based on students' needs and madrasah characteristics, making administration simpler, more relevant, and more meaningful.

The third transformation is evident in assessment systems and learning reporting. In traditional educational administration, student reports are generally limited to numerical grades and academic achievement. However, in the Love-Based Curriculum, assessment is conducted more holistically, taking into account students' character development, attitudes, spirituality, and social skills. Learning reports are not only numerical but also include narrative descriptions of students' comprehensive development. This approach aligns with the concept of authentic assessment in the Merdeka Curriculum, which views learners as individuals who develop uniquely and progressively.

The thinking of John Dewey is also relevant to this transformation of educational administration. Dewey emphasized that education is closely related to real-life experiences and helps learners develop within their social environment (Erikson et al., 2023). Therefore, educational administration should not only focus on formal data but also record the developmental process and learning experiences of students in a contextual and humanistic manner.

Love-based administrative transformation is also reflected in the management of relationships within the madrasah community. Administration is not limited to technical organizational arrangements but also builds a culture of healthy and respectful communication. Madrasah principals, teachers, education staff, students, and parents are positioned as partners in the educational process. The administrative system must support collaborative and participatory coordination. Meetings, evaluations, and decision-making processes are conducted through dialogue and deliberation rather than one-way instructions.

From an Islamic educational perspective, this transformation is strongly grounded in the concepts of trust (amanah), excellence (ihsan), and service in leadership. Al-Ghazali explains that all educational management must be based on the intention to form individuals with noble character (A. Hidayati, 2025). Educational administration should not be carried out merely for formal organizational purposes but should aim to create public benefit (maslahah) and support the holistic development of students. The Islamic principle of service also emphasizes that educational leaders must serve with gentleness, justice, and compassion.

The transformation of educational administration in the Love-Based Curriculum also leads to changes in the work culture of madrasahs. Administrative culture, previously associated with pressure, document overload, and formality, is gradually transformed into a more reflective,

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collaborative, and productive culture. Teachers no longer perceive administration as a burden but as a tool to enhance learning quality. Madrasah principals function not only as administrators but also as instructional leaders who build a value-based and exemplary work culture.

However, the implementation of this transformation still faces various challenges. Many madrasahs remain strongly attached to bureaucratic culture, where administration is more focused on document completeness than educational substance. In addition, high reporting demands often cause administrative fatigue among teachers, reducing their capacity for creative and humanistic teaching. Furthermore, not all educators fully understand the concept of love-based administration. Therefore, reform is needed through bureaucratic simplification, strengthening humanistic administrative literacy, and developing an organizational culture that supports meaningful learning.

Summary Table: Transformation of Educational Administration in KBC

No	Main Aspect	Conventional Administration	Administration in KBC	Implication
1	Paradigm & Orientation	Bureaucratic, formalistic, document-based	Humanistic, flexible, reflective, meaningful	Administration becomes a learning support system, not a burden
2	Planning & Management	Focus on formats and curriculum targets	Integration of love, spirituality, and character values	More holistic learning design (cognitive, affective, spiritual)
3	Assessment & Reporting	Dominated by numerical academic scores	Authentic, descriptive, holistic assessment	Includes character, attitudes, social, and spiritual development
4	Organizational Culture	Hierarchical, formal, administrative	Collaborative, dialogical, participatory	Humanistic, reflective, and service-oriented madrasah culture emerges

Overall, the transformation of educational administration in the Love-Based Curriculum is an effort to reconstruct administration as an educational service system that prioritizes humanity. Administration is no longer seen as a purely technical activity but as an integral part of creating a

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healthy, comfortable, and meaningful learning environment. With flexible, reflective, and humanistic administration, madrasahs are expected to develop an educational system that is not only organizationally effective but also capable of producing students who are intelligent, morally upright, socially empathetic, and spiritually strong in accordance with the values of Islam as *rahmatan lil 'alamin*.

CONCLUSION

Implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC), which is integrated into the Merdeka Curriculum in madrasahs, demonstrates an educational transformation that is more humanistic, holistic, and oriented toward the character development of learners. The Merdeka Curriculum provides flexibility in learning that is centered on students, while KBC serves as a value reinforcement that instills love, empathy, spirituality, and noble character throughout the educational process. The insertion of KBC values into the Merdeka Curriculum not only promotes the development of academic competencies and 21st-century skills but also shapes learners who possess social awareness, emotional intelligence, and spiritual consciousness in accordance with the values of Islam as rahmatan lil 'alamin. These changes are reflected in educational objectives, learning strategies, teacher–student interactions, assessment systems, madrasah culture, supervision, and educational administration, all of which become increasingly reflective and oriented toward the holistic development of learners.

The transformation of educational supervision and administration in the implementation of the Love-Based Curriculum also reflects a paradigm shift in educational management from a bureaucratic and administrative approach toward a more collaborative, dialogical, and empowering system. Educational supervision no longer functions merely as a control mechanism, but rather as a professional assistance process through coaching, mentoring, and collaborative reflection aimed at improving the quality of learning. Meanwhile, educational administration is directed to become a learning-supporting instrument that is flexible, contextual, and meaningful, rather than merely a tool for fulfilling formal documentation requirements. Although its implementation still faces challenges such as bureaucratic culture, administrative workload, and human resource readiness, the integration of the Love-Based Curriculum into the Merdeka Curriculum provides a new direction for madrasah education in creating an inclusive, harmonious learning environment oriented toward producing a generation that is intellectually capable, well-characterized, and spiritually strong.

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