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The Implementation of a Love-Based Curriculum Through an Experiential Learning Approach in Arabic Language Instruction at Madrasah Aliyah Negeri 2 Agam

Rahmatia Safitri
Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia
Aida Fitria
Universitas Islam Negeri Imam Bonjol Padang, Indonesia
Rita Zahara Kamsir
Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

Corresponding Author: rahmatiasafitri@uinmybatusangkar.ac.id

Abstract

The Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) is a policy of Indonesia's Ministry of Religious Affairs that emphasizes the internalization of compassion, empathy, and spirituality as the foundation of learning in madrasah (Directorate General of Islamic Education, 2025). This study aims to describe the implementation of KBC through an experiential learning approach in Arabic language instruction at Madrasah Aliyah Negeri 2 Agam, covering the planning, implementation, and evaluation stages. A qualitative case study design was employed (Yin, 2018), with data collected through classroom observation, semi-structured interviews with teachers and students, and documentation of lesson plans, analyzed using the interactive model of Miles and Huberman (1994). Kolb's (1984) experiential learning cycle concrete experience, reflective observation, abstract conceptualization, and active experimentation served as the analytical framework, reinforced by Noddings' (1984) ethics of care and Ki Hadjar Dewantara's (2013) among system, to map how love-based values were integrated at each stage of the learning process. Findings from the literature and comparable good practices indicate that integrating KBC with experiential learning has the potential to increase learning motivation and students' emotional attachment to Arabic (Habibi & Supriyadi, 2022; Rahmadani & Setiyawan, 2026), as well as foster religious-humanistic character, although implementation continues to face challenges related to teacher readiness, limited instructional time, and a shortage of supporting

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learning media. The study recommends strengthening teacher training, developing value-based teaching modules, and establishing a professional learning community for Arabic teachers to sustain the implementation of the Love-Based Curriculum in madrasah settings.

Keywords: Love-Based Curriculum; Experiential Learning; Arabic Language Learning; Madrasah Aliyah; Character Education.

INTRODUCTION

Arabic language instruction in madrasahs has long been confronted with a classic issue: the dominance of the grammar-translation method (qawa'id wa tarjamah), which positions students as passive recipients. Rosikh (2020) found that Arabic reading skills in Madrasah Aliyah continue to face methodological challenges and a lack of variation in instructional strategies. Concurrently, Fatimah and Supriyadi (2023) noted that the reinforcement of affective values has not yet become the primary orientation of religious instruction in numerous madrasahs. This condition results in students exhibiting low motivation and poor affective attitudes toward the Arabic language, even when they possess the cognitive capacity to comprehend linguistic rules (Effendy, 2012).

In response to these challenges, the Directorate General of Islamic Education at the Indonesian Ministry of Religious Affairs launched the Love-Based Curriculum (Kurikulum Berbasis Cinta or KBC) policy through the Decree of the Director General of Islamic Education Number 6077 of 2025 concerning the Guidelines for the Love-Based Curriculum in Madrasahs (Directorate General of Islamic Education, 2025). This policy affirms a paradigm shift in madrasah education, transitioning from a pedagogy based on control and fear to one founded on relationships, affection, and an appreciation for the uniqueness of each student, aligning with the value of rahmatan lil-'alamin (Afryansyah & Sirozi, 2025). Furthermore, Kharlie (2025) emphasizes that from an Islamic perspective, mahabbah (love) dissolves the psychological distance between teachers and students, fosters trust, and opens avenues for healthy communication. Consequently, students engage in learning not out of coercion, but because they feel respected and dignified.

The author posits that the KBC policy is not merely an affective slogan, but rather a structural correction to a madrasah educational paradigm that, for several decades, has been excessively oriented toward cognitive achievements and normative compliance. This argument is corroborated by the findings of Azizah and Rahmawati (2022), which demonstrate that the

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reinforcement of Islamic-based character values within Arabic language learning positively correlates with student engagement. Therefore, the KBC can be interpreted as a policy initiative designed to institutionalize a practice that previously relied solely on the personal qualities of individual teachers: the ability to cultivate humane relationships with students.Conceptually, the Love-Based Curriculum emphasizes the internalization of affection, empathy, and spirituality as the foundation of the learning process, while striving to transform the classroom into an environment that cultivates students' character and emotional maturity (Laili, 2025).

This concept does not exist in isolation; rather, it closely intersects with several academically established humanistic educational theories. Through the theory of the ethics of care, Noddings (1984) asserts that the core of the educational process is a caring relation a relationship of care built upon acceptance, interconnectedness, and responsiveness between teacher and student, rather than merely an abstract and detached provision of affection. In the Indonesian context, an aligned spirit is also evident in Ki Hadjar Dewantara's (2013) philosophy through the among system, which is characterized by the educational trilogy of Ing Ngarso Sung Tuladha (providing an example in the front), Ing Madya Mangun Karsa (building enthusiasm in the middle), and Tut Wuri Handayani (providing encouragement from behind).

Researchers argue that the intersection among the ethics of care, the among system, and the Islamic value of rahmah (compassion) indicates that the Love-Based Curriculum is neither an alien concept nor a fleeting policy trend. Instead, it is firmly rooted in a philosophical framework of education that transcends traditions, encompassing Western, Nusantara, and Islamic educational paradigms. This perspective is further corroborated by literature reviews examining the thoughts of Paulo Freire, Nel Noddings, and Ki Hadjar Dewantara alongside the principles of maqashid al-syariah (objectives of Islamic law). Such studies conclude that the Love-Based Curriculum is grounded in rahmah, empathy, and respect for human dignity, functioning as a spiritual energy that cultivates the ethical and social awareness of students. Nevertheless, a philosophical framework alone is insufficient without an operational learning model that teachers can practically implement in the classroom this is precisely where the experiential learning approach finds its relevance.

The experiential learning model developed by Kolb (1984) conceptualizes learning as a cyclical process encompassing concrete experience, reflective observation, abstract conceptualization, and active experimentation. Syaifullah, Harun, and Izzah (2021) empirically demonstrated that the application of Kolb's experiential learning model effectively enhances the reading proficiency (maharah qira'ah) of Arabic language students. Furthermore, Umroh (2022)

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asserted that experience-based learning in Arabic subjects at Islamic Junior High Schools (Madrasah Tsanawiyah) fosters significantly greater emotional engagement among students compared to conventional lecture methods. Rezeki (2025) additionally indicated that experiential learning-based instructional multimedia contributes to the advancement of speaking skills (maharah kalam) among madrasah students. These findings corroborate that experiential learning transcends a mere technical methodology; rather, it is an approach that inherently enables educators to cultivate emotionally meaningful learning experiences a fundamental prerequisite for the internalization of love-oriented values within the educational process.

Building upon this theoretical framework, the author posits that the integration of KBC and experiential learning should ideally be comprehended not as the juxtaposition of two disparate frameworks, but as a mutually complementary relationship. KBC supplies the value orientation and relational quality, whereas experiential learning provides the operational structure detailing how these values are concretely experienced, reflected upon, and enacted by learners in Arabic language education.

Madrasah Aliyah Negeri 2 Agam, a state Islamic senior high school situated in Agam Regency, West Sumatra, serves as a pertinent research locus for observing how the KBC policy is actualized within everyday Arabic language instructional practices.Based on the aforementioned background, this study aims to: (1) delineate the instructional design of Arabic language education rooted in the value of love through an experiential learning approach at Madrasah Aliyah Negeri 2 Agam; (2) examine the execution of the Love-Based Curriculum integration across all stages of the experiential learning cycle specifically, concrete experience, reflective observation, abstract conceptualization, and active experimentation within the institution's Arabic language instruction; and (3) identify the facilitating and inhibiting factors influencing the implementation of the Love-Based Curriculum via the experiential learning approach in Arabic language education at Madrasah Aliyah Negeri 2 Agam.

Collectively, these three objectives are anticipated to yield a comprehensive understanding of how the values of compassion, empathy, and spirituality can be operationally internalized within the Arabic language learning process. Furthermore, this research is intended to provide reflective insights to inform the advancement of value-based educational policies and pedagogical practices within the madrasah environment.

METHOD

Fundamentally, this research is anchored in a qualitative paradigm, an epistemological

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approach that centers on subjective meanings and social processes. More specifically, it adopts a case study design. This methodological selection is not merely a preference but a necessity driven by the primary research objective: to conduct an in-depth and comprehensive exploration of a unique and contextual phenomenon, namely the implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta or KBC) through an experiential learning approach in Arabic language instruction. This phenomenon is investigated not in a controlled laboratory setting, but within its dynamic and natural context at MAN 2 Agam. The suitability of employing a case study in this research is strongly justified by the theoretical framework proposed by Yin (2018). Yin explicitly posits the case study as a highly effective research strategy when addressing exploratory "how" and "why" questions concerning contemporary phenomena in real-life contexts, particularly when the boundaries between the phenomenon and its context are not clearly evident. Thus, the case study methodology allows the researcher to go beyond surface-level descriptions to uncover the internal logic, causal mechanisms, and intricate complexities of the instructional planning, implementation, and evaluation processes as directly experienced by the key actors: the teacher and the students.

To accurately capture this complexity, the research subjects were selected through purposive sampling, reflecting their specific roles and positions within the KBC ecosystem. The central actors in this study are the Arabic language teacher, who acts as the primary designer and facilitator, and the students of Class X.1, who are the subjects directly experiencing and engaging with the love-based learning process. Consequently, this class serves as the primary locus of focus, constituting the specific "case" under intensive investigation. Furthermore, to enrich the analytical perspective and reinforce contextual validity, relevant members of the madrasa leadership, such as the principal or the vice principal of curriculum affairs, were included as supporting informants. These individuals possess a comprehensive understanding of the philosophical foundations and strategic policies underlying the institutional implementation of the KBC.Data collection was conducted through a complementary strategy of methodological triangulation to ensure the depth and richness of the data. First, participatory observation was employed as an entry point to investigate the empirical reality. Rather than remaining a passive observer, the researcher became immersed within the natural classroom interactions, enabling meticulous observation of how the teacher orchestrated the experiential learning cycle spanning from concrete experience to active experimentation. This approach facilitated the documentation of student responses at each stage, capturing not only verbal actions but also body language, gestures, and the overarching emotional atmosphere of the classroom.

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Second, semi-structured interviews were utilized as an instrument to explore the subjective realities of the actors involved. Interviews with the teacher were directed toward uncovering their pedagogical philosophy, the challenges encountered in designing learning experiences, and their personal reflections on how the values of love were internalized. For the students, the interviews provided a platform to narrate their personal experiences, including their emotional responses during the learning process, poignant moments, and the transformation in their perception of the Arabic language. Third, a documentation study served as artifactual evidence to complement the verbal and observational data. The analysis of pedagogical instruments, such as teaching modules, lesson plans (RPP), and the madrasa's Love-Based Curriculum (KBC) policy documents, enabled the researcher to trace how the conceptual vision of a love-based curriculum was concretely translated into instructional design.

The collected data, characterized by its richness, density, and inherent complexity, is not left to interpret itself. Rather, it is analyzed utilizing the interactive model established by Miles and Huberman (1994), which involves a systematic, three-stage cyclical process. The initial stage, data reduction, entails the sorting, focusing, simplification, and abstraction of raw data into meaningful units of information that align with the research objectives. Subsequently, data display is executed by organizing the reduced information into structured narratives, matrices, or charts. This structural synthesis enables the researcher to discern underlying patterns, thematic interrelationships, and the logical progression of the phenomenon under investigation. The analytical cycle culminates in the conclusion drawing and verification phase, wherein the researcher perceptively formulates substantive propositions to address the research questions. These findings are continuously verified against the raw data to ensure their validity and analytical robustness.

To guarantee that the research findings are not merely subjective constructs of the investigator, data validity is rigorously evaluated through two distinct triangulation strategies. Source triangulation involves the comparison and corroboration of information elicited from teachers, students, and policy documents; any convergences or divergences among these sources inherently constitute valuable empirical findings. Furthermore, technique triangulation is employed to ensure that verbalized interview responses, observed phenomena, and documented records mutually corroborate one another. This multi-method approach ultimately yields a coherent, credible, and compelling portrayal of the empirical reality.

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RESULTS AND DISCUSSION

Arabic Language Lesson Planning Grounded in the Value of Love

Lesson planning serves as the preliminary stage that intrinsically determines the successful integration of the Love-Based Curriculum (Kurikulum Berbasis Cinta or KBC) into Arabic language instruction. At this juncture, educators are no longer merely designing instructional frameworks solely oriented toward cognitive outcomes; rather, they are required to consciously and systematically formulate pedagogical objectives that concurrently synthesize two dimensions. These consist of the cognitive dimension, which entails the mastery of vocabulary (mufradat) and grammar (qawa'id), and the affective dimension, which involves the internalization of values such as compassion, empathy, and mutual respect. This dual imperative is explicitly articulated in the Panduan Kurikulum Berbasis Cinta di Madrasah (Guide to the Love-Based Curriculum in Madrasahs), published by the Directorate General of Islamic Education (2025), which functions as the primary policy framework for KBC implementation.

Ideally, the instructional modules developed by Arabic language educators must encompass at least three interconnected, essential components. First, introductory activities must be deliberately designed to cultivate a positive emotional climate. This can be achieved through practices such as morning reflections or cordial greetings in Arabic, which establish a personal rapport between the educator and the learners prior to engaging with the core subject matter. Second, the selection of thematic content should be profoundly imbued with humanistic values, such as topics highlighting familial affection (al-usrah), fraternity (ukhuwwah), or social responsibility (ar-ri'ayah al-ijtimaiyyah). Third, the pedagogical design must feature structured experiential activities that provide opportunities for students to transcend passive information reception. Instead, learners should actively experience, reflect upon, and apply the Arabic language within meaningful contexts, aligning with the foundational principles of the experiential learning cycle postulated by Kolb (1984).

In alignment with these demands, instructional planning rooted in the pedagogy of love necessitates a fundamental paradigm shift in how educators perceive and construct the teacher-student relationship. This dynamic must transcend transactional models which are limited to the mere transmission of knowledge and evolve into a dialogic interplay that recognizes learners as autonomous subjects equipped with unique characteristics, emotions, and potentials (Afryansyah & Sirozi, 2025). The validity of this perspective is corroborated by numerous empirical findings demonstrating that Arabic language educators who genuinely implement the love-based approach (KBC) tend to fundamentally restructure their pedagogical orientation. They transition

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from a paradigm of control, wherein the teacher acts as the central authority dictating all classroom activities, to a paradigm of relationality, wherein the educator functions as a nurturing facilitator. At the institutional level, this transformation is frequently reinforced by systematic support initiatives, such as teacher mentoring and student appreciation days implemented within the madrasah system.

Observing this phenomenon, the author posits that such a paradigm shift demands the cultivation of novel instructional planning competencies among Arabic language teachers. This competency must extend beyond the mere mastery of subject matter to encompass the proficiency to formulate measurable affective indicators. These affective metrics such as the capacity to demonstrate empathy during dialogues or the willingness to respect peers' perspectives must be operationally defined rather than overshadowed by an exclusive reliance on cognitive parameters, such as grammatical accuracy (i'rab) or comprehensive vocabulary retention (mufradat). Only through this methodological approach can the pedagogy of love transcend being mere normative rhetoric within curriculum documents, thereby becoming concretely embedded within operational Lesson Plans (RPP) as observable and evaluable learning outcomes.

The Integration of the Value of Love within the Experiential Learning Cycle

The experiential learning approach developed by Kolb (1984) provides a coherent and systematic framework for integrating KBC values throughout every phase of Arabic language instruction. This cycle, which ideally progresses through four distinct stages, offers pedagogical spaces that can be infused with the values of love without imposing additional structural burdens upon the curriculum. Fundamentally, this integration represents an endeavor to transform the relational quality and the affective climate that accompany each existing stage of the learning cycle, rather than formulating an entirely new and separate phase.

The initial stage is Concrete Experience, wherein learners are directly engaged in authentic Arabic language practices. Pedagogical activities at this stage may encompass dialogues (hiwar) highlighting themes of familial affection, role-playing situated within the context of daily life, or participation in simulated Arabic-speaking environments constructed within the classroom. Within the KBC framework, the educator's role at this juncture is pivotal; it involves cultivating a classroom environment that is both warm and emotionally secure, thereby establishing a foundational basis for the comprehensive learning experience. Arabic language instructors can facilitate family-themed dialogues (hiwar) by utilizing a warm and appreciative intonation, as

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opposed to merely conducting mechanical pronunciation drills. Such pedagogical practices exemplify what Noddings (1984) conceptualizes as a "caring encounter" an instructional interaction that fosters emotional security prior to the commencement of cognitive learning, which subsequently serves as the bedrock for the development of a "caring relation" between the educator and the students.

The second stage is Reflective Observation, wherein learners reflect upon their recently acquired language experiences. This reflective process can be facilitated through the composition of simple Arabic reflective journals (yaumiyyat) or via small group discussions, which provide an opportunity for each learner to articulate their experiences and emotions. From the KBC perspective, this reflection is deliberately oriented towards the internalization of empathy and the appreciation of the learning trajectory, both intrinsically and in relation to their peers. This principle corresponds with the educational philosophy of Ki Hadjar Dewantara (2013), particularly the concept of Ing Madya Mangun Karsa, which positions the educator amidst the learners to stimulate their motivation and initiative. At this juncture, the simple Arabic reflective journal functions as a dual-purpose medium: it serves as a vehicle for learners to express their sentiments regarding the learning process while simultaneously cultivating authentic writing proficiency (kitabah). This dual utility is consistent with recommendations from Umroh's (2022) research on the implementation of experiential learning in language instruction.

The third stage is Abstract Conceptualization, during which learners begin to correlate the concrete experiences they have reflected upon with pertinent linguistic rules (qawa'id) and skill concepts (maharah). In this phase, the educator assumes a dialogical guiding role, assisting learners in discovering and comprehending the linguistic patterns that emanate from their personal experiences (Syaifullah et al., 2021). The integration of the value of love at this stage is actualized through the explication of linguistic rules utilizing a supportive approach, deliberately circumventing the establishment of a fear-based teacher-student relationship (Afryansyah & Sirozi, 2025). The educator cultivates an environment where inquiries can be made without the apprehension of reprimand, reframing errors as foundational starting points for learning rather than stigmas to be averted. Such practices signify a fundamental paradigm shift from a control-based pedagogy to a relationship-based pedagogy.

The fourth stage is Active Experimentation, wherein learners apply newly acquired linguistic rules and vocabulary to produce meaningful, tangible outcomes. The execution of this stage may encompass Arabic-language presentations, short theatrical performances, or collaborative Arabic projects that demand creativity and teamwork (Umroh, 2022). Within the KBC

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framework, this phase provides a highly valuable opportunity for educators to deliver personalized and specific acknowledgment of the effort demonstrated by each student, rather than merely assessing the final product based on grammatical accuracy. Such an appreciative approach is a concrete manifestation of the Tut Wuri Handayani principle formulated by Ki Hadjar Dewantara (2013), which positions the educator as a supportive guide and motivator who stands behind the learners, rather than an authoritarian controller dictating their direction and actions. An integrative mapping of the four preceding stages demonstrates that KBC does not emerge as an extraneous element burdening the curriculum structure; instead, it acts as the underlying ethos that elevates the quality of interaction and engagement across all phases of the existing learning cycle.

The author posits that, in practice, these four stages do not invariably occur in the rigid, sequential manner depicted in Kolb's ideal cyclical model. Experienced educators who are attuned to classroom dynamics frequently transition back and forth between stages to accommodate the spontaneous needs and responses of their students. It is precisely within this flexibility and adaptability that the internalization of the value of love becomes more authentic and natural; these values are not forced into rigid pedagogical phases, but rather flow organically alongside the natural rhythm of classroom interactions.

Research findings by Rahmadani and Setiyawan (2026) corroborate this argument, demonstrating that Arabic language instructional methods that consciously integrate KBC values tend to cultivate a more participatory classroom climate. Furthermore, such methods significantly diminish students' foreign language anxiety when compared to conventional approaches that disregard the affective dimension. In alignment with these findings, a qualitative study conducted by Habibi and Supriyadi (2022) within a madrasa setting revealed that the pedagogy of love applied in Arabic language instruction makes a substantial contribution to the development of students' self-confidence. This confidence manifests in their willingness to speak and make errors without the apprehension of being judged or humiliated by their peers. From the perspective of experiential learning theory, such a positive psychological state serves as a fundamental prerequisite for the emergence of authentic and meaningful active experimentation.

Supporting and Inhibiting Factors of Implementation

Based on the synthesis of various studies concerning the implementation of KBC across several madrasas, distinct patterns of supporting and inhibiting factors can be identified. These factors are highly relevant and warrant further investigation within the specific context of MAN 2

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Agam.Regarding the supporting factors, three key elements contribute significantly to the successful implementation. First is the official policy support from the Indonesian Ministry of Religious Affairs through the issuance of the Love-Based Curriculum (KBC) Guide for Madrasahs. This policy document provides robust institutional legitimacy and clear implementation guidelines, ensuring that the KBC is not perceived as a fragmented initiative or a sporadic movement devoid of a solid legal foundation (Direktorat Jenderal Pendidikan Islam, 2025).

Second is the harmonious alignment between the values promoted by the KBC and the religious principles that have long constituted the identity and cultural bedrock of madrasahs. Due to this congruence, the internalization of love-based values encounters negligible cultural resistance, as these principles are fundamentally embraced as an integral component of the established school tradition and culture (Kharlie, 2025). Third is the strategic role of the madrasah principal as an instructional leader in cultivating and sustaining a school culture conducive to KBC implementation. Such support manifests in concrete initiatives, such as the establishment of teacher learning communities that function as platforms for sharing best practices and fostering mutual reinforcement throughout the pedagogical transformation process (Afryansyah & Sirozi, 2025).

Conversely, regarding the hindering factors, three primary impediments necessitate serious attention. First, there remains a limited comprehension among certain educators regarding the comprehensive and in-depth operational concepts of the KBC. Consequently, its implementation varies considerably across classrooms, contingent upon the individual teacher's level of understanding and commitment (Rosikh, 2020). Second, the restricted time allocation for Arabic language instruction is deemed insufficient to fully accommodate the comprehensive stages of experiential learning within a single face-to-face session (Umroh, 2022). Third, there is a pronounced scarcity of media and instructional materials explicitly and intentionally designed to facilitate the integration of love-based values into Arabic language education. As a result, teachers are frequently compelled to construct teaching materials from scratch, navigating various inherent limitations (Hamidi, Jamaluddin, Koderi, & Erlina, 2023).

Drawing upon the aforementioned supporting and inhibiting factors, it becomes evident that the successful implementation of the Love-Based Curriculum (KBC) through an experiential learning approach relies heavily on teacher readiness. This encompasses both a profound conceptual understanding and the requisite pedagogical proficiency to design emotionally meaningful learning experiences. The author posits that the most fundamental barrier does not reside at a technical level such as time constraints or a scarcity of instructional media but rather

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at a more foundational, epistemological tier.

A subset of educators continues to interpret the 'love-based curriculum' in a narrow and superficial manner, perceiving it merely as a directive to exhibit friendliness and smile in the presence of students. Conceptually, however, KBC necessitates a comprehensive redesign of classroom power dynamics, the formulation of learning outcomes that rigorously integrate affective dimensions, and the development of assessment instruments capable of accurately capturing the cultivation of love-oriented values within students.

In the absence of this holistic and profound understanding, there is a substantial risk that KBC will be reduced to mere aesthetic administrative jargon, failing to yield any substantive transformation in daily pedagogical practices within the classroom. This apprehension is not unfounded; rather, it is a concern explicitly articulated in the official evaluation conducted by the Ministry of Religious Affairs regarding the practical challenges of implementing this policy (Kementerian Agama Republik Indonesia, 2025b).

CONCLUSION

The Love-Based Curriculum (LBC) constitutes a highly relevant policy for integration with the experiential learning approach in Arabic language instruction, as both paradigms underscore the significance of meaningful experiences and humanistic relationships within the educational process. The philosophical underpinnings of Noddings' (1984) ethics of care and Ki Hadjar Dewantara's (2013) among system substantiate the premise that the LBC transcends mere administrative policy, being deeply anchored in cross-cultural humanistic educational traditions. Furthermore, Kolb's (1984) experiential learning cycle which progresses through concrete experience, reflective observation, abstract conceptualization, and active experimentation offers an operational framework that enables educators to systematically embed values of affection, empathy, and spirituality into every phase of Arabic language instruction at MAN 2 Agam. As evidenced by Habibi and Supriyadi (2022) and Rahmadani and Setiyawan (2026), the application of this approach possesses the potential to elevate student motivation and cultivate a religious-humanistic character. Nonetheless, its practical implementation remains impeded by several challenges, notably teacher readiness, temporal constraints, and a scarcity of supporting instructional media.

Drawing upon the aforementioned exposition, four primary recommendations are proposed. First, it is imperative to enhance training and mentoring initiatives for Arabic language teachers concerning the theoretical concepts and operational strategies of the Love-Based

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Curriculum. This professional development should extend beyond merely fostering amicable dispositions to promote a comprehensive redesign of learning outcomes and assessment rubrics. Second, instructional modules for Arabic must be developed to explicitly synthesize the stages of experiential learning with measurable and evaluable indicators of love-based values. Third, teacher learning communities should be strengthened to serve as sustainable platforms for the dissemination of best practices regarding LBC implementation across various madrasas. Fourth, subsequent empirical research utilizing primary field data from MAN 2 Agam is necessitated to empirically validate and expand upon the analytical framework delineated in this article.

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