



Management of Arabic Language Instruction Using the Love-Based Curriculum (LBC) Approach at State Islamic Senior High School

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Article Info	Abstract
<p>Received: 2026-05-22 Revised: 2026-06-09 Accepted: 2026-06-10</p> <p>Keywords: Arabic Language; Learning Management; Love-Based Curriculum (LBC)</p> <p>DOI: 10.24256/ideasv14i1.10775</p> <p>Corresponding Author: Reni Dwita Putri renidwita.putri@gmail.com Arabic Language Education, State Islamic University of Sultan Syarif Kasim, Riau</p>	<p><i>Despite the growing scholarly interest in the Love-Based Curriculum (LBC), empirical research examining its implementation in Arabic language instruction remains limited. Most existing studies have discussed LBC from conceptual and general educational perspectives, leaving its practical application in language learning contexts underexplored. This study investigates the management of Arabic language learning through the LBC approach at State Islamic Senior High School, a state Islamic senior high school in Riau Province, Indonesia. Employing a qualitative descriptive design, data were collected through observations, interviews, and documentation involving two Arabic language teachers and two Grade XI students selected purposively. The data were analyzed using data reduction, data display, and conclusion drawing techniques. The findings reveal that the LBC approach fosters harmonious, humanistic, and dialogic teacher–student relationships; promotes positive character traits such as discipline, responsibility, empathy, and religiosity; and facilitates the internalization of spiritual, social, and moral values through Qur’anic integration, religious routines, and humanistic classroom practices. The study further demonstrates that character development occurs through supportive emotional relationships and meaningful value-based learning experiences. This research contributes to the field of Arabic language education by providing empirical evidence that the Love-Based Curriculum can serve as an effective instructional management framework that integrates linguistic learning, character formation, and spiritual development within an Islamic secondary school context.</i></p>

1. Introduction

Arabic language instruction in madrasahs plays a crucial role in developing students' language skills while simultaneously reinforcing Islamic values

(Mufadhol 2025). Arabic occupies a unique position in Islamic education, serving not merely as a means of communication but as the sacred language of the primary sources of Islamic teachings the Qur'an and hadith (Muhsinudin 2025). Effective learning management is therefore essential to ensure that these dual objectives are achieved optimally. Learning management encompasses the systematic planning, implementation, and evaluation of learning activities so that the educational process proceeds effectively, supporting both academic achievement and the character development of students (Silvia et al. 2023).

In practice, however, Arabic language instruction in many educational institutions remains largely focused on cognitive outcomes particularly vocabulary acquisition and grammatical structure while dimensions of character development and spiritual values have not yet been fully or systematically integrated into classroom practice. This imbalance stands in tension with the foundational principle of Islamic education, which emphasizes harmony between intellectual development and moral character formation (Putri 2025).

Humanistic education theorists similarly argue that meaningful learning requires attention to emotional connection, dignity, and the relational dimension between teacher and student. Consequently, an instructional approach is needed that not only delivers subject matter but also fosters human values, emotional closeness, and a respectful relationship between teachers and students in the learning process (Damanik 2025).

One approach that has emerged to address this need is the Love-Based Curriculum (LBC). Rooted in the traditions of caring pedagogy and humanistic education, LBC emphasizes the centrality of compassion, empathy, and positive emotional connection in the learning process. The Love-Based Curriculum is not intended to replace existing content-based curricula; rather, it serves as an overarching approach that strengthens curriculum implementation by cultivating a more humanistic, dialogic, and mutually respectful learning environment (Sahrandi 2024).

Within this framework, teachers do not merely function as conveyors of subject matter but as mentors and role models who embody values of love, care, and respect qualities that are deeply embedded in Islamic ethics and prophetic tradition thereby creating a more comfortable, open, and conducive atmosphere in which students are encouraged to engage actively and authentically (Ramdani 2025).

The Love-Based Curriculum approach also places considerable emphasis on the internalization of spiritual values and character building within every learning activity (Nurvayanti 2025). Rather than limiting education to cognitive achievement, LBC directs the educational process toward the formation of moral and spiritual character. In the context of Arabic language learning, these values can be integrated through activities that link language material with Islamic teachings for instance, using example sentences drawn from Qur'anic verses and hadith

related to worship, virtuous conduct, and ethical principles. Through such integration, Arabic learning becomes not merely a path to linguistic competence but also a vehicle for instilling love for Allah and His Messenger, cultivating religious character, and fostering discipline, responsibility, and spiritual awareness in students (Imron 2025).

Recent studies have highlighted the growing significance of the Love-Based Curriculum (LBC) in promoting character education and fostering more humanistic learning environments. Notably (Afryansyah 2025), (Aulia 2025) and (Nurvayanti 2025), found that the curriculum encourages empathy, mutual respect, and positive emotional engagement among students. Similarly, (Dzulfiqar 2025) and (Hidayati 2025) emphasized that the Love-Based Curriculum supports meaningful learning through the integration of compassion, spirituality, and moral values.

In the field of Arabic language education, previous studies have primarily focused on instructional management, language achievement, and pedagogical strategies (Muhsinudin 2025) and (Nurhidayah 2026). Although these studies provide valuable insights into Arabic language teaching and learning, they pay limited attention to the integration of love-based values and character formation within classroom instruction.

Furthermore, most existing studies on the Love-Based Curriculum remain conceptual or literature-based and have not sufficiently examined its practical implementation in subject-specific learning contexts. Consequently, empirical evidence regarding how the Love-Based Curriculum is managed in Arabic language instruction, how it shapes teacher–student relationships, and how values of love are internalized through everyday classroom activities remains limited, particularly in Madrasah Aliyah settings. This study seeks to address these gaps.

This study offers a novel contribution by examining the Love-Based Curriculum as a framework for managing Arabic language learning in an Islamic secondary school context. Unlike previous studies that have predominantly discussed the curriculum from conceptual, philosophical, or general educational perspectives, this research provides empirical evidence concerning its implementation in Arabic language instruction.

Specifically, it explores how teacher–student relationships are cultivated, how character development is fostered, and how spiritual values are internalized through learning activities within a Madrasah Aliyah environment. To achieve this objective, the study investigates the management of Arabic language learning through a Love-Based Curriculum approach at State Islamic Senior High School, a leading state Islamic senior high school in Riau Province that has actively integrated Islamic values into its instructional practices.

Specifically, the study addresses three research questions: (1) How are teacher–student relationships built and maintained in Arabic language learning at State Islamic Senior High School? (2) What impact does the Love-Based Curriculum approach have on students' character development? and (3) How are values of love

internalized within Arabic language learning activities? By addressing these questions, the study contributes to the emerging field of values-integrated language pedagogy and offers practical insights for Arabic language educators, school leaders, and curriculum developers in Islamic educational institutions.

2. Method

This study employed a qualitative approach using a descriptive research design to gain an in-depth understanding of Arabic language learning management through the Love-Based Curriculum (LBC) approach (Sugiyono 2017). The study was conducted at State Islamic Senior High School, Riau Province, which was purposively selected because it was among the first madrasahs in the region to actively integrate the Love-Based Curriculum into Arabic language instruction. The research participants consisted of two Arabic language teachers (RM and F) and two Grade XI students (DU and N).

Participants were selected through purposive sampling based on their direct involvement in LBC implementation and their ability to provide rich information relevant to the research focus. Prior to data collection, all participants were informed of the research objectives and voluntarily agreed to participate in the study. To ensure ethical compliance, participant confidentiality was maintained through the use of initials rather than full names throughout the reporting process.

Data were collected through three techniques: observation, interviews, and documentation. Observations were conducted across four sessions between March 14 and March 31, 2025, each lasting approximately 80 minutes, using a structured observation protocol focused on teacher–student interactions, classroom management strategies, and the integration of LBC values into learning activities. In-depth interviews were conducted with two Arabic language teachers (RM and F) and two students (DU and N) to obtain detailed information regarding the implementation of the LBC approach, its impact on character development, and the process of internalizing values of love in learning. Documentation techniques were also employed to supplement the observational and interview data, including lesson plans, learning materials, records of classroom activities, and other documents related to the Arabic language learning process.

Data analysis followed Miles and Huberman's qualitative model, consisting of three stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting and focusing on information directly relevant to the research objectives (Rifa'i 2023), after which the reduced data were presented in narrative descriptions to facilitate interpretation of the findings (Achjar 2023).

Conclusions were then drawn to arrive at a comprehensive understanding of Arabic language learning management using the LBC approach at State Islamic Senior High School. To ensure the trustworthiness of the findings, several procedures were applied: source triangulation (cross-checking data across

teachers, students, and documents), method triangulation (comparing data from observation, interviews, and documentation), and member checking, in which key findings were returned to participants for verification and confirmation.

3. Result

The findings of this study were obtained through interviews with Arabic language teachers and several students, supported by classroom observations and document analysis. The study on the management of Arabic language learning through the Love-Based Curriculum (LBC) approach is important to conduct in order to obtain a more comprehensive understanding of the relationship between teachers and students in Arabic language learning, the impact of this approach on students' character, and the process of internalizing the values of love in Arabic language learning at State Islamic Senior High School.

Table 1 Summary of Findings by Theme

Theme	Key Evidence	Challenges / Limitations
Teacher-Student Relationship	Emotional closeness, dialogic interaction, psychologically safe environment	Paradigm shift required; some teachers struggle to move away from hierarchical roles
Character Development	Discipline, responsibility, empathy, worship awareness	Character change is gradual; not all students show consistent behavioral change
Internalization of Love Values	Prayer routines, Qur'anic integration, cooperation, environmental care	Love for homeland not yet consistently reflected in students' daily conduct

The Dynamics of Teacher-Student Relationships in the Learning Process

The dynamics of the teacher-student relationship in Arabic language instruction using the Love-Based Curriculum (LBC) approach reveal a harmonious, humanistic, and dialogic relationship, indicating a paradigm shift from a hierarchical model toward a more participatory and student-centered one. Teachers no longer act solely as conveyors of material but also as mentors who build emotional closeness with students (Interview, F; 2026).

In the learning process, students are positioned as learning partners, creating an open, comfortable, and communicative discussion atmosphere. Students have ample opportunity to ask questions, express their opinions, and share the difficulties they face in learning Arabic without fear or pressure (Interview, F; 2026). This condition reflects the creation of a psychologically safe learning environment, which is crucial for enhancing students' self-confidence and participation.

Although the teacher-student relationship is close and emotionally intimate, clear boundaries are maintained to uphold respect and proper conduct. As teacher F explained, *"I try to build a close relationship with students so they feel comfortable*

learning, but I always remind them to maintain manners and respect because a teacher and student still have their respective roles and responsibilities" (Interview, F; 2026). Teachers sustain their authority through a courteous and compassionate approach grounded in Islamic values, balancing emotional closeness with mutual respect for each other's roles.

Teachers also integrate spiritual values by linking Arabic language materials to Qur'anic verses and expressions related to worship and obedience to Allah. As teacher RM stated, *"When teaching Arabic, I often connect the material to verses of the Qur'an, daily prayers, and examples related to worship so that students not only learn the language but also understand its religious significance"* (Interview, RM; 2026). This practice ensures that learning serves not only linguistic but also religious purposes.

The impact of these relational dynamics is evident in students' increased comfort, courage, and self-confidence. One student reflected: *"I feel more valued, I am not afraid of making mistakes, and I feel more comfortable asking questions and expressing my opinions during the learning process"* (Interview, DU; 2026). The same student noted that *"the more open classroom atmosphere makes me more active in participating, both in discussions and in other learning activities"* (Interview, N; 2026).

These student perspectives confirm that the relational quality built through the LBC approach produces a tangible effect on overall engagement and learning experience (Wahab 2026). Nevertheless, it should be noted that this shift in relational dynamics also presents a challenge: teachers are required to undergo a significant paradigm shift in how they perceive their role, moving away from a transmission-oriented model toward a more mentoring and humanistic one a transition that does not occur automatically and demands conscious professional effort.

The Impact of the Love-Based Curriculum (LBC) Approach on Student Character

The findings indicate that the LBC approach has a meaningful influence on students' character development, particularly in the dimensions of discipline, responsibility, and spiritual awareness. The learning process does not merely focus on Arabic language mastery but also emphasizes the internalization of values of love toward Allah, fellow human beings, and the surrounding environment. Teachers reported that students gradually demonstrated behavioral changes after experiencing a more caring and humanistic learning atmosphere.

One teacher observed that *"the LBC approach is able to foster students' internal awareness of behaving in a disciplined and responsible manner"* (Interview, F; 2026). This transformation was especially visible in students' worship discipline, with students appearing more orderly and prepared before congregational prayers without repeated reminders.

The LBC approach also contributed to the strengthening of students' social

character. Students showed more respectful attitudes toward teachers and peers listening attentively, refraining from interrupting, and appreciating differences of opinion during discussions. In collaborative activities, students demonstrated stronger cooperation and empathy by assisting classmates who experienced difficulties. Teachers likewise observed a reduction in negative social behaviors such as mocking peers or showing indifference during group work. These findings suggest that the classroom atmosphere became more harmonious and emotionally supportive as students developed greater awareness of empathy, mutual respect, and togetherness.

The LBC approach also positively affected students' learning motivation, confidence, and independence. Students reported feeling more comfortable in Arabic language classes because of the warm and non-judgmental environment created by their teachers. One student explained: "*I've started to realize the importance of preparing myself before class, completing assignments on time, and reviewing the material on my own*" (Interview, DU; 2026). Teachers corroborated this noting that "*students became more willing to use Arabic without excessive fear of making mistakes*" (Interview, F; 2026).

These findings indicate that students experienced not only academic engagement but also meaningful emotional growth (Saskia et al. 2025). However, character development through LBC is gradual and uneven not all students demonstrated consistent behavioral change across all dimensions, suggesting that the depth and pace of character formation vary according to individual readiness and prior disposition.

Internalization of the Aspect of Love in the Love-Based Curriculum (LBC) Approach in Arabic Language Learning

The findings of this study indicate that the internalization of the aspect of love in the Love-Based Curriculum (LBC) approach is implemented through various learning practices integrated into Arabic language instruction. In the aspect of love for Allah and His Messenger, teachers explained that learning activities consistently begin with prayer, recitation of the Qur'an, and the integration of Qur'anic verses and hadiths into Arabic language materials. Based on interviews with Arabic teachers, "*learning activities begin with prayer and the recitation of the Qur'an, as well as the use of Qur'anic verses and hadiths in the delivery of language material*" (Interview, F; 2026).

Teachers also guided students to practice worship sincerely and to emulate the Prophet Muhammad's characteristics, such as honesty, gentleness, and responsibility in daily life. In the aspect of love for knowledge, teachers emphasized that studying Arabic is not solely for academic achievement but also as a form of worship and a means of understanding the Qur'an and hadith directly. Teachers used patient, supportive, and non-coercive teaching approaches to create meaningful learning experiences and encourage students to learn independently.

The internalization of love for the environment and for fellow human beings was reflected in students' daily behavior and classroom interactions. Arabic language instruction was frequently connected to students' real-life experiences particularly regarding cleanliness, environmental stewardship, empathy, and cooperation. Teachers noted that they "*do not merely convey language content but connect it to students' real-life experiences, such as the importance of maintaining cleanliness and environmental sustainability as part of Islamic teachings*" (Interview, RM; 2026).

Students became accustomed to maintaining classroom cleanliness and caring for the school environment. Student DU explained that the integration of Islamic values into Arabic lessons helped him become more aware of maintaining classroom cleanliness and cooperating with classmates. She noted that "*the lessons often remind us that caring for others and the environment is part of our religious responsibility*" (Interview, N; 2026). Language materials were also linked to values of courtesy, mutual respect, and helping others, with students regularly working in collaborative groups and assisting peers who encountered difficulties.

The findings also indicate that the aspect of love for the homeland was integrated contextually into Arabic language learning, particularly when materials related to national or social themes were discussed. Teachers explained that values of nationalism, tolerance, and unity were introduced through wathaniyah-themed materials.

Based on interviews with Arabic teachers, "*teachers usually instill national values in students when the material taught relates to wathaniyah (national) themes*" (Interview, F; 2026). However, the interviews revealed that the internalization of patriotism among students had not yet fully developed into consistent attitudes and behaviors in daily life. Some students demonstrated an understanding of national values cognitively, yet these values were not always reflected in concrete actions or social responsibility within the school environment.

4. Discussion

The discussion in this section elaborates on the findings of the study regarding the management of Arabic language learning through the Love-Based Curriculum (KBC) approach. The analysis is directed toward interpreting how the findings relate to and critically examine existing theoretical perspectives on learning management, teacher-student relationships, character development, and the internalization of values in education in the context of Arabic language learning at State Islamic Senior High School.

The Dynamics of Teacher-Student Relationships in the Learning Process

These conditions indicate that a supportive, humanistic, and appreciative learning environment is capable of creating an inclusive learning atmosphere that optimally supports students' development, both intellectually and emotionally

(Megasari 2025). The increased comfort, courage, and self-confidence observed in students are not coincidental outcomes but rather the direct and deliberate consequences of a learning environment that genuinely values students as whole human beings; the impact of this is not only felt in the short term through increased classroom participation but also has the potential to shape students' character and learning orientation in the long term.

This finding also provides theoretical implications that the Love-Based Curriculum LBC approach is worthy of consideration as an alternative framework in the development of the Arabic language curriculum in Islamic educational institutions, given its ability to simultaneously integrate linguistic, affective, moral, and spiritual dimensions. Thus, the dynamics of the teacher-student relationship in the Love-Based Curriculum (LBC) approach are not merely instructional but also relational and transformative, as they simultaneously integrate intellectual, emotional, and spiritual aspects into a comprehensive, meaningful learning process grounded in noble Islamic values (Afriansyah 2025).

The relational transformation observed in this study from a hierarchical, teacher-centered dynamic to a participatory, dialogic one occurred not through formal curriculum restructuring but through a deliberate shift in how teachers perceived and treated students in everyday interactions. This finding extends the work of (Dzulfiqar 2025) and (Nugraha 2025), who identify the affective dimension as central to LBC, by demonstrating that relational change is primarily driven by teachers' pedagogical orientation rather than by institutional policy.

In other words, the transformation was interpersonal before it was structural, suggesting that the implementation of LBC depends heavily on teachers' willingness and capacity to reposition themselves as mentors rather than authorities. This situation indicates that learning is no longer teacher-centered but has transformed into student-centered learning, where students are positioned as active participants rather than merely passive recipients of knowledge (Nurhidayah 2026).

This finding partially diverges from studies conducted in general Islamic education contexts, where humanistic relational approaches are often implemented through structured programs outside the core curriculum. In this study, by contrast, the relational shift was embedded directly within Arabic language instruction a subject historically perceived by students as cognitively demanding and emotionally threatening. This contextual difference may explain why the psychological safety generated by LBC had a particularly pronounced effect on students' willingness to engage: overcoming subject-specific anxiety requires not only a warm classroom climate in general, but one that is consistently enacted within the subject itself.

The Love-Based Curriculum (LBC) approach fosters open and participatory learning that values students' active roles (Imron 2025), and serves not only as a technical guideline but also as a means to foster positive social interactions and

moral awareness among students throughout the learning process (Ariyana 2026). This finding confirms that the relational quality of the classroom environment directly influences students' willingness to engage, ask questions, and take intellectual risks all of which are essential components of meaningful learning. The practical implication is that Arabic language teachers need to consciously build an affective and inclusive classroom climate as a primary prerequisite before entering the process of linguistic knowledge transfer (Manna Sari Harahap 2025).

The maintenance of ethical boundaries within emotionally close teacher-student relationships is a finding that critically distinguishes LBC from a mere conventional humanistic approach. (Masykur 2025) argues that, from an Islamic educational perspective, the relationship between educators and learners must be grounded in the value of mahabbah (love) while upholding ethics and propriety; the present findings confirm this but add an important nuance: authority in the LBC framework is not diminished by affective closeness — rather, it is reconstituted through moral exemplarity.

Teachers' authority became more, not less, effective precisely because it was expressed through compassion and integrity rather than through distance and control. This reconstitution of authority represents a theoretical contribution of this study, as it challenges the assumption that emotional closeness and pedagogical authority are necessarily in tension. The integration of Qur'anic verses and worship-related expressions into language materials further operationalizes what (Sholeh 2025) describe as the spiritual relational dimension of LBC extending it into concrete linguistic practice and making the educational experience holistic and integrative.

These conditions indicate that a supportive, humanistic, and appreciative learning environment is capable of creating an inclusive atmosphere that optimally supports students' development, both intellectually and emotionally (Megasari 2025). The increased comfort, courage, and self-confidence observed in students are not coincidental outcomes but the direct consequences of a learning environment that genuinely values students as whole human beings.

Theoretically, these findings suggest that LBC in Arabic language instruction functions not merely as an affective supplement to cognitive learning but as a relational infrastructure that makes linguistic engagement possible. Thus, the dynamics of the teacher-student relationship in the LBC approach are not merely instructional but also relational and transformative, simultaneously integrating intellectual, emotional, and spiritual aspects into a comprehensive and meaningful learning process grounded in Islamic values (Afryansyah 2025).

The Impact of the Love-Based Curriculum (LBC) Approach on Student Character

The findings of this study demonstrate that the LBC approach plays a significant role in shaping students' character through the integration of emotional, moral, and spiritual values into Arabic language instruction. Unlike conventional

learning approaches that primarily emphasize academic achievement and cognitive mastery, the LBC approach positions education as a process of human development that nurtures students holistically. The emergence of students' discipline and responsibility indicates that character formation becomes more effective when values are internalized through affection, appreciation, and emotional connection rather than through punishment or rigid control.

This finding supports the argument proposed by (Ariyana 2026) and (Masykur 2025) that values-based education should function not only as knowledge transmission but also as a medium for cultivating moral consciousness and students' humanity. Furthermore, the findings suggest that positive teacher-student relationships serve as an important mechanism through which educational values are transformed into everyday behavior. Character development appears to be more sustainable when students experience moral values through supportive interpersonal interactions rather than through externally imposed disciplinary measures.

The increased discipline observed in students, particularly in worship practices, reflects the successful internalization of spiritual values within the learning process. Students' readiness for prayer demonstrates that discipline emerged not because of external pressure, but because students began to recognize worship as a personal responsibility and spiritual necessity a shift from externally driven obedience toward internally motivated awareness.

This finding extends the work of (Hidayati 2025), who argues that the integration of love for Allah in education strengthens students' religious character through concrete behavioral expressions, by demonstrating how that link operates pedagogically through the creation of an emotionally safe and spiritually meaningful learning environment. (Nirmalasari 2026) similarly explains that love-based education encourages the growth of spiritual awareness and personal responsibility.

Therefore, the LBC approach can be understood not merely as an instructional strategy but also as a spiritual pedagogical approach that connects learning activities with students' moral and religious consciousness. However, a critical observation is warranted: the character development observed may also be reinforced by State Islamic Senior High School's broader institutional culture, which already emphasizes Islamic values and communal norms, making it difficult to attribute character improvement solely to LBC without acknowledging this contextual factor.

The findings regarding empathy, cooperation, and respectful communication among students indicate that the LBC approach contributes significantly to the development of students' social and emotional intelligence. Students learned to view others not as competitors but as partners in the learning process, creating a collaborative and inclusive classroom culture. These findings support the perspective of (Inayah 2025), who emphasizes that moral values integrated into

educational practices shape students' social behavior and interpersonal relationships positively, and strengthen the theory proposed by (Aulia 2025) that education grounded in love fosters empathy, tolerance, compassion, and harmonious social relationships. This finding also challenges traditional educational practices that tend to prioritize competition and academic ranking over emotional well-being and social solidarity.

Beyond supporting previous studies, the present research contributes theoretically by demonstrating that Arabic language learning can function as a medium for social-emotional learning. In this context, language instruction becomes not only a means of developing linguistic competence but also a space for nurturing empathy, cooperation, and interpersonal responsibility among students.

The increase in students' motivation, confidence, and independence reflects the effectiveness of the LBC approach in creating a humanistic learning environment that supports students psychologically and emotionally. Within the LBC approach, mistakes are viewed as a natural part of the learning process rather than as failures to be punished, aligning with the humanistic learning theory proposed by (Lismijar 2026) and reinforcing the argument of (Nisa, Supriyanto, and Hasanah 2026) that love-based education integrates intellectual, emotional, and spiritual dimensions holistically.

However, this study adds an important qualification: character development through LBC was gradual and uneven not all students demonstrated consistent behavioral change across all dimensions, and the pace of transformation varied according to individual readiness. This nuance is largely absent from existing LBC literature, which tends toward optimistic claims about the approach's impact, and suggests that LBC creates enabling conditions for character development whose effects depend on individual, relational, and contextual variables.

Internalization of the Aspect of Love in the Love-Based Curriculum (LBC) Approach in Arabic Language Learning

The findings indicate that the internalization of love for Allah and His Messenger in Arabic language learning positions spirituality as an epistemological foundation rather than merely a complementary aspect of instruction. The integration of prayer, Qur'anic recitation, and hadith into language learning demonstrates that Arabic is not treated solely as a linguistic discipline but also as a medium for strengthening students' theological awareness and spiritual consciousness.

This finding supports the argument proposed by (Hidayati 2025) that love for Allah and His Messenger constitutes the primary source of values within LBC. The findings also expand the perspective of (Nurchasanah 2025) by demonstrating that spiritual internalization is achieved not only through ritual worship practices but also through the contextualization of religious meaning within the learning structure itself. Unlike previous studies that examine LBC in general Islamic

education settings, this study demonstrates that Qur'anic and prophetic texts can function simultaneously as linguistic material and as vehicles for spiritual internalization a dual pedagogical function that extends the conventional understanding of Arabic language teaching methodology.

The internalization of love for knowledge demonstrates a transformation in students' learning orientation from purely instrumental goals toward meaningful and value-oriented learning. Students were encouraged to perceive knowledge as a pathway to understanding Allah's greatness and as a form of worship rather than merely a tool for academic achievement.

This finding aligns with the perspective of (Wahab 2026) who emphasizes that supportive and meaningful learning experiences can foster intrinsic motivation and independent learning behavior, and supports the argument of (Sholeh 2025) that knowledge within LBC is positioned not only as a cognitive instrument but also as a spiritual medium for understanding divine values. Critically, these finding challenges conventional Arabic language pedagogy, which has historically been organized around grammar mastery and exam performance. The spiritual framing of content appeared most effective among students who already held strong religious dispositions, suggesting that meaning-oriented instruction alone may be insufficient to generate intrinsic engagement in all learners.

The findings regarding love for the environment and love for oneself and fellow human beings indicate that the LBC approach contributes significantly to the development of ecological awareness and students' social-emotional character. The integration of environmental values into Arabic language learning reflects an educational orientation that connects religious values with practical responsibility toward nature and society, supporting the perspective of (Hajiannor 2021) and (Putra 2026) that ecological awareness can be cultivated through daily habits and contextual learning experiences, as well as the argument of (Sunhaji 2025) that integrating environmental values into learning shapes students' practical commitment toward sustainability.

In the social dimension, the findings align with the views of (Alfiah 2024) who explain that empathy, cooperation, and self-awareness are important foundations for healthy social relationships. The classroom interactions observed indicate that Arabic language learning within the LBC framework functions not only as linguistic instruction but also as a medium for cultivating empathy, tolerance, and collective responsibility.

The findings related to love for the homeland demonstrate that the LBC approach has attempted to integrate nationalism and religious values contextually into Arabic language learning through wathaniyah-themed materials, relevant to the perspective of (Hidayat 2025), which emphasizes that love for the homeland within LBC is connected to moral responsibility and national unity. However, the results also reveal a meaningful asymmetry: while love for Allah, love for fellow

humans, and love for the environment all had concrete behavioral expressions, love for the homeland remained largely cognitive. This finding partially challenges theories that assume the integration of national values into education will automatically strengthen students' national identity comprehensively.

The depth of internalization appears to be conditioned by the regularity and contextual embeddedness with which values are enacted in daily practice values embedded in classroom routines achieved deeper behavioral internalization than values introduced only when thematically relevant content arose. Therefore, the internalization of patriotism within the LBC approach still requires continuous reinforcement, habituation, and systematic implementation so that national values become deeply embedded in students' character and everyday actions.

5. Conclusion

Based on the findings of this study, the dynamics of the teacher-student relationship in Arabic language instruction using the Love-Based Curriculum (LBC) approach show a significant shift from a hierarchical relationship pattern toward a more humanistic, dialogic, and participatory relationship. Teachers no longer serve merely as sources of information but as facilitators, motivators, and role models who embody the value of compassion in the learning process. Interactions built through open communication, empathy, and recognition of students' potential foster a safe, comfortable, and conducive learning environment. This environment encourages students to be more active, confident, and unafraid to express their opinions, thereby making learning more meaningful and inclusive.

The impact of implementing the Love-Based Curriculum (LBC) approach on student character development is clearly evident in changes in students' attitudes and behavior, both in the classroom and within the madrasah environment. Students demonstrate improvements in discipline, responsibility, independence, and religious attitudes, such as awareness in performing religious duties, orderliness in participating in learning activities, and initiative in reviewing material independently. Additionally, values such as empathy, mutual respect, and cooperation have developed through more harmonious social interactions among students. Thus, learning serves not only as a means of knowledge transfer but also as a vehicle for holistic and sustainable character development.

The internalization of the aspect of love within the Love-Based Curriculum (LBC) approach in Arabic language instruction is carried out in an integrated manner through various activities that connect language content with spiritual, social, and moral values. The instillation of love for Allah and His Messenger, love for knowledge, love for the environment, love for oneself and others, and love for the homeland is realized through the practice of worship, the use of Quranic verses and hadiths in learning, as well as activities that foster students' social and spiritual awareness. This process not only enriches students' linguistic understanding but also strengthens their affective and spiritual dimensions,

making Arabic language learning more meaningful as a means of shaping religious character and human values rooted in love.

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