

An Analysis of the Difficulties Experienced by Islamic Religious Education Teachers in Implementing the Love-Based Curriculum at Al-Masruriyah Private Islamic Senior High School, Medan

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Abstract

This study aims to analyze the difficulties experienced by Islamic Religious Education teachers in implementing the Love-Based Curriculum at Al-Masruriyah Private Islamic Senior High School, Medan City. This study employed a qualitative method using field research and a descriptive qualitative approach. The research was conducted at Al-Masruriyah Private Islamic Senior High School, Medan City. The data sources consisted of primary and secondary data. Primary data were obtained from Islamic Religious Education teachers, the head of the madrasah, the vice principal for curriculum affairs, and students. Meanwhile, secondary data were obtained from curriculum documents, instructional materials, teaching modules, madrasah archives, and other supporting documents. Data were collected through observation, in-depth interviews, and documentation studies. The data were analyzed through the stages of data condensation, data display, and conclusion drawing. The findings indicate that Islamic Religious Education teachers at Al-Masruriyah Private Islamic Senior High School, Medan City, understand the Love-Based Curriculum as a learning approach that emphasizes affection, exemplary conduct, care, tolerance, and the development of students' moral character. However, their understanding of the technical aspects of classroom implementation remains uneven. The teachers' difficulties include preparing instructional materials, selecting humanistic teaching methods, integrating the values of love into learning content, and assessing students' attitudes and religious internalization. The contributing factors include limited training, inadequate mentoring, time constraints, and the diversity of students' characteristics.

Keywords: *Teacher Difficulties; Islamic Religious Education; Love-Based Curriculum; Curriculum Implementation.*

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Introduction

Islamic Religious Education plays an important role in developing students who are faithful, morally upright, knowledgeable, and capable of living harmoniously within a diverse society. In the context of madrasahs, Islamic Religious Education does not merely function as a subject that conveys religious knowledge, but also serves as a means of fostering students' spiritual, moral, social, and humanitarian attitudes (Halimi, 2018). Therefore, the success of Islamic Religious Education learning is largely determined by teachers' ability to connect instructional content with life values that are closely related to students' experiences. Islamic Religious Education teachers are expected not only to deliver subject matter, but also to serve as role models, mentors, facilitators, and promoters of positive values within the madrasah environment (Kiom & Imamiyah, 2021).

In line with these expectations, the Love-Based Curriculum has emerged as an approach to strengthening madrasah education by placing love, compassion, humanity, tolerance, and care at the foundation of the learning process. The Love-Based Curriculum emphasizes that education should not be directed solely toward cognitive achievement, but should also develop students' affective awareness and concrete behavior. In Islamic Religious Education, this concept is highly relevant because Islamic teachings inherently contain the values of *rahmah* or compassion, gentleness, justice, concern for others, and responsibility toward the environment and the nation. Therefore, the implementation of the Love-Based Curriculum in madrasahs is expected to strengthen the quality of religious education by making it more humanistic, contextual, and transformative (Ujung & Tumiran, 2024).

The implementation of a new curriculum in educational institutions is often a complex process. Empirically, teachers may encounter various difficulties related to conceptual understanding, readiness of instructional materials, the ability to design learning strategies, limited training opportunities, and discrepancies between curriculum requirements and the actual conditions of the madrasah. In the context of Al-Masruriyah Private Islamic Senior High School, Medan City, this study is important because it examines how Islamic Religious Education teachers understand, plan, implement, and evaluate love-based learning. These difficulties need to be investigated because teachers are the main actors responsible for transforming curriculum concepts into classroom practices.

From a theoretical perspective, the implementation of the Love-Based Curriculum is related to theories of curriculum implementation, teacher competence, character education, and humanistic Islamic education. A curriculum should not merely be understood as a written document, but as a set of learning experiences that are consciously designed, implemented, and evaluated by teachers. When teachers do not fully understand the philosophical and technical directions of a curriculum, its implementation may be limited to administrative changes rather than meaningful transformations in the learning process. Therefore, teachers' difficulties need to be analyzed comprehensively in order to identify the factors that hinder the implementation of the Love-Based Curriculum, whether those factors originate from teachers, students, the madrasah environment, or institutional policies (H. A. Siregar et al., 2025).

Several relevant studies have shown that curriculum implementation in Islamic Religious Education frequently encounters challenges related to teachers' understanding, the readiness of instructional materials, teaching methods, assessment, and institutional support (Harahap, 2025). Research on the challenges faced by Islamic Religious Education teachers in implementing the Independent Curriculum indicates that teachers still experience difficulties in understanding curriculum concepts, preparing instructional materials, and adapting teaching strategies to students' needs.

Other studies on the Love-Based Curriculum indicate that this curriculum has a strong orientation toward strengthening the values of love and compassion, including love for God, love for knowledge, love for fellow human beings, love for the environment, and love for the nation (Hapsari, 2025). Nevertheless, research that specifically examines the difficulties faced by Islamic Religious Education teachers in implementing the Love-Based Curriculum at Al-Masruriyah Private Islamic Senior High School, Medan City, remains necessary.

Based on this background, the research questions of this study are as follows. First, how do Islamic Religious Education teachers understand the Love-Based Curriculum at Al-Masruriyah Private Islamic Senior High School, Medan City? Second, what difficulties do Islamic Religious Education teachers encounter in planning, implementing, and evaluating learning based on the Love-Based Curriculum? Third, what factors contribute to the emergence of these difficulties? Fourth, what efforts have been made by teachers and the madrasah to overcome the difficulties associated with implementing the Love-Based Curriculum?

This study aims to analyze Islamic Religious Education teachers' understanding of the Love-Based Curriculum, identify the forms of difficulties encountered by teachers in its implementation, explain the factors contributing to these difficulties, and describe the efforts made by teachers and the madrasah to overcome these challenges. The significance of this study lies in its contribution to providing an empirical overview of the readiness of Islamic Religious Education teachers to implement the Love-Based Curriculum. The findings are expected to provide valuable input for madrasahs, teachers, education administrators, and policymakers in strengthening training, mentoring, and curriculum implementation strategies that are more effective and responsive to the needs of madrasahs.

Literature Review

2.1. Teachers' Difficulties in Curriculum Implementation

Teachers' difficulties in curriculum implementation refer to conditions in which teachers encounter obstacles in understanding, planning, implementing, or evaluating the learning process in accordance with the requirements of the applicable curriculum. These difficulties may be conceptual, technical, pedagogical, administrative, or cultural in nature. Conceptually, teachers may experience difficulties when they do not yet comprehensively understand the direction, objectives, principles, and characteristics of the curriculum. From a technical perspective, difficulties may arise in preparing instructional materials, selecting teaching methods, designing assessments, and utilizing learning media (Eka et al., 2022).

From a pedagogical perspective, teachers may encounter obstacles in adapting the learning process to students' needs, interests, backgrounds, and individual characteristics.

Within curriculum implementation theory, teachers occupy a central position because a curriculum can only become meaningful when it is translated into actual learning activities. A curriculum as a formal document does not automatically transform educational practices when teachers lack adequate understanding, skills, and support (Hamyar & Harahap, 2024).

Therefore, curriculum reform requires teachers to be prepared in terms of knowledge, attitudes, skills, and professional commitment. Teachers' difficulties may also be influenced by external factors, including limited facilities, insufficient training, inadequate mentoring, administrative burdens, diverse student characteristics, and suboptimal coordination among stakeholders within the madrasah.

The difficulties experienced by Islamic Religious Education teachers in implementing the Love-Based Curriculum can be examined across three principal domains. First, difficulties at the planning stage may include understanding the concept of love within the

curriculum, formulating learning objectives, integrating the values of compassion into instructional content, and preparing teaching materials. Second, difficulties at the implementation stage may include selecting humanistic teaching methods, establishing empathetic communication, creating a respectful classroom atmosphere, and relating religious subject matter to students' everyday lives. Third, difficulties at the evaluation stage may include authentically assessing students' affective development, internalization of values, attitudes, and behavior (Danny Abrianto, Tumiran, 2024).

2.2. Islamic Religious Education Teachers as Implementers of Values Education

Islamic Religious Education teachers are professional educators who are responsible for developing students' religious knowledge, attitudes, skills, and experiences. Their responsibilities are not limited to teaching subjects such as Qur'an and Hadith, Islamic Creed and Morality, Islamic Jurisprudence, and Islamic Cultural History. They also encompass moral development, the habituation of religious practices, character formation, and the strengthening of social awareness. Accordingly, Islamic Religious Education teachers serve as instructors, mentors, role models, motivators, and guardians of moral values within the madrasah environment (Mukorrobin, 2022).

The competencies required of Islamic Religious Education teachers include pedagogical, personal, social, professional, and spiritual competencies. Pedagogical competence concerns the ability to understand students' characteristics, design and implement learning activities, and conduct evaluations. Personal competence relates to integrity, exemplary conduct, maturity, and moral authority. Social competence concerns the ability to establish positive relationships with students, fellow teachers, parents, and the wider community. Professional competence refers to mastery of the subject matter and the ability to develop it contextually. Meanwhile, spiritual competence constitutes an essential foundation for Islamic Religious Education teachers because religious instruction must arise from faith consciousness, sincerity, and moral responsibility (Barnansyah & Sa'dullah, 2023).

In implementing the Love-Based Curriculum, Islamic Religious Education teachers are expected to facilitate learning that is neither rigid nor intimidating and is not solely oriented toward memorization. Teachers need to create a learning environment that is dialogical, respectful, considerate, and appreciative of differences. They must also provide students with opportunities to understand religious teachings as a source of peace. This principle is consistent with the teachings of the Qur'an, particularly Surah Ali 'Imran, verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: "It was by Allah's mercy that you were gentle with them. Had you been harsh and hard-hearted, they would certainly have dispersed from around you. Therefore, pardon them, ask forgiveness for them, and consult them in important matters. Once you have made a decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him" (Agama, 2019).

This verse emphasizes that gentleness, compassion, and effective communication constitute essential principles in guiding human beings. Within an educational context, the verse may be understood as a foundation for teachers to establish pedagogical relationships characterized by *rahmah*, or compassion, so that students feel respected and are encouraged to engage in learning (Shihab, 2002).

2.3. The Love-Based Curriculum in Madrasah Education

The Love-Based Curriculum is a curricular approach that positions the value of love as the foundation of education. In this context, love is not narrowly interpreted as an emotional feeling. Rather, it is understood as a spiritual, moral, social, and humanitarian value that encourages students to love God, knowledge, fellow human beings, the environment, and their homeland. The Love-Based Curriculum emphasizes that education should develop individuals who are not only intellectually competent but also spiritually mature, morally upright, caring, tolerant, and responsible (Agama, 2025).

The Love-Based Curriculum is highly relevant to madrasah education because madrasahs have a mission to integrate the development of knowledge with Islamic values. Madrasahs are not merely expected to produce graduates who demonstrate mastery of academic subjects, but also individuals who possess religious awareness, social concern, respect for diversity, and a strong national commitment. Therefore, the Love-Based Curriculum may be understood as an effort to strengthen the affective dimension of madrasah education, particularly students' internalization and practice of religious values (Nugraha & Hamzah, Amanda Maharani Ahmad Zainuri, 2025).

The Love-Based Curriculum can be associated with character education, humanistic education, and the Islamic educational principle of *rahmatan lil 'alamin*. Character education emphasizes the development of positive habits through moral knowledge, moral feelings, and moral actions. Humanistic education regards students as whole human beings who possess potential, dignity, emotional needs, and the capacity for continuous development. Meanwhile, Islamic education based on the principle of *rahmatan lil 'alamin* emphasizes that Islamic teachings should promote compassion, peace, justice, and the common good for all forms of life. Thus, the Love-Based Curriculum is not separate from Islamic values; rather, it represents the actualization of Islamic values within the madrasah learning system (Qathrun Nada & Listiana, 2025).

Several fundamental values may be developed through the Love-Based Curriculum. These include love for Allah as the foundation of spirituality, love for knowledge as the basis of lifelong learning, love for fellow human beings as the foundation of empathy and tolerance, love for the environment as the basis of ecological responsibility, and love for the homeland as the foundation of national commitment. These values need to be integrated into lesson planning, learning processes, madrasah culture, co-curricular activities, and the assessment of students' attitudes. The principal challenge is that teachers must be able to translate these values into concrete learning activities rather than merely including them in instructional documents (B. Siregar et al., 2023).

2.4. Implementation of the Love-Based Curriculum at the Islamic Senior High School Level

The implementation of the Love-Based Curriculum at the Islamic senior high school level requires a more complex degree of preparedness because students at this educational level are in the stage of late adolescence, during which they are developing their identities, critical-thinking abilities, social awareness, and future orientations. At this stage, Islamic

Religious Education learning needs to be developed through more dialogical, contextual, and reflective approaches. Teachers should not merely provide normative explanations but should also encourage students to understand the significance of Islamic teachings in everyday life. These teachings may include mutual respect, moral responsibility, concern for others, social media ethics, tolerance, and commitment to environmental protection (Dinata et al., 2025).

The Love-Based Curriculum may be implemented through several strategies. First, the values of love can be integrated into learning objectives so that learning outcomes encompass not only conceptual understanding but also attitudes and behavior. Second, teachers can employ participatory learning methods, including discussions, reflection, case studies, project-based learning, exemplary conduct, and habituation. Third, madrasah culture can be strengthened through respectful communication, appreciation of differences, religious activities that foster awareness, and the habituation of positive behavior. Fourth, authentic assessment can be used to evaluate the development of students' attitudes and their internalization and practice of the values of love in everyday life (Laila Fatmawati, Rani Dita Pratiwi, 2018).

Nevertheless, the implementation of the Love-Based Curriculum may encounter several obstacles. Teachers may not have received adequate training regarding the conceptual and technical aspects of its implementation. Instructional materials may not yet be fully available or properly understood. Furthermore, teachers may experience difficulties in assessing affective aspects because values such as love, compassion, and religious internalization cannot easily be measured solely through written tests. Additional obstacles may arise from the persistence of teacher-centered learning practices, limited instructional time, administrative burdens, diverse student characteristics, and insufficient support from the madrasah environment (Afryansyah & Sirozi, 2025).

This theoretical review confirms that the difficulties experienced by Islamic Religious Education teachers in implementing the Love-Based Curriculum need to be analyzed comprehensively. The analysis should not focus solely on teachers' shortcomings but should also consider the systemic conditions that influence curriculum implementation. As the principal implementers of the curriculum, teachers require conceptual understanding, pedagogical skills, institutional support, the availability of instructional materials, and a madrasah culture that is aligned with the values of love (Lubis et al., 2023).

Research Methodology

This study employed a qualitative method using field research and a descriptive approach (Bungin, 2001). The qualitative method was selected because the study sought to obtain an in-depth understanding of the difficulties experienced by Islamic Religious Education teachers in implementing the Love-Based Curriculum rather than statistically measuring relationships among variables. The descriptive approach was used to provide a systematic, factual, and comprehensive account of teachers' understanding, the forms of difficulties they experienced, the contributing factors, and the measures undertaken to implement the Love-Based Curriculum (Ahmad, 2003).

The study was conducted at Al-Masruriyah Private Islamic Senior High School in Medan City. The research site was selected purposively because the madrasah is an Islamic educational institution relevant to the research focus, namely the implementation of the Love-Based Curriculum in Islamic Religious Education learning. The data sources consisted of primary and secondary data. Primary data were obtained directly from the informants through in-depth interviews and observations. The primary data encompassed teachers' understanding of the Love-Based Curriculum, their experiences in preparing instructional materials, the obstacles encountered during the implementation of learning activities, difficulties in

conducting evaluations, and the strategies employed to overcome such challenges. Secondary data were obtained from madrasah documents, including the madrasah profile, organizational structure, instructional materials, and teaching modules (Sukmadinata, 2009).

The data were analyzed using an interactive analysis model consisting of data condensation, data display, and conclusion drawing. Data condensation was conducted by selecting, simplifying, and focusing on data relevant to the research questions. Data were subsequently presented in the form of narrative descriptions illustrating patterns of teachers' difficulties, contributing factors, and the efforts undertaken to resolve them. Conclusions were drawn gradually by interpreting the meaning of the data, identifying relationships among themes, and systematically organizing the research findings.

The trustworthiness of the data was ensured through source triangulation, methodological triangulation, prolonged and persistent observation, reference adequacy, and member checking (Matthew B. Miles, A. Michael Huberman, 2014).

Results

Teachers' understanding of the Love-Based Curriculum constitutes an essential foundation for determining the success of its implementation in Islamic Religious Education learning. A curriculum should not merely be understood as a set of administrative documents, but as an educational framework that must be translated into classroom practices. Therefore, teachers' understanding of the meaning, objectives, principles, and values of the Love-Based Curriculum significantly determines the quality of its implementation within the madrasah.

4.1. Teachers' Understanding of the Values and Direction of the Love-Based Curriculum

Based on the research findings, Islamic Religious Education teachers at Al-Masruriyah Private Islamic Senior High School, Medan City, generally understood the Love-Based Curriculum as a learning approach that places compassion at the foundation of the educational process. The teachers did not interpret love merely as an emotional concept, but rather as a spiritual, moral, social, and humanitarian value that should be reflected in relationships among teachers, students, the madrasah environment, and the wider community.

The teachers understood that Islamic Religious Education learning through the Love-Based Curriculum should be directed toward developing students who are not only capable of understanding religious teachings cognitively, but are also able to internalize and practice them in their daily lives. Love for Allah was understood as the foundation of spirituality; love for knowledge as a motivation for learning; love for fellow human beings as an expression of empathy and tolerance; love for the environment as a form of ecological responsibility; and love for the homeland as part of national awareness.

Nevertheless, the teachers' understanding was stronger at the philosophical level than at the technical level. They found it relatively easy to understand that learning should be conducted through compassion, gentleness, and exemplary conduct. However, some teachers continued to experience difficulties in translating these values into learning objectives, instructional activities, teaching methods, learning media, and assessment instruments. This indicates that the teachers' conceptual understanding had begun to develop, but still required further strengthening at the operational level. The following presents a general overview of the research findings concerning teachers' understanding of the Love-Based Curriculum.

No.	Aspect of Teachers' Understanding	Research Findings	Category
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1	Meaning of the Love-Based Curriculum	Teachers understand the Love-Based Curriculum as an approach to learning that emphasizes compassion, gentleness, care, and exemplary conduct.	Good
2	Objectives of the Love-Based Curriculum in Islamic Religious Education	Teachers understand that the Love-Based Curriculum aims to develop students who are faithful, morally upright, caring, tolerant, and responsible.	Good
3	Integration of the Values of Love into Learning Materials	Teachers have begun to relate Islamic Religious Education materials to the values of love for Allah, fellow human beings, knowledge, the environment, and the homeland.	Satisfactory
4	Application in Instructional Materials	Teachers continue to experience difficulties in systematically incorporating the values of the Love-Based Curriculum into teaching modules or other instructional documents.	Requires Further Strengthening
5	Assessment of the Values of Love	Teachers do not yet fully understand how to authentically assess students' affective development, internalization of values, and behavior.	Requires Further Strengthening

Table Description: The table above indicates that teachers' understanding of the Love-Based Curriculum has developed considerably in relation to its underlying values and objectives. However, this understanding has not yet been fully accompanied by the technical competence required to design instructional materials and evaluation instruments. Therefore, teachers require further training, mentoring, and practical examples of instructional materials so that the principles of the Love-Based Curriculum can be effectively implemented in Islamic Religious Education learning.

4.2. Difficulties Experienced by Islamic Religious Education Teachers in Implementing the Love-Based Curriculum

The implementation of the Love-Based Curriculum in Islamic Religious Education requires teachers to be able to plan, conduct, and evaluate learning in a more humanistic and contextual manner. Teachers are not only expected to deliver instructional content, but also to create a learning environment that is respectful, dialogical, courteous, and capable of encouraging students to practice religious values in their everyday lives.

The research findings indicate that the difficulties experienced by Islamic Religious Education teachers in implementing the Love-Based Curriculum emerged at three main stages, namely planning, implementation, and learning evaluation. At the planning stage, teachers experienced difficulties in preparing instructional documents that explicitly incorporated the values of love. Although teachers understood the importance of compassion, empathy, tolerance, and exemplary conduct, not all of them were able to formulate these values in learning objectives, achievement indicators, instructional activities, and measurable assessments.

At the implementation stage, teachers encountered challenges in transforming previously teacher-centered learning practices into more participatory and reflective learning. Teachers continued to rely frequently on the lecture method because it was considered easier, more efficient, and more suitable given the limited instructional time available. However, the Love-Based Curriculum requires more dialogical approaches, including discussion, reflection, case studies, habituation, exemplary conduct, and experiential learning.

At the evaluation stage, teachers' primary difficulty concerned the assessment of affective aspects. Values such as love, compassion, care, responsibility, and tolerance cannot easily be measured through written tests. Teachers need to employ authentic assessment, attitude observation, reflective journals, self-assessment, and peer assessment. Nevertheless, some teachers were not yet accustomed to using these instruments systematically.

More specifically, the findings revealed the following difficulties:

1. Teachers experienced difficulties in translating the concept of the Love-Based Curriculum into complete and systematically structured instructional documents.
2. Teachers were not yet fully accustomed to integrating love for Allah, love for knowledge, love for fellow human beings, love for the environment, and love for the homeland into each Islamic Religious Education topic.
3. Teachers continued to rely on conventional teaching methods because of limited time, established teaching habits, and the absence of practical examples of love-based learning models.
4. Teachers encountered obstacles in creating dialogical learning because of the diverse characteristics of students, particularly in terms of learning motivation, discipline, and social background.
5. Teachers experienced difficulties in evaluating students' attitudes, internalization of values, empathy, tolerance, and care because these aspects require continuous observation.
6. Teachers perceived the administrative burden associated with learning activities as relatively heavy, thereby limiting the time available to design creative and reflective learning.

These difficulties were related to system preparedness, the availability of learning resources, institutional support, and the learning culture within the madrasah. Therefore, the implementation of the Love-Based Curriculum requires cooperation among teachers, the head of the madrasah, the vice principal for curriculum affairs, students, and all members of the madrasah community.

4.3. Factors Contributing to Teachers' Difficulties in Implementing the Love-Based Curriculum

After identifying the forms of difficulties experienced by teachers, this study also found that the obstacles to implementing the Love-Based Curriculum were caused by several interrelated factors. These factors did not originate solely from teachers, but also from

institutional conditions, students, instructional resources, learning culture, and the availability of training support.

Teachers require a comprehensive understanding of both the conceptual and technical aspects of the Love-Based Curriculum. However, when the training provided remains limited, teachers tend to understand the curriculum only at a general level. Consequently, they recognize that learning should be grounded in compassion, but do not fully understand how to transform this value into learning strategies and evaluation instruments.

Teachers also require teaching modules, lesson plans, instructional media, and assessment instruments that can serve as practical models. In the absence of concrete examples, teachers must independently interpret how the Love-Based Curriculum should be implemented. This condition may lead to differences in understanding among teachers and result in inconsistent curriculum implementation.

Another contributing factor is the persistence of conventional learning practices. In practice, Islamic Religious Education is still frequently taught through lectures, brief question-and-answer sessions, and assignments. Although these methods may remain relevant, they are insufficient unless they are complemented by reflection, dialogue, exemplary conduct, habituation, and activities that connect instructional content with students' real-life experiences.

The values of the Love-Based Curriculum require continuous habituation and reinforcement. However, instructional time is often limited, while the amount of material that must be covered is relatively extensive. As a result, teachers tend to focus more on completing the required subject matter than on deepening students' internalization of values.

The diversity of students' characteristics also contributes to the difficulties experienced by teachers. Students have different backgrounds, levels of motivation, degrees of discipline, and capacities to understand values. Some students are able to respond positively to value-based learning, whereas others require more intensive approaches. This diversity requires teachers to possess strong communication, empathy, and classroom-management skills.

The implementation of the Love-Based Curriculum will be more effective when supported by academic supervision, teacher discussion forums, subject-teacher association activities, and a madrasah culture that is consistent with the values of love. Without such support, teachers tend to work independently and experience difficulties in improving their instructional practices.

Based on these findings, it can be concluded that teachers' difficulties in implementing the Love-Based Curriculum are complex in nature. These obstacles arise from the gap between conceptual understanding and technical competence, between curriculum requirements and the preparedness of instructional resources, and between ideal educational values and the actual conditions of the madrasah. Therefore, the required solutions should not be limited to short-term training, but should include continuous mentoring, the provision of instructional resources, the strengthening of madrasah culture, and collaborative evaluation of curriculum implementation.

4.4. Conceptual Map of the Research Findings

The conceptual map of the research findings illustrates the relationship among the research focus, research questions, principal findings, and directions for follow-up action. In general, this study indicates that the implementation of the Love-Based Curriculum in Islamic Religious Education has been understood as an effort to strengthen learning that is humanistic, religious, and oriented toward moral development. However, its implementation

continues to encounter technical obstacles, particularly in the preparation of instructional documents, the selection of teaching methods, and the assessment of students' attitudes.

The conceptual map may be used to assist readers in understanding the flow of the research findings more clearly and systematically. The central section of the figure presents the primary focus of the study, namely the implementation of the Love-Based Curriculum in Islamic Religious Education at Al-Masruriyah Private Islamic Senior High School, Medan City. From this central focus, the research findings are divided into three principal components: teachers' understanding, implementation difficulties, and the factors contributing to those difficulties.

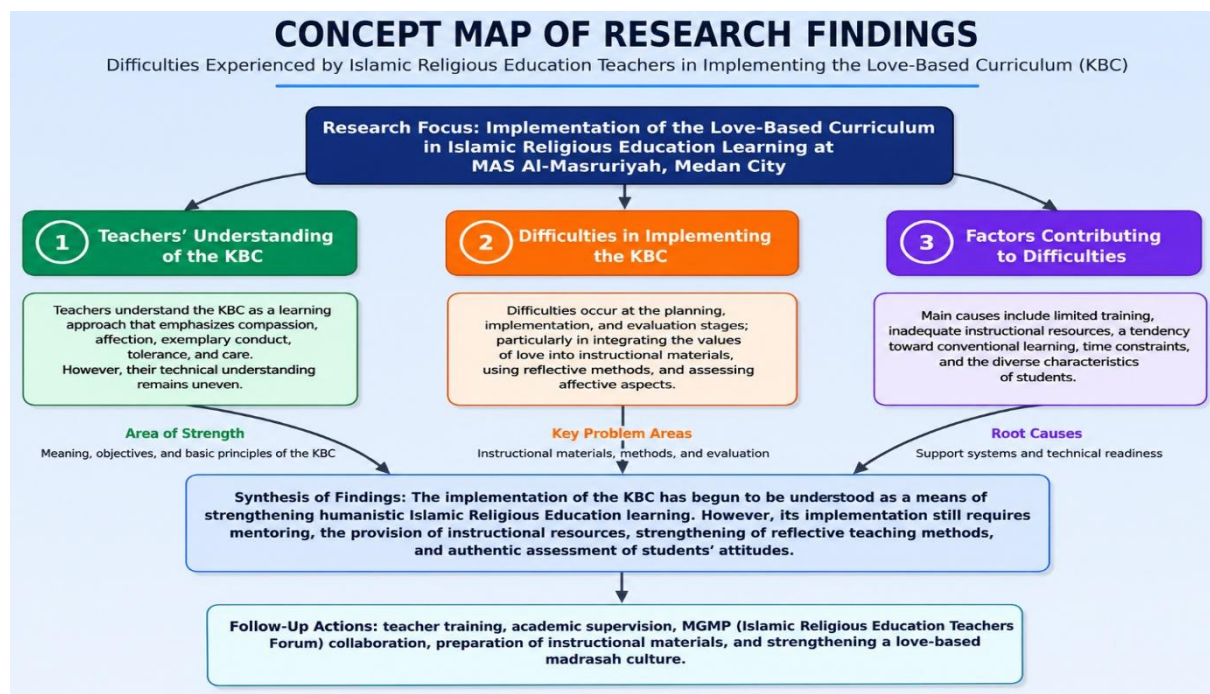


Figure Description: The conceptual map indicates that teachers' understanding of the Love-Based Curriculum is relatively strong with regard to its fundamental values, including compassion, exemplary conduct, tolerance, and care. However, difficulties arise when teachers are required to integrate these values into the planning, implementation, and evaluation of learning. The factors contributing to these difficulties include limited training, the absence of standardized instructional materials, conventional learning practices, limited instructional time, and the diverse characteristics of students. These findings collectively highlight the need for teacher training, academic supervision, collaboration through the Islamic Religious Education Subject Teachers' Forum (*MGMP PAI*), and the strengthening of a love-based madrasah culture.

Conclusion

Based on the research findings, it can be concluded that the implementation of the Love-Based Curriculum in Islamic Religious Education at Al-Masruriyah Private Islamic Senior High School, Medan City, has demonstrated a positive direction, particularly in terms of teachers' understanding of the underlying values and learning objectives. However, its implementation still requires further strengthening so that it does not remain limited to

conceptual understanding, but is genuinely reflected in the learning process and the culture of the madrasah.

- a. Islamic Religious Education teachers understand the Love-Based Curriculum as an educational approach that emphasizes compassion, gentleness, exemplary conduct, empathy, tolerance, and responsibility. This understanding is consistent with the fundamental purpose of Islamic Religious Education, namely to develop students who possess faith, demonstrate noble character, and are able to practice religious values in their daily lives.
- b. Teachers' difficulties in implementing the Love-Based Curriculum are evident at the planning, implementation, and evaluation stages of learning. At the planning stage, teachers continue to experience difficulties in preparing instructional materials that systematically incorporate the values of love. At the implementation stage, teachers face challenges in selecting dialogical, reflective, and humanistic teaching methods. At the evaluation stage, teachers encounter difficulties in authentically assessing students' attitudes, internalization of values, empathy, and behavior.
- c. The factors contributing to teachers' difficulties include limited training, inadequate mentoring, the limited availability of model instructional materials, the persistence of conventional learning practices, limited time allocation, and the diverse characteristics of students.

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