

Analysis of Madrasah Readiness in Implementing a Love-Based Curriculum: A Case Study of MA Darun Najah Margoyoso Pati

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Abstract

This study looks at how prepared MA Darun Najah Margoyoso Pati is to carry out the Love-Based Curriculum and finds out what helps and what stops the curriculum from being properly implemented. The study combined different research methods and used a single case study approach with an instrumental design. Data was gathered using detailed interviews, watching what happened, writing down notes, and filling out forms with the madrasah principal, the curriculum vice principal, and the teachers. The study included 36 teachers who were selected using the Slovin formula and a simple random sampling method. Qualitative data were analyzed using the Miles and Huberman model, while quantitative data were descriptively analyzed based on the percentage of teacher readiness levels. The results showed that MA Darun Najah has a strong level of preparedness in carrying out the Love-Based Curriculum. This is shown by their readiness in terms of ideas, teaching methods, cultural aspects, and the structure of their program. The questionnaire results showed that the average teacher readiness score was 84.3, and 94.4% of teachers were in the very ready category. Readiness is also helped by the humanistic culture of the madrasah, the way students and teachers interact that shows kindness and understanding, and the tools used to help teach the lessons properly. The factors that help in carrying out the implementation are the school's commitment to the madrasah policy, the skills and knowledge of the teachers, a positive and supportive school environment, and having the necessary learning materials available. Factors that may hinder progress include the need for teachers to adjust to the new curriculum, inconsistent application of the curriculum by educators, and the necessity for continuous professional development and training. This study shows that the Love-Based Curriculum could serve as a good example for improving character education in madrasahs.

Keywords: School Readiness, Love-Based Curriculum, Curriculum Implementation

Abstrak

Penelitian ini mengkaji kesiapan MA Darun Najah Margoyoso Pati dalam melaksanakan Kurikulum Berbasis Kasih Sayang dan mencari tahu faktor-faktor yang membantu serta menghambat implementasi kurikulum tersebut. Penelitian ini menggabungkan berbagai

metode penelitian dan menggunakan pendekatan studi kasus tunggal dengan desain instrumental. Data dikumpulkan melalui wawancara mendalam, pengamatan langsung, pencatatan, dan pengisian formulir bersama kepala madrasah, wakil kepala bidang kurikulum, dan para guru. Penelitian ini melibatkan 36 guru yang dipilih menggunakan rumus Slovin dan metode pengambilan sampel acak sederhana. Data kualitatif dianalisis menggunakan metode Miles dan Huberman, sedangkan data kuantitatif diteliti secara deskriptif berdasarkan persentase tingkat kesiapan guru. Hasil penelitian menunjukkan bahwa MA Darun Najah memiliki tingkat kesiapan yang kuat dalam melaksanakan Kurikulum Berbasis Kasih Sayang. Hal ini ditunjukkan oleh kesiapan mereka dalam hal ide, metode pengajaran, aspek budaya, dan struktur program mereka. Hasil kuesioner menunjukkan bahwa skor kesiapan guru rata-rata adalah 84,3, dan 94,4% guru berada dalam kategori sangat siap. Kesiapan juga dibantu oleh budaya humanistik madrasah, cara interaksi siswa dan guru yang menunjukkan kebaikan dan pengertian, serta alat-alat yang digunakan untuk membantu mengajarkan pelajaran dengan benar. Faktor-faktor yang membantu dalam pelaksanaan implementasi adalah komitmen sekolah terhadap kebijakan madrasah, keterampilan dan pengetahuan guru, lingkungan sekolah yang positif dan mendukung, serta ketersediaan bahan ajar yang diperlukan. Faktor-faktor yang dapat menghambat kemajuan meliputi kebutuhan guru untuk menyesuaikan diri dengan kurikulum baru, penerapan kurikulum yang tidak konsisten oleh pendidik, dan perlunya pengembangan profesional dan pelatihan berkelanjutan. Studi ini menunjukkan bahwa Kurikulum Berbasis Kasih Sayang dapat menjadi contoh yang baik untuk meningkatkan pendidikan karakter di madrasah.

Kata Kunci: Kesiapan Madrasah, Kurikulum Berbasis Cinta, Implementasi Kurikulum

A. Introduction

In education, the curriculum is dynamic, with changes and developments occurring constantly to keep pace with current developments. Curriculum changes must be implemented clearly and focused.¹The Indonesian education curriculum has been updated several times based on findings from evaluations of the teaching process conducted by schools or other educational institutions.²The curriculum's journey began with the 1947 Lesson Plan, a transitional program aimed at eliminating the influence of Dutch colonial education and focusing on building the character of an independent nation. During the Old Order period, this curriculum was upgraded to the 1952 Unraveled Lesson Plan, which began to connect lessons to everyday life, leading to the 1964 Education Plan with the Pancawardhana concept. As the New Order period began, there was a shift in focus through the 1968 Curriculum, which was entirely based on instilling the spirit of Pancasila. This was followed

¹Alhamuddin Alhamuddin, "History of Curriculum in Indonesia (Analysis Study of Curriculum Development Policy)," *Only El-Islam* 1, no. 2 (2021): 48.

²Muhammad Abdul Lathif and Nadi Suprpto, "Analysis of Teacher Preparation in Preparing P5 Activities (Pancasila Student Profile Strengthening Project) in the Implementation of the Independent Curriculum," *JOURNAL OF EDUCATION & TEACHING (JUPE2)* 1, no. 2 (2023): 272, <https://doi.org/10.54832/jupe2.v1i2.169>.

by the 1975 Curriculum, which introduced a systematic approach to lesson units.³

Education continued to evolve with the introduction of the Active Student Learning Method (CBSA) in the 1984 Curriculum, a breakthrough that placed students at the center of the learning process. However, in the 1994 Curriculum, students' workload was deemed too heavy due to the attempt to combine various educational objectives simultaneously. After the Reformation, the education system shifted towards a focus on competency and local autonomy, marked by the introduction of the Competency-Based Curriculum (KBK 2004) and the School Unit Curriculum (KTSP 2006). In the last decade, the government introduced the 2013 Curriculum (K-13), which combines attitudes, knowledge, and skills using a scientific approach. In response to the need for post-pandemic learning recovery and the demands of the times, Indonesia is currently implementing the Independent Curriculum. This new curriculum provides teachers with full flexibility to teach according to students' ability levels and focuses on character development through the Pancasila-based Student Profile Strengthening Project (P5).⁴

Education in the modern era demands a curriculum that not only transfers knowledge but also instills the values of compassion as the foundation for developing the character of a perfect human being. The Islamic education curriculum focuses on students' spiritual and moral development, in addition to cognitive development. This aligns with the needs of today's school curriculum, which emphasizes character development and moral integrity.⁵ A love-based curriculum, this curriculum is a method that integrates the development of moral and social values into the learning process, with a focus on empathy, tolerance, and justice in educational interactions. Its existence is seen as a way to overcome current educational challenges, especially in a globalized world where human values are less appreciated. In implementing the new curriculum requires the readiness of madrasahs, especially at MA Darun Najah Margoyoso Pati, where human resources, infrastructure, and conceptual understanding are the focus.

This situation creates uncertainty about the curriculum's effectiveness, as madrasahs are less than optimally prepared. This lack of preparedness has the potential to undermine the quality of Islamic education, given that madrasahs play a central role in shaping a generation with noble character amidst the dynamics of society. Therefore, an in-depth analysis of the specific

³Alhamuddin, "History of Curriculum in Indonesia (Analysis Study of Curriculum Development Policy)," 52

⁴Alhamuddin, "History of Curriculum in Indonesia (Analysis Study of Curriculum Development Policy)," 53.

⁵Sofia Rahmasari, Implementation of Islamic Educational Thought in the School Curriculum, *Intellectual Journal of Cendikia Insan*, Vol: 2, No: 6 (2025), 11709.

case of MA Darun Najah is necessary to uncover obstacles and opportunities for implementation. Curriculum change offers a new perspective on education. Teachers need to understand the new curriculum's concepts and adapt their teaching methods and strategies to keep students engaged and motivated.⁶

This study aims to analyze the level of preparedness of MA Darun Najah Margoyoso Pati and its teachers in implementing a love-based curriculum. Furthermore, this study identifies supporting and inhibiting factors in order to develop strategic recommendations for madrasah administrators. The urgency of this research lies in the need for madrasahs to adapt to the Independent Curriculum policy, which has been in effect since 2022. Delays in readiness could weaken the competitiveness of religious education in Pati. Without such case analysis, madrasahs risk failing to realize the vision of love-based education, which is essential for addressing student moral degradation in the digital age.

Its academic relevance complements the literature on curriculum implementation in madrasahs, which has previously emphasized the 2013 Curriculum or the general Freedom Curriculum, with a specific perspective on the compassionate approach. The results of this study contribute to the development of a theory of Islamic educational institution readiness and serve as a reference for similar case studies in Central Java.

Previous research relevant to this study was conducted by Andang Heryahya from Nahdlatul Ulama University Cirebon in 2022, entitled "Analysis of Elementary School Teacher Readiness in Implementing the Independent Curriculum." The study aimed to describe the level of understanding and readiness of elementary school teachers in Cirebon City to implement the Independent Curriculum. Using a survey and needs assessment research design, the study concluded that elementary school teachers in Cirebon City were well prepared to implement the curriculum in classroom learning.⁷The similarity between that study and this study lies in the focus of their analysis, namely, the subject's readiness to implement a curriculum. Meanwhile, the fundamental difference lies in the curriculum object studied: Andang's study focused on the Independent Curriculum, while this study focuses on the Love-Based Curriculum.

B. Literature Review

I. Love-Based Curriculum

The definition of a Love-Based Curriculum is an educational method that focuses on teaching and learning by placing compassion, empathy,

⁶tacargo, *Teacher Readiness in Implementing the Independent Curriculum - Taman Karya Publisher*, June 26, 2025, <https://takargroup.com/buku-terbaru/kesiapan-guru-dalam-implementasi-kurikulum-merdeka/>.

⁷Andang Heryahya et al., "Analysis of Elementary School Teacher Readiness in Implementing the Independent Curriculum," *Journal of Education and Instruction (JOEI)* 5, no. 2 (2022): 548–62, <https://doi.org/10.31539/joeai.v5i2.4826>.

caring, and love at its center. The concept of the Love Curriculum itself is based on religious teachings that prioritize compassion as the foundation for character development.⁸This curriculum is designed to help students succeed in their studies while growing into responsible and caring individuals. It fosters the development of good values, promotes kindness and compassion, and fosters positive relationships between students, teachers, and the surrounding community. The Love Curriculum is relevant to the humanistic approach, which emphasizes the importance of an environment that supports self-actualization through unconditional acceptance and empathy.⁹In simple terms, the Love Curriculum can be described as an educational method that combines the principles of kindness, understanding.¹⁰Through a values-centered strategy, the Love Curriculum seeks to foster a generation that not only possesses cognitive intelligence, but also wisdom in behavior and decision-making.¹¹

2. Key Elements in Understanding Love-Based Curriculum

The definition of a Love-Based Curriculum has several key elements, including: first, a focus on relationships by prioritizing the formation of positive and mutually respectful relationships between teachers and students, as well as between students. Second, emotional and social development that places great emphasis on the development of students' emotional intelligence (EQ) and social skills, such as the ability to empathize, cooperate, and resolve conflicts peacefully. Third, meaningful and relevant learning by linking subject matter to students' real experiences and needs, so that the learning process becomes more interesting and meaningful. Fourth, acceptance of individual uniqueness by respecting the differences in background, interests, and learning styles of each student, and providing support tailored to their needs. Fifth, instilling universal values through the integration of fundamental human values, such as honesty, fairness, responsibility, and compassion, in every interaction and learning activity. Sixth, a positive learning environment that creates a safe,

⁸Muthya Khairunnisa Koto et al., "Islamic Education and the Love Curriculum," *Archipelago: Journal of Social Sciences* 12, no. 8 (2025): 3279, <https://doi.org/10.31604/jips.v12i8.2025.3278-3287>.

⁹Zaitun Qamariah and Khairil Anwar, "Conceptual Analysis of the Love Curriculum: A Humanistic Approach and Its Implications for Islamic Education," *Nusantara: Journal of Indonesian Education* 5, no. 2 (2025): 427, <https://doi.org/10.62491/njpi.2025.v5i2-13>.

¹⁰Shorihatul Inayah et al., "Love Curriculum: Instilling the Values of Love, Tolerance, and Harmony in Early Childhood Education," *EDUPEDIA Publisher*, May 26, 2025, h. 1.

¹¹Zilfania Qathrun Nada and Heni Listiana, "Analysis of Madrasah Teacher Readiness in the Insertion of the Love Curriculum," *Entity: Journal of Social Science Education and Social Sciences*, May 3, 2025, 387, <https://doi.org/10.19105/ejps.v1i.19188>.

comfortable, inclusive, and supportive classroom and school atmosphere, where students feel accepted and valued.¹²

3. Principles of Love-Based Curriculum

The Love-Based Curriculum has established principles. The Love-Based Curriculum implements values-based education that focuses on understanding, internalizing, and embodying values in everyday life. This aligns with student character development through strengthening empathy, tolerance, and respect. This is achieved through exemplary behavior, fostering leaders who can serve as real role models in implementing the values of love. Furthermore, a holistic approach is needed that considers all aspects of student development, from physical, cognitive, emotional, social, and spiritual. Community involvement is also needed, inviting parents and the community as important supporting actors in bringing the values of love to life within the family and community.

4. Love-Based Curriculum Method

The Love-Based Curriculum method is implemented through a variety of highly humanistic and contextual approaches. First, learning is conducted through real-life experiences (experiential learning), where students don't simply memorize theory but directly practice the value of love through community service activities and collaborative projects. The learning process is also designed with deep learning in mind so that students remain mindful, find meaning in each material, and experience joy while learning.

Furthermore, this curriculum fosters creativity and innovation through problem-solving methods such as design thinking, which foster social sensitivity. Its core foundation lies in open dialogue and communication that prioritizes compassion, with the principle of building emotional connections before making corrections, thus creating a safe space for every child. Finally, the success of this method is measured through process-based evaluations that focus not solely on academic grades but rather on the extent to which these character and values of love develop in students' daily lives.¹³

5. Madrasah Readiness

Madrasahs' readiness to implement the Love-Based Curriculum begins with thorough planning, where the principal forms a strong core team to develop strategies and align the understanding of the entire school community through inclusive workshops. This initial step is reinforced by

¹² Shorihatul Inayah et al., "Love Curriculum: Instilling the Values of Love, Tolerance, and Harmony in Early Childhood Education," p. 2.

¹³ Decision of the Director General of Islamic Education, *Love-Based Curriculum Guide in Madrasahs*, 2025, h. 25.

an in-depth analysis of the madrasah's unique characteristics, ensuring that the plan is truly grounded and aligned with students' needs.

During the implementation phase, the values of love begin to be internalized into more empathetic teaching materials and the creation of a calming school environment through the promotion of a culture of greeting and religious moderation. Learning also becomes more vibrant through concrete action projects, such as environmental stewardship and community service, which transform theory into ingrained character.¹⁴

As a key to success, this process is accompanied by supportive evaluation through warm classroom observations and monthly reflection sessions for teachers to share good practices. Ultimately, the program's sustainability is measured not just by numbers, but by increased student well-being, reduced bullying, and the emergence of achievements rooted in noble morals.¹⁵

C. Method

This study applies a mixed methods approach that combines qualitative and quantitative analysis. The chosen design is a single instrumental case study, which focuses on an in-depth analysis of the readiness of Madrasah Aliyah (MA) Darun Najah Pati in implementing the Love-Based Curriculum. The study took place at MA Darun Najah Pati in the even semester of the 2025/2026 academic year. The data for this study were sourced from primary data obtained directly through interviews, observations, and questionnaires with the Principal, Deputy Head of Curriculum, and teachers. Secondary data included supporting documents such as the vision and mission, organizational structure, lesson plans or teaching modules, photographs of learning process activities, and others. The population in this study included all 57 teachers of MA Darun Najah. The sample size was determined using the Slovin formula with an error rate (e) of 10%.¹⁶, resulting in a sample of 36 respondents. The sampling technique used simple random sampling. Data collection was comprehensive through in-depth semi-structured interviews, closed-ended teacher questionnaires, field observations, and documentation. Data analysis was conducted through qualitative analysis using the Miles and Huberman model (data collection, reduction, presentation, and conclusion drawing).¹⁷to deepen

¹⁴ Dedi Sahputra Napitupulu et al., "The Concept of Love Based Curriculum Management in Madrasah Ibtidaiyah (MI)," *At Turots: Journal of Islamic Education*, December 9, 2025, 1239, h. 48, <https://doi.org/10.51468/jpi.v7i2.1135>.

¹⁵ Dedi Sahputra Napitupulu et al., "The Concept of Love Based Curriculum Management in Madrasah Ibtidaiyah (MI)," p. 48.

¹⁶ Anista Ika Surachman and Heny Kusmawati, *Descriptive Statistics Learning Model Based on Outcome-Based Education for Higher Education* (Blue Ocean, 2025).

¹⁷ Dedi Irwan and Anista Ika Surachman, *Educational Research Methodology Based on Question Types from Everyday Life: Turning Everyday Questions into Scientific Research* (Deepublish, 2023).

the policy aspects and curriculum understanding. Quantitative analysis using descriptive statistics to determine the distribution of the 5-point scale¹⁸ level of teacher readiness in implementing the Love-Based Curriculum.

Table 1. Assessment Criteria Guidelines¹⁹

Interval	Criteria
$X > \underline{x}_i + 1,5 SB_i$	Very Ready
$\underline{x}_i + SB_i < X \leq \underline{x}_i + 1,5 SB_i$	Ready
$\underline{x}_i - 0,5 SB_i < X \leq \underline{x}_i + SB_i$	Just Ready
$\underline{x}_i - 1,5 SB_i < X \leq \underline{x}_i - 0,5 SB_i$	Not Ready
$X \leq \underline{x}_i - 1,5 SB_i$	Not Ready

Information:

\underline{x}_i = ideal average score

$$\underline{x}_i = \frac{\text{shoes maximal} + \text{shoes minimal}}{2}$$

SB_i = ideal standard deviation

$$SB_i = \frac{\text{shoes maximal} - \text{shoes minimal}}{6}$$

X = ideal standard deviation

Ideal maximum score = \sum highest item \times response criteria

Shoes minimal ideal = \sum item criteria \times lowest response

D. Result

I. Madrasah Readiness in Implementing Love-Based Curriculum

The results of the study indicate that MA Darun Najah Margoyoso Pati is very ready to implement the Love-Based Curriculum. This readiness is seen in various areas, such as curriculum understanding, teacher readiness, and the existence of a supportive environment and culture at the madrasah. Based on interviews, the madrasah principal said that the Love-Based Curriculum focuses on helping students grow in character by teaching values such as compassion, empathy, and spirituality, rather than just focusing on learning and knowledge. In accordance with his opinion when interviewed, "I found that the Love-Based Curriculum uses an approach with religious, social, and national concepts. Because the main focus is to humanize

¹⁸ Anista Ika Surachman and Heny Kusmawati, "Learning Innovation in Outcome Based Education: Development of Descriptive Statistics Modules for Islamic Religious Education in Islamic Higher Education," *Al-Thariqah Journal of Islamic Religious Education* 10, no. 2 (2025): 84–104, [https://doi.org/10.25299/althariqah.2025.vol10\(2\).23920](https://doi.org/10.25299/althariqah.2025.vol10(2).23920).

¹⁹ Azwar, Syaifuddin, *Development of Psychological Scales*, 3rded, Student Library, 2021.

education through compassion, empathy, and spirituality, not just academic values.”²⁰This approach integrates religious, social, and national dimensions into the learning process. This is reinforced by the statement of the deputy head of curriculum who said, "We study, strive for, and implement every change in accordance with the vision, mission, and objectives of the madrasah. As for the obstacles in the process of implementing the Love-Based Curriculum itself, there are actually no serious factors, because MA Darun Najah has held in-depth learning dissemination activities and the development of teaching modules in accordance with the Love-Based Curriculum concept, which was attended by the majority of MA Darun Najah teachers. Thus, MA Darun Najah teachers can understand and learn more about the Love-Based Curriculum. However, there is no guarantee that this process will not encounter obstacles, considering that this is something new and requires increased teacher understanding and more intensive training for implementation to run properly."²¹This opinion states that every time a curriculum change occurs, it is always reviewed and adjusted to the madrasah's vision, mission, and goals. Concrete efforts that have been made include dissemination activities and the development of teaching modules based on the Love-Based Curriculum, which is an appropriate solution.

These findings are supported by the results of the teacher readiness questionnaire, which showed that overall teacher readiness was in the very prepared category with an average score of 84.3. Ninety-four percent of teachers were in the very prepared group, indicating that they had a strong understanding and were very ready to use this curriculum. More specifically, teacher readiness in terms of understanding the curriculum was 91.7% in the very prepared group, and readiness to plan, implement, and assess learning was 88.9% in the very prepared group.

In general, the distribution of research results obtained from the anget is presented below.

Table 2. Readiness of MA Darun Najah Margoyoso Pati Teachers in Implementing a Love-Based Curriculum

Criteria	Interval	Number of Teachers	Presentation
Very Ready	$X > 3,25$	34	94,4%
Ready	$2,75 < X \leq 3,25$	1	2,8%
Just Ready	$2,25 < X \leq 2,75$	1	2,8%

²⁰Principal Interview, Saturday, March 7, 2026.

²¹Interview with the Deputy Head of Curriculum, Saturday, March 7, 2026.

Criteria	Interval	Number of Teachers	Presentation
Not Ready	$1,75 < X \leq 2,25$	0	0,0%
Not Ready	$X \leq 1,75$	0	0,0%
Total		36	100%

Teacher readiness in implementing the Love-Based Curriculum is mapped into four aspects, namely: (1) understanding of the love-based curriculum; (2) readiness of the learning plan; (3) readiness of the learning process; and (4) readiness of the learning evaluation design. The distribution of the number of teachers and their percentages for each teacher readiness criterion is as follows.

Table 3. Understanding of Love-Based Curriculum

Criteria	Interval	Number of Teachers	Presentation
Very Ready	$X > 3,25$	33	91,7%
Ready	$2,75 < X \leq 3,25$	2	5,6%
Quite Ready	$2,25 < X \leq 2,75$	1	2,8%
Not Ready	$1,75 < X \leq 2,25$	0	0,0%
Not Ready	$X \leq 1,75$	0	0,0%
Total		36	100%

Table 4. Readiness of Learning Plans

Criteria	Interval	Number of Teachers	Presentation
Very Ready	$X > 3,25$	32	88,9%
Ready	$2,75 < X \leq 3,25$	3	8,3%
Quite Ready	$2,25 < X \leq 2,75$	1	2,8%
Not Ready	$1,75 < X \leq 2,25$	0	0,0%
Not Ready	$X \leq 1,75$	0	0,0%
Total		36	100%

Table 5. Readiness of the Learning Process

Criteria	Interval	Number of Teachers	Presentation
Very Ready	$X > 3,25$	32	88,9%
Ready	$2,75 < X \leq 3,25$	3	8,3%
Quite Ready	$2,25 < X \leq 2,75$	1	2,8%
Not Ready	$1,75 < X \leq 2,25$	0	0,0%
Not Ready	$X \leq 1,75$	0	0,0%
Total		36	100%

Table 6. Readiness of Learning Evaluation Design

Criteria	Interval	Number of Teachers	Presentation
Very Ready	$X > 3,25$	32	88,9%
Ready	$2,75 < X \leq 3,25$	3	8,3%
Just Ready	$2,25 < X \leq 2,75$	0	0,0%
Not Ready	$1,75 < X \leq 2,25$	1	2,8%
Not Ready	$X \leq 1,75$	0	0,0%
Total		36	100%

Furthermore, observations indicate that this method serves as an instrument reflecting the values of the Love-Based Curriculum, as observations indicate that interactions between teachers and students reflect the values of the Love-Based Curriculum. Furthermore, observations indicate that interactions between teachers and students reflect the values of the Love-Based Curriculum. The learning process occurs in a caring and communication-focused manner, indicating that teachers pay attention to and care about their students. The madrasah environment also appears to be a good place that helps create a pleasant and comfortable atmosphere for learning. However, it was still found that some teachers have not fully and systematically integrated the curriculum into their teaching methods. Meanwhile, records indicate that madrasahs have resources to help implement the curriculum, such as syllabi, lesson plans, work programs, and activity notes aimed at developing student character. These documents

indicate that the values of the Love-Based Curriculum are now beginning to be incorporated into learning activity planning.

2. Supporting and Inhibiting Factors in the Implementation of a Love-Based Curriculum

The implementation of the Love-Based Curriculum at MA Darun Najah is inseparable from supporting and inhibiting factors that influence its implementation process. Based on interviews, the main supporting factor is the madrasah's internal policy that actively integrates the values of the Love-Based Curriculum into learning activities. Furthermore, dissemination activities and teacher training are crucial in improving the understanding and preparedness of educators. The deputy head of curriculum also emphasized that the madrasah is open and adaptive to change, thus facilitating the implementation of the new curriculum.

The questionnaire results also support these findings, as the high percentage of teacher readiness indicates that human resources in madrasahs are a key supporting factor. High levels of readiness in understanding, planning, implementing, and evaluating learning demonstrate that teachers possess sufficient competencies to implement this curriculum.

Observations revealed that other supporting factors include the madrasah's culture and climate, which reflect the values of compassion, empathy, and caring. Humanistic interactions between teachers and students indicate that the madrasah's social environment aligns with the principles of the Love-Based Curriculum. Documentation also indicates that the availability of learning tools and a structured madrasah work program are also important supporting factors. These documents serve as the foundation for implementing values-based learning. The inhibiting factors identified in this study tended to be non-technical. Interviews revealed that the primary obstacle was that the Love-Based Curriculum was still relatively new, requiring teachers to adapt. Furthermore, more intensive training is needed to ensure all teachers are able to implement the curriculum optimally and consistently.

This finding is further supported by observations showing that not all teachers are able to systematically integrate curriculum values into the learning process. This indicates a gap between understanding and practice in the field. Furthermore, although the questionnaire results indicated a high level of readiness, a small proportion of teachers were still in the ready and moderately prepared categories, and in the evaluation aspect, 2.8% of teachers were still less prepared. Therefore, it can be concluded that supporting factors for the implementation of the Love-Based Curriculum at MA Darun Najah include madrasah policies, teacher readiness, a conducive school culture, and the availability of learning documents. Meanwhile,

inhibiting factors include the need for continuous teacher competency improvement, the adaptation process to the new curriculum, and uneven implementation in learning practices.

E. Discussion

I. Madrasah Readiness in Implementing a Love-Based Curriculum

The results of the study indicate that MA Darun Najah Margoyoso Pati has a very good level of readiness in implementing the Love-Based Curriculum. This readiness is reflected in conceptual readiness, human resource readiness, madrasah cultural readiness, and the readiness of learning tools that support each other as a unified curriculum implementation system. These findings indicate that madrasah readiness is not only understood as administrative readiness, but also substantive readiness that includes understanding of values, learning practices, and institutional culture.

Teaching involves more than just presenting content; it also involves cultivating good qualities in students.²²Conceptually, the interview results indicate that the madrasah principal and the deputy principal for curriculum have a strong understanding of the essence of the Love-Based Curriculum as a curriculum oriented towards character building through the values of compassion, empathy, spirituality, and the humanization of education. This new approach to curriculum design focuses on the principles of humanity, spirituality, and empathy as fundamental elements of the educational journey.²³This understanding is a crucial foundation, as curriculum implementation is fundamentally influenced by the extent to which policymakers understand the philosophy and objectives of the curriculum being implemented. From the perspective of curriculum implementation theory, educators play a crucial role in both curriculum creation and implementation.²⁴When institutional leaders and teachers understand the direction of curriculum change, resistance to innovation tends to be lower.

These findings are also supported by a program initiated by the Indonesian Ministry of Religious Affairs, which introduces the "Love Curriculum" in madrasas, a crucial strategic step. This educational

²²MAN 2. Bantul, "Love-Based Curriculum Implementation Book (KBC) - Pocket Book for Teachers," *MAN 2 Bantul*, October 25, 2025, <https://man2bantul.id/buku-implementasi-kurikulum-berbasis-cinta-kbc-buku-saku-untuk-guru/>.

²³ *Love-Based Curriculum: Principles, Characteristics, and Applications in Learning at Madrasah Levels MI, MTs, and MA – Welcome Takaza*, n.d., accessed April 30, 2026, <https://bookstore.takaza.id/product/kurikulum-berbasis-cinta/>.

²⁴Fani Mawarni et al., "Analysis of Teachers' Understanding in the Implementation of the Independent Curriculum at Sd Negeri 1 Ampel," *Journal of Educational Learning and Innovation (ELI)* 3, no. 2 (2023): 383, <https://doi.org/10.46229/elia.v3i2.740>.

framework aims to develop a new perspective on Islamic education based on the principles of compassion, obedience to God, concern for others, respect for the environment, and national pride.²⁵In the context of this research, the educational paradigm oriented toward humanization through love demonstrates a transformation in the understanding of education from mere knowledge transfer to holistic character formation. This reinforces that madrasah readiness has reached a philosophical, not merely technical, level.

From a human resources perspective, the questionnaire results showed an average teacher readiness score of 84.3, categorized as very prepared, and 94.4% of teachers were in the very prepared category. This data indicates that teachers, as the main actors in curriculum implementation, are highly prepared to implement change. This high level of teacher readiness is also reflected in four main indicators: curriculum understanding (91.7%), lesson planning readiness (88.9%), learning process readiness (88.9%), and learning evaluation readiness (88.9%), all of which are in the very prepared category.

This high level of achievement demonstrates that teachers are not only cognitively prepared to understand the Love-Based Curriculum concept, but also pedagogically prepared to translate this concept into learning planning, implementation, and evaluation. Educator readiness in developing lessons is crucial for effective classroom learning. Throughout the educational experience, students are encouraged to interact with teachers, utilize learning materials, and collaborate with peers.²⁶This condition is in line with the theory of teacher readiness, which is a professional category in the field of education that requires special skills.²⁷The implementation of this curriculum is based on technological developments, but the readiness of all educational components will be assessed, especially focusing on the teachers who will implement it.²⁸In this context, high teacher readiness reflects the presence of these two elements. Teachers understand that they need to enhance their experience in using

²⁵Mahfud Ifendi, "Love Curriculum: Building a Compassion-Based Educational Paradigm in Madrasas," *As-Sulthan Journal of Education* 1, no. 4 (2025): 700.

²⁶ Putri Dwi Pertiwi et al., "Analysis of Mathematics Teacher Readiness in Implementing the Independent Curriculum," *JIP - Scientific Journal of Educational Sciences* 6, no. 3 (2023): 1719, <https://doi.org/10.54371/jiip.v6i3.1435>.

²⁷Yunita Azmil Arofaturrohmah et al., "Evaluation of Teacher Readiness for the Implementation of the Independent Curriculum," *Innovative: Journal Of Social Science Research* 3, no. 3 (2023): 10249–57.

²⁸Ni Kadek Candra Purani and I. Ketut Dedi Agung Susanto Putra, "Analysis of Teacher Readiness in Implementing the Independent Learning Curriculum at Sdn 2 Cempaga," *Journal of Elementary Education Rare Pustaka* 4, no. 2 (2022): 9, <https://doi.org/10.59789/rarepustaka.v4i2.125>.

learning tools throughout the teaching and learning process. This is essentially about helping teachers improve their jobs by enhancing their professional skills and knowledge, so they can continuously learn and develop through their experiences. Teacher readiness for change is greatly influenced by their ability to adapt to more flexible learning approaches. Prepared teachers are those who are able to shift their perspective from mere transmitters of material to active and innovative facilitators of learning.²⁹

Furthermore, high teacher readiness is inseparable from the madrasah's strategy of disseminating in-depth learning and developing teaching modules based on the Love-Based Curriculum. This program demonstrates institutional support for building teacher capacity. Teachers do more than simply help students achieve good exam results. What's truly important is preparing a group of people who can work together, share ideas, and make a difference in the future. These individuals must also possess strong character and positive personalities.³⁰

The observation results reinforce these quantitative findings. The humanistic, communicative, and caring learning process demonstrates that the implementation of the Love-Based Curriculum extends beyond the conceptual level and has begun to manifest itself in learning practices. Interactions between teachers and students reflecting compassion and empathy are important indicators that the curriculum's values are beginning to take hold in the learning culture.

These findings are relevant to the theory that school culture consists of the values that guide how principals, teachers, students, and others around the school behave, follow traditions, develop daily routines, and use symbols. School culture refers to the unique characteristics, values, and image a school holds within the broader community.³¹In this study, the humanistic interaction culture shows that the implementation of the Love-Based Curriculum takes place both in the formal curriculum and the hidden curriculum.

From a madrasah culture and climate perspective, a conducive and supportive learning environment is also an important indicator of madrasah

²⁹Ella Izzatin Nada and Nida Alkhawa, *Improving Teacher Readiness in the Independent Curriculum Era: Strategy and Implementation of Integrated Authentic Assessment of 21st Century Skills*(Eureka Media Aksara, 2024), 10, <https://repository.penerbiteureka.com/publications/585239/>.

³⁰Syamsul Bahri, "Improving Teacher Capacity in the Digital Era Through Varied Innovative Learning Models," *Hurriah Journal: Journal of Educational Evaluation and Research* 2, no. 4 (2021): 94, <https://doi.org/10.56806/jh.v2i4.58>.

³¹Danang Saputra et al., "The Influence of School Culture on the Quality of the Learning Process," *Pioneer: Journal of Education* 10, no. 2 (2021): 13, <https://doi.org/10.22373/pjp.v10i2.10289>.

readiness. A madrasah climate that reflects values of caring, comfort, and positive relationships demonstrates alignment between organizational culture and curriculum objectives. This is closely linked to and inseparable from the quality of the learning experience. The learning process is part of the school environment, designed to guide learning activities and help achieve educational goals.³²

Furthermore, documentation shows that madrasah readiness is also supported by adequate learning tools, such as syllabi, teaching modules, work programs, and character development documentation. The existence of these documents indicates that the implementation of the Love-Based Curriculum has begun to be integrated into formal learning planning. In curriculum implementation theory, the best learning outcomes occur when teachers are proficient in creating learning tools and devices. Tools play a key role in classroom management, and teachers are responsible for ensuring they are ready and available. These are tools that teachers or students use to help make learning easier and more effective.³³

However, observations also show that curriculum implementation has not been fully integrated systematically across all teachers. This finding indicates that, although the level of readiness is considered very good, implementation is still in the transition and reinforcement stage. This is understandable, considering that the Love-Based Curriculum is a relatively new innovation and requires ongoing internalization.

Thus, this discussion confirms that MA Darun Najah's readiness to implement the Love-Based Curriculum encompasses conceptual, pedagogical, cultural, and structural readiness. These four aspects demonstrate that the madrasah has the necessary capital to implement the curriculum effectively.

2. Supporting and Inhibiting Factors in the Implementation of a Love-Based Curriculum

The successful implementation of the Love-Based Curriculum at MA Darun Najah is inseparable from the existence of supporting factors that strengthen the implementation process and inhibiting factors that pose challenges. Both factors are important to examine because curriculum implementation is inherently a dynamic process influenced by various internal and external factors.

³² Danang Saputra et al., "The Influence of School Culture on the Quality of the Learning Process," 13.

³³ Kharisma Romadhon and Irfan Irfan, "Analysis of Teacher Competence in Developing Learning Tools in the Independent Curriculum in Elementary Schools," *Scholaria: Journal of Education and Culture* 15, no. 2 (2025): 112, <https://doi.org/10.24246/j.js.2025.v15.i2.p111-123>.

The main supporting factor identified was the existence of internal madrasah policies that support the implementation of the Love-Based Curriculum. Institutional commitment demonstrated through the integration of love values into learning activities, work programs, and character development demonstrates strong structural support. The curriculum is more than just a document; it is also a tool and guide that helps teachers provide the best education to meet the nation's educational goals.³⁴

In addition to institutional policies, teacher readiness and competence are also key supporting factors. The high percentage of teachers categorized as highly prepared demonstrates that human resources in madrasas are a key strength in curriculum implementation. Teachers with a strong understanding and competence tend to more easily translate curriculum policies into learning practices.

This finding aligns with the theory that teachers play a central role in educational success. Learning success depends on teachers' competence and confidence in carrying out their duties.³⁵In the context of this research, teachers are not only curriculum implementers, but also agents of change who bring the values of the Love-Based Curriculum to life in the educational process.

The next supporting factor is a conducive madrasah culture and climate. Observations show that the values of compassion, empathy, and caring have become part of social interactions within the madrasah environment. This culture serves as social capital that strengthens curriculum implementation because the principles of the Love-Based Curriculum have room to grow within the school culture.

School culture is a collection of values that establish standards of behavior and attitudes that students should follow every day at school, helping to shape them into better individuals. School culture plays a key role in creating a positive learning environment because it is based on the values and habits used regularly in everyday school life.³⁶Thus, a humanistic madrasa culture is a substantive supporting factor for curriculum implementation. Furthermore, the availability of learning tools and work program documentation is also a crucial factor. Documents such as syllabi,

³⁴Rahmat Fadhli, "Implementation of the Independent Curriculum Policy in Elementary Schools," *Journal of Elementaria Edukasia* 5, no. 2 (2022): 148, <https://doi.org/10.31949/jee.v5i2.4230>.

³⁵Miftahul Ulum et al., "Teacher Self-Efficacy as the Key to Teaching Success: A Literature-Based Analysis," *Journal of Islamic Educational Administration* 6, no. 2 (2024): 212, <https://doi.org/10.15642/japi.2024.6.2.212-229>.

³⁶Devi Anggraini and Heru Purnomo, "Implementation of Character Education Through School Culture," *Widya Pustaka Pendidikan Scientific Journal* 13, no. a (2025): 164.

teaching modules, and evaluation tools demonstrate technical and administrative readiness. This indicates that curriculum implementation is supported not only ideologically but also operationally.

On the other hand, this study also identified several factors hindering implementation. The main obstacle is that the Love-Based Curriculum is still relatively new, requiring an adaptation process. With any curriculum innovation, the transition period often presents challenges in the form of adjustments to understanding, changes in teaching habits, and the need for ongoing mentoring. This finding aligns with the theory that many problems persist during curriculum implementation, such as the lack of clear guidelines for implementing the learning process in accordance with the government's concept of implementing the independent curriculum.³⁷

Another inhibiting factor is the unequal distribution of teachers' ability to systematically integrate curriculum values into their learning. Although teachers are generally considered highly prepared, observations indicate a gap between conceptual understanding and practical implementation. This gap is particularly evident in the integration of the value of love into learning methods and evaluation designs. This demonstrates that high levels of preparedness do not necessarily translate to equitable implementation. According to readiness theory, effective implementation of an adaptive curriculum requires a deep understanding of how individual diversity can be integrated into curriculum design.³⁸In this study, this phenomenon was seen in a small number of teachers who were still in the ready, fairly ready, or even less ready categories in the evaluation aspect.

Furthermore, the need for ongoing training is also a challenge. Because the Love-Based Curriculum demands a shift in learning paradigms, one-off training is insufficient. Ongoing mentoring is necessary for consistent implementation and optimal development. However, these obstacles tend to be non-technical and can be overcome through strengthening teacher capacity, monitoring implementation, and developing learning communities within the madrasah environment. Therefore, the existing inhibiting factors do not indicate weak madrasah readiness, but rather indicate areas that need to be strengthened for sustainable implementation. Overall, supporting factors for the implementation of the Love-Based Curriculum at MA Darun

³⁷Feby Feni Damayanti et al., "A Study of Inhibiting and Driving Factors in the Implementation of the Independent Curriculum in Social Studies Subjects in Junior High Schools in Gresik Regency," *Journal of Social Studies Education Dialectics* 3, no. 4 (2023): 3, <https://doi.org/10.26740/penips.v3i4.56434>.

³⁸Khairi Anam et al., "Adaptive Curriculum Design in the Independent Learning Program, Independent Campus: A Literature Review of Strategies Focusing on Individual Differences," *Independent Learning Independent Campus* 1, no. 1 (2024): 40, <https://doi.org/10.55732/mbkm.v1i1.1179>.

Najah include madrasah policy commitment, teacher readiness, a conducive school culture, and the availability of learning tools. Meanwhile, inhibiting factors include the need to adapt to the new curriculum, uneven teacher implementation, and the need for ongoing training. These findings indicate that the implementation of the Love-Based Curriculum has a strong foundation, although it still requires strengthening in terms of consistency and deepening practice.

Conclusion

Based on the research results and discussion, it can be concluded that MA Darun Najah Margoyoso Pati has a very good level of readiness in implementing the Love-Based Curriculum. This readiness is reflected in the conceptual readiness of policy makers in understanding the essence of the curriculum, the readiness of teachers as the main implementers of learning, the culture and climate of the madrasa that supports the internalization of the values of compassion, empathy, and spirituality, as well as the readiness of learning tools that support the systematic implementation of the curriculum. The high level of teacher readiness supported by the results of questionnaires, interviews, observations, and documentation indicates that the madrasa has strong capital in implementing the values-based curriculum effectively. However, the implementation of the curriculum is still in the strengthening stage, especially in the aspect of the consistency of the integration of the values of the Love-Based Curriculum in the learning practices by all teachers. Furthermore, the implementation of the Love-Based Curriculum at MA Darun Najah is influenced by supporting and inhibiting factors. The main supporting factors include the commitment of the madrasah's internal policies, high teacher readiness and competence, a conducive school culture, and the availability of learning tools that support curriculum implementation. Meanwhile, inhibiting factors identified include the need to adapt to the new curriculum, the uneven implementation of curriculum values in learning practices, and the need for ongoing training and mentoring for teachers. However, these obstacles are non-technical and can still be overcome through strengthening teacher capacity and developing sustainable implementation. Thus, the implementation of the Love-Based Curriculum at MA Darun Najah has a strong foundation and has the potential to develop optimally in supporting the formation of student character that is humanistic, religious, and oriented towards the values of love.

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