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TOWARD AN INTEGRATIVE MODEL OF LOVE-BASED CURRICULUM AND PESANTREN VALUES FOR SUSTAINED CHARACTER FORMATION IN MADRASAH IBTIDAIYAH

Muhammad Fauzan Muttaqin[1)], Aceng Ahmad Munandah Alkhafi Billah[2)]
[1, 2] Institut Daarul Quran Jakarta, Jakarta, Indonesia
Email: fauzan@idaqu.ac.id

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Abstract

Character education in Madrasah Ibtidaiyah (MI) tends to be cognitive and administrative in orientation, without paying attention to the important nurturing relations needed by children. The Love-Based Curriculum (KBC) 2025 invites madrasahs to make love a basis of education, but no study has elaborated relationships between KBC and moral customs of pesantren and the documented curriculum. This study documents love-based practices, explores pesantren values in character education, and develops an integrated model of its sustainability. This study used an instrumental case study method at MI Wathoniyah Putra Pesantren Buntet in Cirebon, West Java, in June–August 2026. Data were obtained from 6 sessions of participant observation, 13 semi-structured interviews with the head of madrasa, three teachers, and nine students of fourth, fifth, and sixth grades, and documentary studies. The analysis combines inductive coding, the concept of sensitization, and abductive synthesis. The findings/the conclusions: (1) there is care (relational) but it wanes as time constraints arise; (2) the values of "pesantren" (sincerity, humility, brotherhood, worship discipline, social responsibility) are actualized in the exemplary conduct and habit to conduct so, but some are just the façade of them; and (3) most of the values are unwritten, and the reliance on the educators and their tradition. The novelty of this study lies in a five-part model (Value foundation, Love-based learning climate, Empathic pedagogy, Habituation and role modeling, and Formative character assessment) consisting of three stages of implementation that can be associated with data, theory, and abductive reasoning. This model is theoretical and still needs to be tested on other pesantren-based madrasah with similar foundation.

Keywords: Ethics of Care; Character Education; Pesantren-Based Madrasah; All-Affect-Based Curriculum.
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INTRODUCTION

In madrasah ibtidaiyah (MI) students are trained to read and count, but also to greet, correct, and listen carefully every day. Thus, basic Islamic education is character building. In 2025, its ministry of religious affairs issued a love-based curriculum (KBC; Decision of the Director General of Islamic Education No. 6077 of 2025) based on five loves, namely love of Allah and messenger, knowledge, self and others, nature, and homeland (panca cinta) (Azizi et al., 2026; Kholidin & Sunhaji, 2025; Koto et al., 2025). Initial research reveals some implementation by teachers, i.e., giving examples, habituation, and polite communication (Maharani et al., 2025; Rofi'ah et al., 2026) and worship routines and madrasah culture (Samsu et al., 2026). However, its implementation is still limited and not uniform, among other things, because of resources and teacher readiness (Nada & Listiana, 2025; Rahmawati et al., 2026; Samsuddin & Muaddib, 2026). The need for such a model is also reinforced by the urgency of religious education that instills empathy in the young generation (Miftakhuddin, 2020). To summarize, it is a question of the effectiveness of not only the curriculum but also the child's everyday feeling of being cared for and nurtured.

The biggest gap is found in pesantren-controlled madrasahs. Those madrasahs adhere to the national curriculum but also incorporate pesantren values adapted to the communal life, habituation, and exemplary behavior (Napisa et al., 2026; Sarwadi & Raihan, 2025; Yusuf et al., 2026). However, reconstructing madrasah curricula based on the pesantren practice is another matter (Arif, 2024; Muttaqin, 2025; Napisa et al., 2026), since such values are basically hidden curricula (Lasmanah & Mukarom, 2026) and (1) their integration in the formal curriculum and assessment is inconsistent (Uyun et al., 2026). In this respect, it is not clear (a) how much students' characters are influenced by those love-oriented practices and pesantren values, (b) how these practices relate to the written curriculum, and (c) how they are maintained beyond teachers and leaders' personal influence. This is not just a technical question but a question of the endurance of the love of modern children for the future generation. Without answers, KBC becomes a slogan, and the morals proposed by pesantren-based madrasahs remain unexecuted.

Field research shows that there are both structural as well as human obstacles. Pesantren-based madrasah teachers in MI face both the need to guide the children to master academic competencies and maintain the moral traditions handed to them with challenges of the digital age for pesantren-based madrasah (Arif, 2024)and for self-control and morals of the children (Mujahidah, 2025). However, the readiness of madrasah administration requires continuous supervision in applying KBC values through murajaah, congregational prayers, and social activities (Samsu et al., 2026). In that case, the main support lies in the warmth of the teacher, which can be eroded by changing the teacher or by changing the leader.

This study is based on three complementary directions. First, the ethics of care supposes that moral education is based on relationships, especially the sensitivity of teachers to

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neutralize the needs of students in the teaching encounter (Bennett, 2023), which has recently started to be interpreted within the KBC frame (Putri et al., 2026). Secondly, the underlying khitabiyah orientation of KBC links the ethics of care to mahabbah (love) and rahmah (compassion) (Azizi et al., 2026; Munawir et al., 2024). Third, the pedagogy of a pesantren is concerned with inculcation of values via excellence of behaviors or manners (Rosyidin, 2023; Zainuri et al., 2025). The distinction among the three is that pesantren etiquette is hierarchical (Zainuri et al., 2025), whereas relational care is not. This is not contradictory to the two but an investigation of that difference as a tension to be understood. Learning ethics in madrasah reminds us that manners do not mean deep moral development (Qomariana & Fanani, 2025) and that education should not stop at just obtaining qualifications without any personal development (Biesta, 2020). Habituation should then become a route toward virtue, which involves self-regulation and interpretation (Krettenauer & Stichter, 2023). Social-emotional learning clusters evidence the advantages of universal school programs (Durlak et al., 2022; Yuan et al., 2025) and calls for systemic support (Mahoney et al., 2021). Nguyen et al., (2024) examined 70 cases of teacher learning communities in the Global South and found leadership support, focus on learning, and trust as necessary conditions for the sustainability of practices. The "curricular gap" refers to the values (already) inscribed in the school but omitted from the learning outcomes, lesson plans, and assessment criteria; "sustainable" refers to the survivability over changes of personnel.

Using the keywords "Love-Based Curriculum" and "Kurikulum Cinta," pesantren character education, and madrasah ibtidaiyah, Garuda, Scopus, and Google Scholar searches (2020-2026) yielded three veins. First, KBC studies mainly relate to implementation in some schools/subjects, literature reviews, and readiness of teachers (Arham, 2025; Khairani et al., 2025; Maslani et al., 2025; Murtadho et al., 2026; Nugraha et al., 2025). Second, the pesantren character education emphasizes habituality and hidden curriculum (Lasmanah & Mukarom, 2026; Yusuf et al., 2026) and reconstruction of the pesantren-based madrasah program of tsanawiyah curriculum (Napisa et al., 2026). Third, the model of madrasah ethical education is an illustrative modeling of an exemplary madrasah aliyah (Uyun et al., 2026), not pesantren-based MI and not based on relational concern. To the best of the writers' knowledge, therefore, no study has been conducted to evaluate the written curriculum, pesantren values, and love-oriented practices in one pesantren-based MI and to derive a sustainability model from the evidence. It makes three scientific contributions: (1) conceptually, an explicit theoretical position on complementary lenses; (2) methodologically, traceable procedures to derive a model from case data, theory, and abductive synthesis; and (3) practically, the concrete need of KBC implementation that turns lived values into objectives, pedagogy, and formative assessment.

This study seeks to answer three research questions, one for each of its aims: (1) How is care and love practiced in learning and school life? (2) What pesantren values reground the character of students by what mechanisms? (3) How are these practices and values connected

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with the written curriculum, and what model can sustain them? This study is a framework, not an intervention.

Relative to this urgency, KBC is being implemented in many madrasahs, but pesantren-based madrasahs have strong moral resources that can be vulnerable to loss if dependent on individuals rather than structure, and so it is important to build documentation and models to translate lived values into curricular structures before this framework turns into a slogan

METHODS

Research Design and Methodology

This is instrumental case study design, qualitative method, and interpretive stance to practices, participant meanings, and institutional culture. The results are presented as interpretations based on multiple sources and generalized analytically, not statistically, and not from objective measurements. Case designs are common in exploring character and ethics in pesantren madrasas (Napisa et al., 2026; Uyun et al., 2026).

Subjects and Setting

MI Wathoniyah Putra is a boys' private madrasah founded in 1970 at the Pesantren Buntet Complex Astanajapura Cirebon, and owned by Yayasan Lembaga Pendidikan Islam Pesantren Buntet. The madrasah has an estimated 99 citizens from grades I through VI along with 11 teachers and the KBC and Merdeka Curriculum. The criteria for site selection were the existence of written curriculum referring to the national curriculum frame, the efficiency of pesantren routine, and the leadership agreement to enter the institution and perform pre-assessment in February 2026 (not pre-assessment as data). The participants were purposively selected (table 1). Students were recommended by the class teacher and the researcher selected a broader group (quiet as well as the only) with the variation in mind. Data adequacy, rather than saturation, is manifested in the adequacy of the analyzed part of the data and the depth of the analysis (Braun & Clarke, 2021).

Table 1. Data corpus and participants.

Group	Source	Number
Participants	P1 (Madrasa head)	1
	T1-T3 (IV-VI or religious subjects teachers), 1 year principal; Buntet Pesantren graduate	3
	Boys aged 9–12 years (S4-1–S6-3)	9
Field data	Interviews (semi-structured); observation (participant)Meetings	Meetings 6 (± 5 h)

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Group	Source	Number
Documents 2025/2026	Curriculum 2025/2026 (working), module teacher, reports of a religious (moral) attitude, regulations, worship calendar	1; 3; 1; 1; 3

Data Collection

Data for the fieldwork were gathered between June and August 2026. The first author attended routines like congregational prayers without being directed, an observer-as-participant. Observing six lessons (grades IV-VI) in the school routines, performing teacher-student interactions, language of correction, religious routines, and behavior management. Thirteen semi-structured interviews were held in Indonesian and recorded with permission and transcribed verbatim. Questions to students derived from their concrete experience of relationships, learning, and school culture. Document analysis concentrated on the terms of values (love, affection, empathy, sincerity, and social responsibility) related to achievements, activities, and assessment criteria.

Data Analysis and Validity

Six steps of analysis were conducted: (1) repeated reading, (2) first-cycle coding, (3) development of a codebook and constant comparison, (4) second-cycle coding in a matrix by data sources, (5) consolidation of three themes, and (6) retention of different case(s); first-cycle coding included inductive descriptive codes, in vivo codes, and sensitizing concepts from pesantren values and ethics of care. The second author reviewed the coding of the first author to challenge interpretation; inter-coder statistics were not used. The model is inductively based in motion for any of the observed/theory-derived/recommended labels (Naeem et al., 2023) on data to the theory of abductive logic ontology (Vila-Henninger et al., 2024) model. Validity is achieved by triangulating sources and methods. Member reflection (not a proof of truth but a dialog) of the theme and the summary of the design of the model was done with the head of the madrasah and 3 teachers (Motulsky, 2021).

Ethics of Research

The head of madrasah and pesantren gave approval (No. 012/SK/MI-PA/VI/2026). Verbal consent was obtained from each student and their parents and from the head of the madrasah and teachers. Participants were told they could withdraw at any time, which none did during data collection.

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RESULTS AND DISCUSSION

Education Has Three Forms of Relational Care

First, purposeful interaction by the teacher to look for the ways to identify learning difficulties of each student, foster and promote dialog between the students and the teacher, and assist the student in completing the assignment, thus creating the individual intimacy between the teacher and students that makes the students feel acknowledged. Second, constructive criticism where focus is placed on the learning process and relating to the potential student situation so as not to humiliate the students publicly in class. Third, involving all the students, including the students of different abilities, who have a chance to ask and answer, yet the participation still depends on the students' confidence and even the relations in class. Such a pattern is not stable but depends on the number of students, class dynamics, and the need to conclude a lesson. Interactions focus on material goals and class management, especially in urgent situations or in pursuit of material goals or in class activities. "If there are difficulties with students, teachers are encouraged 'not to run rushing off to punish but to ask what is wrong' (interview with madrasa leader, W-KM) and to give feedback 'pedagogically' so that the students will not feel humiliated in front of their mates" (W-KM). He also faced its challenges: "limitation on the number of teachers, students, education needs, as well as many administrative tasks" (W-KM).

(It makes sense because the ethics of care attends the needs of students in encountering learning (Bennett, 2023), and the study at MI Palembang, in the KBC context, is trying to understand the such (Putri et al., 2026). However, it should be pointed out that the concept of engrossment itself is indeed a sensitizing concept, so this is an analytical coincidence rather than a real discovery. Similar practices (good examples, polite communication, affection in everyday contacts) were mentioned in moral education in several other madrasahs (Maharani et al., 2025; Muslikh et al., 2026; Rofi'ah et al., 2026), such as madrasahs in a Muslim minority context (Amala & Nofiaturrahmah, 2026; Arifin et al., 2026) and teacher roles as role models in elementary school (Solihah et al., 2024; Turner et al., 2024). Their vulnerability to time pressure is in line with studies indicating the teachers' unpreparedness and lack of sources to perform KBC (Nada & Listiana, 2025; Rahmawati et al., 2026). The pattern suggests a problem in the time and material objectives and not in the readiness of teachers; it is an interpretation and not an empirical finding. An interpretation reflects the idea of doing more related to care supported by systems at various levels (Mahoney et al., 2021). Although this study does not measure student outcomes, the focus on students' needs is consistent with research on the advantages of universal social-emotional learning (Durlak et al., 2022; Yuan et al., 2025). If peer acceptance is the security of the learning to children age 9-12, they care about small things like how to correct them, how much opportunity is given to them to give their opinion, and how much one is able to wait for the answer. Make two warnings. First, teacher warmth is in the hierarchy of

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respect and propriety, so the information from the nine students does not confirm whether the children perceive it as mutual relations or not. Second, civilized behavior does not equate to high morality (Qomariana & Fanani, 2025).

That care displays itself in attentive participation, polite advice, and the manner of participation but has dependencies with the teacher, with the discussed subject, and with time. The novelty of this work is to reveal the relational care toward the hierarchy of etiquette used in MI pesantren, including the limits within the school-based learning.

Transmission and Reproduction of The Values of Pesantren

From the participants' testimonies, we know that the values of ikhlas, tawadu', ukhuwah, discipline in worship, and social responsibility influence the life of the madrasah. Ikhlas and tawadu' are not seen, but the participants describe their manifestations as polite language, shaking hands, respect for teachers, obeying rules, and joint activities. The teachers link their formation to the pesantren environment, habituation, and exemplary behavior. The routines of worship that organize the school day reflect discipline in worship, while brotherhood and social responsibility are reflected in the help the students are giving to each other and in maintaining friendships. But some routines are performed as formalities, indicating the tension between habituation and internalization of meaning. He said, "value sincerity is more planted with exemplars and habituation" (W-KM), and he also added, that "worship discipline is not only to make students obey the rules but also for them to understand the meaning of worship and discipline" (W-KM), thus he has shown his awareness of the tension between habituation and meaning.

The mechanism of exemplary behavior and habituation is consistent with several other pieces of evidence from other pesantren and madrasah, which stated that values are internalized through role models, habitual activities, and school culture (Martani et al., 2026; Nini et al., 2026; Sarwadi & Raihan, 2025; Yusuf et al., 2026). The internalization of character values in elementary school is associated with the religious behavior of students (Achadah et al., 2022), and character is defined as a mixture of moral knowing, feeling, and action (Anisa et al., 2026). The synthesis on character education in pesantren shows that the pesantren model is comprehensive and can be emulated in formal institutions (Zainuri et al., 2025), while adab al-'alim wa al-muta'allim contains the concept of students' adab (Rosyidin, 2023). The description of the madrasah socio-religious ecosystem influencing the students' religious attitudes is in line with the brotherhood and social responsibility relation through collaborative activities (Martani et al., 2026). The hidden curriculum (Lasmanah & Mukarom, 2026) explains the strength of these values and the difficulties in finding them in documents. Routines as formalities and rituals are not superficial but require comprehension (Krettenauer & Stichter, 2023). But in relation to self-regulation and meaning-making, habituation is a way to virtue. Explanations of why the rules exist and corrective guidance (Uyun et al., 2026) can be incorporated without losing the

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routine through reflection. In the pesantren system, the madrasahs can be explicitly designed for such character habituation (Napisa et al., 2026), and teachers practice and define their ethics in terms of manners, sincerity, and trustworthiness (Qomariana & Fanani, 2025). Even two colleagues on Islamic education helped us frame this inference more cautiously because we can only infer humility from behavior and do not claim to know the students' internal state. Not all behavior is a sign of stable personality change, because we are not measuring a stable personality here, but something about family culture, parental desire for pesantren schools, or desire to be seen as virtuous may incline this behavior. Our data does not reveal the widespread punitive discipline criticized in the ta'zir study (Rahmatullah & Baharun, 2023), but one site cannot represent all pesantren.

Pesantren values can be said to inform school life indirectly (exemplar) and directly (habituation, environment, some routines' formality). The novelty is the mapping of those values in terms of relational practices in MI and not only the values that are transmitted at the level of pesantren or madrasah.

Models of Integration and Curriculum Gaps

Studies of the documents reveal the culture and vision of the madrasah; values are not reflected on the learning outcomes, objectives, and activity indicators or assessment instruments. The lesson plan has cognitive objectives. The teacher said pesantren tradition and exemplar and habituation conserve practices of character, not plans on paper. But that is an interpretation, not the result of the study, and it is not a measure of the extent to which the practices have changed over time. The madrasah head commented that the values are 'mostly reflected within the direction of the education in the madrasah' but that 'the level of explicitation to each of the learning documents still has to be strengthened continuously' (W-KM) and insisted that the values 'become the culture of the madrasah, and not only in documents' (W-KM).

The three themes produce five components (Table 3; Figure 1). Components are formulated where there is an empirical practice, theory, and documentation to show the absence of a curricular structure. C1 Value Foundation: The vision, graduate profile, the objectives, and indicators explain values (mahabbah, rahmah, ikhlas, tawadu', ukhuwah) explicitly. C2 Love-based learning environment is establishing civilized, respectful, and caring relations between teacher and student. C3 Empathic pedagogy is a collective competency of particular teachers. C4 Routine and exemplary system balances worship with social customs and values, as well with simple reflections and curriculum records. C5 Character formative assessment (limitations: formative only; students' own reflections; no measurement of faith; age adjusted; with parental consent) The three stages of recommended implementation are curriculum integration across subjects with teacher learning communities, ecosystem strengthening with families and communities, and articulation of values in vision and documents.

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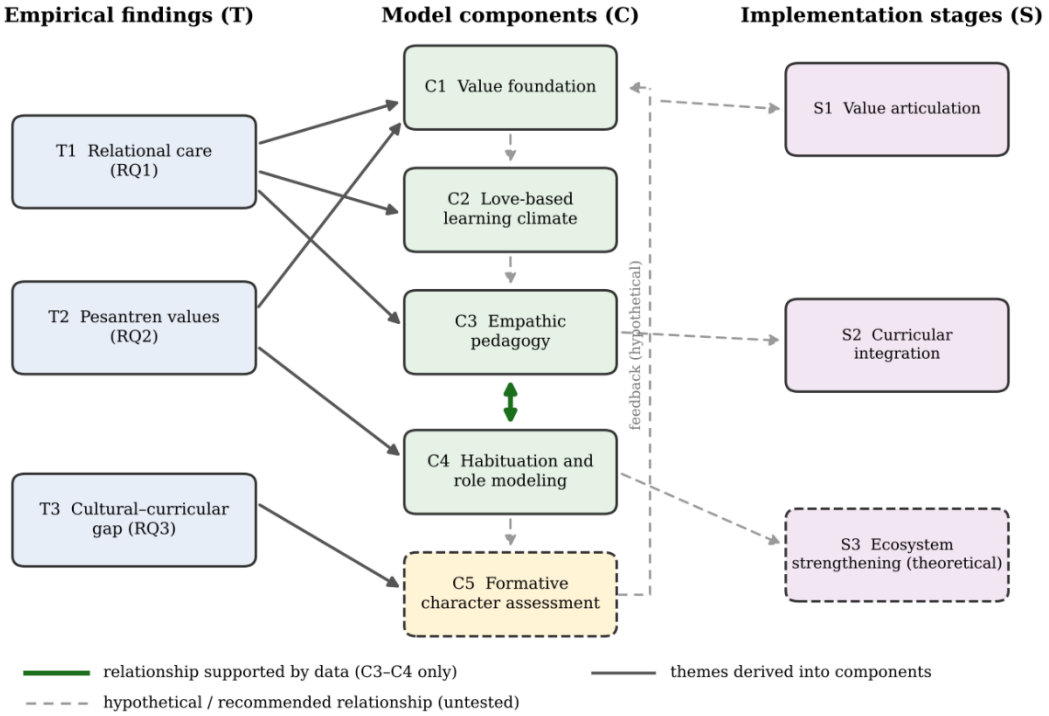


Figure 1. Model integrative curriculum pesantren values and love (five elements, three stages implementation)

Table 2. Evidence Map Model

Component	Empirical basis	Status
C1 Value foundation	T2, T3	Values observed; curricular articulation recommended
C2 Love-based learning climate	T1	Relational practices observed; formalization recommended
C3 Empathic pedagogy	T1	Observed in certain teachers; shared practice recommended
C4 Habituation and role modeling	T2	Routines observed; explicit goals and reflection recommended
C5 Formative character assessment	T3	Recommendation only; untested; with ethical safeguards

The difference must be consistent with findings in the best madrasah aliyah on the weakness of integration of value unit in all subjects and weak assessment of ethical growth (Uyun et al., 2026) and the need to reconstruct the curriculum of pesantren-based madrasah (Napisa et al., 2026). The studies of KBC through tools in religious education (Danil et al., 2025) and of KBC teaching materials (Maslani et al., 2025) also support the importance of curriculum

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documents in forming the value of love. The weaknesses are similar to those in the interface of values and assessment in the given case (with respect to a level (MI), setting (in a pesantren), and focus (relational care)). The connecting mechanism in Uyun et al., (2026) is madrasah culture, but even there our model differs in a separation of relational care and etiquette from the formative safeguard in the model. But why does it matter? Because it is not the commitment that is fragile, but the support for it. The commitment of the teacher and of the Pesantren is inscribed on the premises, but the caring can be reduced or even broken when the new personnel are present or the limitation of time comes, because it is not written (objectives, indicators, evaluation). Hence, this model does not need a new program, but translating the existing values into a form that can be shared, learned, and assessed. The assessment crucial (C5) is cautious regarding assessing children's ethical development as being formative, as respectful toward picture privacy, and free of judging inner selves for any concern emerging into surveillance. Sustainability is realized at the curriculum integration phase (Nguyen et al., 2024) by teacher learning communities, supported by leadership and based on trust and a systemic view (Mahoney et al., 2021). They are intended to combine into a recursive cycle rather than linear sequence: values (C1) stimulate climate (C2), climate stimulates empathetic pedagogy (C3), experiential pedagogy and habituation (C4) stimulate each other (as care provides meanings to routines and routines provide care with a stable form), and assessment (C5) generates the feedback for valuing reinforcement. Currently only the C3–C4 relationship has support; other relationships are theoretical propositions without causal claims. Acceptability and feasibility, fidelity and adaptation, teacher practices, student voice and behavior, and sustainability should be considered in future trials. The ecosystem strengthening phase is a theoretical extension as there was no parental involvement. The sustainability claims are still questionable because the model is not yet on the ground; the trial evaluations should consider the views of the children in an age-appropriate manner as the beneficiaries of the care offered for them. Figure 1 shows the theme (T), components (C, dashed lines indicate those with hypothetical relationships and solid, those supported by data), and stages (S).

The practices and values experienced are not in the written curriculum and thus are sustained by teachers and tradition. The proposed model is a five-part, three-stage model where each part is classified as observable, theory-based, or recommended and offered as a hypothesis to be tested.

Policy, Practice, and Theoretical Implications

Theoretically, the study shows that care is one metaelement in the hierarchy of adab structure, cavities of reciprocity may exist; extends the ethics of care to include Islamic education, but not obliterating the differences of epistemology; responds to the call for education to prioritize personal development (Biesta, 2020). The theocentric orientation of mahabbah and rahmah (Munawir et al., 2024) indicates that the care of teachers is not only due

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to human relations; the research data do not allow us to see how far teachers demonstrate this, and this is a research agenda. Step one is the easiest in madrasahs: record care and current practices and relate them to named values and short reflections. A community of teachers learning from each other and observing and discussing the practices of care is already there and has leadership and trust (Nguyen et al., 2024). The role of digital MI self-control and morality is gaining attention too (Mujahidah, 2025). Cognitive goals in madrasah working curriculum can build affirmative and relational goals; the KBC support of one-off socialization can transfer to sustainable teacher learning communities; and the guidelines for character assessment can be aged formative tests, rightly ethically vetted. Of course, there are limitations to these findings: the study was of a single boys' madrasah, over an incomplete observation period, and reflected the views of student-nominated respondents, so dissenting voices among the children may have been muted, their responses may have been influenced due to the observation effect and because they wanted to be altruistic, suggesting they had to be good; Such implications are drawn from a single case and provide rhetorical tools for experimentation and debate and not a prescription. The reader will best judge which MI model is most suitable for pesantren. No trial of this kind in a public school, in a school with more religious diversity, and in all-girls and coeducational schools. The next stage is testing similar madrasahs and multisite with parents.

CONCLUSION

Overall, the three questions are relevant to shared theme of love in MI Wathoniyah Putra without institutionalization. Love is realized by completing material in a given period of time, attention on site, an effort to tow the dignity of the student, and by not giving monotonous ways of participation. Pesantren values, such as sincerity, humility, brotherhood, worship discipline, and social responsibility, are conditioned by exemplary practices, habitual practices, and the pesantren environment, but some values are in formality. The practices and values are not part of the curriculum, so they are mostly sustained on the basis of teachers and tradition. The novelty of the study lies in the pesatren pedagogy, ethic of care, mahabbah and rahmah, the five-component model (with 3 stages of KBC implementation), and the traceable procedure of the model obtaining. And to confirm the relation of empathetic pedagogy and the habituation system, the data only can suggest the model as a hypothesis. Then it must be something like not only maintaining the warmth of the teacher but the system in which it is somehow transmitted from generation to generation of children.

Limitations: no more than one boys' madrasah with a strong pesantren/madrasah environment, short observation time, group of students nominated by teachers, parent not involved, desire to do well, and prior knowledge about Islamic education on the part of the authors of the article. We recommend care records with existing goals and indicators from the operational curriculum, with short reflections for madrasah heads and teachers. KBC assistance

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in the Directorate General of Islamic Education can shift from socialization to sustainable professional development and formative character assessment that is age-appropriate and ethical. The pesantren community does not need competition between tradition and written curriculum because the former provides moral resources and the latter provides structure for its sustainability. More research is needed to test the model in madrasahs characterized similarly to pesantren-based madrasahs, to study complex interrelations between elements, to engage the community of parents, and to extend the study to girls' madrasahs, mixed madrasahs, and state madrasahs.

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AUTHOR CONTRIBUTION

MFM (first author) conceived the research, conducted the fieldwork (observations and interviews), coded all data, designed the model, and drafted the manuscript. AAMAB (second author) provided comments on the manuscript and contributed to theory and model synthesis, and cross-checked coded data and interpretation to question the analysis. Both authors read and approved the final manuscript and are responsible for all aspects of the work.The Authors have no conflict of interest in the research/analyses and publishing this financial/personal/academic article. MI Wathoniyah Putra had no prior involvement with the authors.

CONFLICT OF INTEREST

All authors declare that there are no conflicts of interest, whether financial, personal, or academic, that have influenced the conduct of the research, the analysis of the data, or the publication of this article.

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