



Love-Based Curriculum as an Innovation in Humanistic Education: An Analysis of Implementation Strategies at Lazuardi Compassion Global School Indonesia

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Abstract

This article discusses strategies for implementing the Love-Based Curriculum as a breakthrough in humanistic education at Lazuardi Compassion Global School, West Java Province, Indonesia. There has been criticism that the educational paradigm in Indonesia has thus far tended to be technocratic and focused solely on cognitive achievements, without placing sufficient emphasis on the importance of students' affective, relational, and ethical dimensions. In this context, the Love-Based Curriculum, initiated by the Ministry of Religious Affairs of the Republic of Indonesia, is positioned as a new pedagogical approach that integrates cognitive, affective, and ethical values through the internalization of compassion as the foundational principle of education in Indonesia. This study employs a qualitative approach with a case study design, utilizing humanistic educational theory as the primary analytical tool. Data were collected through in-depth interviews, observations, and analysis of curriculum documents and school policies involving school administrators, educators, and school staff. The research findings indicate that the implementation of the Love-Based Curriculum is carried out through three main strategies: First, the internalization of the value of love as the school's institutional vision and culture; second, the transformation of pedagogical practices emphasizing empathy, ethical values, and reflective learning in the classroom; and third, the strengthening of the school ecosystem to support emotional safety and the development of students with strong character. Overall, this study affirms that the reactivation of the value of love in the curriculum is not a romanticization of education, but rather an innovative and relevant strategy in building a global education that is more humane, civilized, and oriented toward the sustainability of civilization.

Keywords: *Love-Based Curriculum; Humanistic Education; Reflective Learning; Innovative Strategies; Global Education*

1. Introduction

In recent decades, global education has faced real, multidimensional challenges, ranging from a crisis of the meaning of learning and pedagogical relationships that lack a human-centered approach to the dominance of educational goals focused solely on cognitive achievement. Over time, education has tended to be reduced to a mere technocratic process emphasizing standards, measurement, and efficiency, while the human dimensions of learners—particularly those related to emotional, moral, and relational aspects—are often marginalized (Latief et al., 2020). This situation has spurred the emergence of various constructive academic critiques of the direction of global education, which is perceived as having lost its human spirit.

Several studies indicate that excessive academic pressure tends to lead to increased mental health issues among students, a decline in social empathy, and low levels of reflective and ethical ability among the younger generation (Sinaga et al., 2025). This phenomenon highlights a gap between the development of academic skills and the cultivation of students' character and humanity. Therefore, education is called upon to produce students who are not only intellectually competent but also ethically and emotionally well-rounded.

In this context, humanistic education emerges as an alternative approach that places students at the center of the educational process. Humanistic education emphasizes the importance of developing students' potential holistically, encompassing cognitive, affective, social, and ethical aspects (Rogers, 1983; Noddings, 2013). Thus, this approach emphasizes the learning process as a meaningful relationship between educators and students, rather than merely the transfer of knowledge in classrooms.

One of the latest developments in the discourse on humanistic education is the emergence of the concept of love-based education. In this context, love is not understood in a sentimental or narrow sense, but rather as an ethical and pedagogical value that encompasses empathy, compassion, moral responsibility, and the recognition of the dignity of the human person (Sukma et al., 2024). Thus, love is positioned as the foundation of healthy and transformative educational relationships.

A number of contemporary studies indicate that compassion-based education contributes positively to the creation of an educational climate and the development of prosocial character in students (Himayaturahmah & Safei, 2026). Nevertheless, most studies still treat compassion as a partial pedagogical approach rather than as a structured and comprehensive curricular framework. This is where a significant academic gap lies, which has led to the creation of this paper.

Although the discourse on love-based education is rapidly expanding in academic circles, empirical research on how values of love are strategically integrated into curriculum design and implementation remains relatively limited, particularly in the context of non-Western global schools. Yet, as scholars have noted, the curriculum is the heart of educational practice, determining the direction, goals, and culture of learning (Kuswanto, 2025).

Conceptually, the Love-Based Curriculum offers a new perspective on educational innovation by placing the value of love at the core of the development of educational goals, content, methods, and assessment. This approach goes beyond conventional character education approaches, which are often supplementary in nature, by making love the core value that permeates the entire educational process (Alsayd et al., 2025).

In practical terms, the need for a Love-Based Curriculum is increasingly seen as relevant amid the realities of a global society marked by the emergence of complex issues related to social fragmentation, intolerance, symbolic violence, and a crisis of trust among fellow human beings. In this context, schools

no longer function merely as spaces for academic learning, but also as ecosystems for the cultivation of civility, cross-cultural empathy, and global responsibility (Setiawan et al., 2025).

Lazuardi Compassion Global School stands out as an educational institution that consciously develops and implements a Love-Based Curriculum within the context of global education. Based in Depok, the school positions compassion not merely as an ethical value, but primarily as the foundation of its institutional vision, pedagogical practices, and school culture. This makes the emergence of Lazuardi Compassion Global School a relevant and strategic case for academic study.

An in-depth study of Lazuardi Compassion Global School is essential to understand how the value of love is translated into curriculum policies, teaching practices, and teacher–student relationships in the context of real-world educational practice. This study provides a concrete description of the challenges, strategies, and dynamics involved in implementing a values-based curriculum within a multicultural global school environment.

Academically, this research contributes to the enrichment of concepts and literature related to curriculum innovation and humanistic education by presenting an empirical model for the implementation of a love-based curriculum. In doing so, this study broadens the discourse, which has long been dominated by Western perspectives, by introducing love-based educational practices within the context of the global school environment.

In practical terms, the findings of this study can serve as a reference for education policymakers, school administrators, and educators in designing a curriculum that is more focused on the holistic development of human resources. Furthermore, the Compassion-Based Curriculum, as practiced at Lazuardi Compassion Global School, can serve as a strategic alternative in addressing the crisis of meaning and humanity in contemporary education.

Based on this background, this article focuses on analyzing the implementation strategy of the Love-Based Curriculum at Lazuardi Compassion Global School, as well as examining its actual contributions as a model of humanistic educational innovation. Thus, this study aims to enrich the academic discourse while offering practical inspiration for educational transformation at both the local and global levels.

2. Literature Review and Theoretical Framework

2.1 Humanistic Education in Contemporary Educational Discourse

Conceptually, humanistic education is rooted in the view that the primary goal of education is the holistic development of the individual, not merely the achievement of academic goals (Chen et al., 2023). Other literature emphasizes the importance of self-actualization, freedom of learning, and humanistic and empathetic relationships between educators and learners in learning environments. From this perspective, students are viewed and treated as active subjects possessing moral, emotional, and social potential that must be developed in a balanced and comprehensive manner, without emphasizing any single aspect alone (Khatib & Hamidi, 2013).

In recent developments, humanistic education has often been positioned as both an answer and a critical response to the dominance of the neoliberal educational paradigm, which places heavy emphasis on the importance of efficiency, competition, and standardization (Treve, 2021). In this context, education can no longer be understood merely as a process of producing human resources, but rather as a practice of

cultivating values, meaning, and civility. Therefore, humanistic education emphasizes the importance of relational, ethical, and reflective dimensions in the learning process (Firmansyah et al., 2024).

2.2 The Ethics of Care and Love in Education

One of the most important conceptual foundations in humanistic educational practice is the ethics of care developed by Pip Seton Bennett (Bennett, 2023). This ethics of care places the presence of relationships, empathy, and care at the core of educational practice. Within this framework, love is not understood as a private emotion, but rather as an ethical commitment manifested in pedagogical actions that respect the dignity of learners (Green et al., 2022).

Meanwhile, Monahan expands on this idea through a concept known as “love as a practice of freedom,” in which love becomes a transformative force in liberating educational practices. Thus, love-based education enables more equitable, dialogic, and meaningful relationships between educators and learners (Monahan, 2011). This approach emphasizes that effective learning processes cannot be separated from the quality of human relationships that occur within them.

3. *Compassion-Based Education as a Pedagogical Approach*

In recent decades, research on compassion-based education has grown rapidly, particularly in the context of fostering a school climate (Eşref, NAS; Ramazan, 2025). Specifically, Gilbert defines compassion as sensitivity to one’s own and others’ suffering, accompanied by a commitment to alleviating it (Gilbert et al., 2017). In educational practice, compassion is manifested through educational programs that foster emotional safety, respect, and social support.

Empirical research conducted by a number of experts indicates that a compassion-based education approach contributes to increased engagement in learning, the strengthening of prosocial character, and a reduction in aggressive and exclusionary behavior in schools (Heriyudanta & Mas, 2025). However, most studies still focus on pedagogical interventions or social-emotional programs and have not yet addressed curricular aspects in a systematic manner.

The curriculum, as the heart of education, is believed to play a strategic role in transforming values into practice in everyday life. Febriati (Febriati, 2024) asserts that the curriculum is not neutral but always reflects values, ideologies, and a vision of the ideal human being. In this context, value-based curriculum innovation demands that humanistic values be placed as the primary framework, not merely as an add-on. Meanwhile, Salsabila (Salsabila, 2025) emphasizes that sustainable educational innovation must be rooted in the moral values of educators. In this context, the Love-Based Curriculum can be understood as a value-based innovation that reorganizes the objectives, content, methods, and evaluation of learning to align with the principles of compassion and civilized values.

4. *Global Education and Multicultural Challenges*

In the context of global educational development, schools are often confronted with the reality of cultural, religious, and socioeconomic diversity among students—a reality that cannot be avoided (Tolstova & Levasheva, 2019). Meanwhile, Cathrin emphasizes the importance of multicultural education, which not only stresses the importance of tolerance but also fosters empathy and social justice.

In this context, the Love-Based Curriculum is highly relevant because it positions the spirit of multicultural empathy and global responsibility as an integral part of educational goals (Cathrin, 2023).

Value-based global education enables schools to serve as spaces for learning about universal humanity that transcend identity boundaries, which are often local and primordial in nature. Thus, love and compassion become essential foundations for cultivating global citizens of character, ethics, and civility.

5. Research Theoretical Framework

Based on the literature review above, this article is structured within a theoretical framework that integrates three main perspectives, namely: First, humanistic education, which emphasizes the holistic development of the human person (Firdaus & Mariyat, 2017). This perspective serves as the philosophical foundation that the goals of education are not merely cognitive, but also moral and emotional. Second, the ethics of care and love-based pedagogy, which view love and care as ethical and pedagogical principles in the delivery of education (Kitayama et al., 2022). This perspective emphasizes how the value of love operates in the interactions between educators and students and within school culture. Third, value-based curriculum innovation, which positions love as a systemic framework for organizing the curriculum (Taufik, 2023); (Kuswanto, 2025); (Waddington et al., 2025). This perspective is used to analyze the institutional and pedagogical strategies in the implementation of the Compassion-Based Curriculum applied at Lazuardi Compassion Global School.

Academically, this study views the Love-Based Curriculum as an intersection of humanistic education, compassion-based pedagogy, and values-based curriculum innovation. In practice, curriculum implementation is analyzed through three main dimensions: institutional vision and culture, pedagogical practices in the classroom, and the school ecosystem that supports students' moral and emotional development (Syakhrani, 2025). This theoretical framework is used as an analytical framework to understand how the value of love is translated from the conceptual level into concrete educational practices at Lazuardi Compassion Global School.

6. Research Method

6.1 Approach

This study employs a qualitative approach using a case study design. This approach was used to gain an in-depth understanding of the meaning, strategies, and dynamics of implementing the Love-Based Curriculum at Lazuardi Compassion Global School. The case study design allows the researcher to explore the phenomenon of values-based education in a contextual and natural manner, consistent with the characteristics of humanistic education, which is rich in meaning and relationships.

The study was conducted at Lazuardi Compassion Global School, a global school based in Depok that explicitly develops and implements the importance of a compassion-based curriculum as the foundation of its vision, teaching practices, and school culture. The selection of the research location was based on the institution's relevance to the study's focus, the consistent application of compassion values within the curriculum, and the school's multicultural and globally oriented character. Thus, this school is viewed as a representative and informative case for examining humanistic, values-based educational innovation.

6.2 Data Collection and Analysis Techniques

Data collection was conducted using three main techniques. First, semi-structured in-depth interviews aimed at exploring informants' perspectives, experiences, and reflections regarding the implementation of the Love-Based Curriculum. Second, classroom observations, both inside and outside

the classroom, to directly observe pedagogical practices, educator–student relationships, and the dynamics of school culture within the learning environment. Third, document analysis, which was used to examine the alignment between institutional vision, curriculum design, and implementation practices in the field. The combination of these three techniques allowed for data triangulation to enhance the depth and validity of the research findings.

The collected data were analyzed using thematic analysis, conducted in stages through the processes of data reduction, coding, categorization, and the identification of key themes (Braun & Clarke, 2006). The analysis process was iterative and reflective, continuously linking empirical data to the theoretical framework of humanistic education, the ethics of care, and values-based curriculum innovation. The emerging themes were then used to explain the implementation strategies of the Love-Based Curriculum and its impact on educational practices in schools.

6.3 Ethical Considerations and Methodological Limitations

This study adheres to the ethical principles of qualitative research, including informed consent, the confidentiality of informants' identities, and respect for the values and culture of the research institution. All data are used solely for academic purposes and the advancement of knowledge, without causing any harm to the research subjects.

As a study with a case study design, this research is not intended to produce statistical generalizations, but rather analytical generalizations. The findings of this study are expected to provide conceptual understanding and practical inspiration for the development of a Love-Based Curriculum in other educational contexts with similar characteristics.

7. Results and Discussion

7.1 Results

Lazuardi Global Compassionate School is located at Griya Cinere I, Jalan Garuda Ujung No. 35 Limo, Depok City, West Java 16515, Indonesia. Before transforming into Lazuardi Global Compassionate School, the school was known as the Integrated Islamic Elementary School and the Integrated Islamic Junior High School, which later became Lazuardi Global Compassionate School, offering a complete range of educational levels from kindergarten through high school. Lazuardi Global Compassionate School implements learning methods based on multiple intelligences, experiential learning, contextual learning, and globally-oriented active learning (Interview).



Figure 1: Lazuardi Global Compassionate School Indonesia Campus

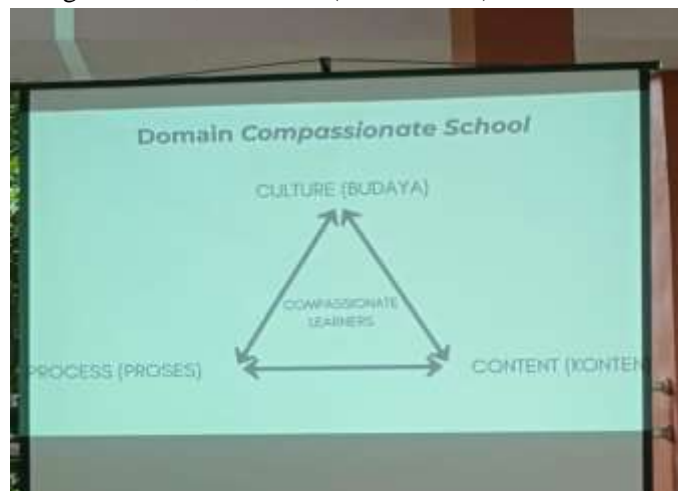
The school's flagship programs are as follows: First, inclusive education, through which the school accepts students with special needs. Second, the healthy school initiative, under which the school implements a five-pillar health program: physical health, nutritional health, immunization health, mental health (positive discipline), and environmental health (Clean Friday). Third, Islamic values, where this school implements spiritual activities such as tahsin, reading and writing the Quran, congregational Dhuha and Tahajud prayers, as well as regular donations. Fourth, life skills and global awareness, where this school implements activities such as field camps, scientific projects, Big Brother Big Sister, and various international competitions (Observation).

In addition to offering a number of flagship programs, the school also boasts a relatively comprehensive and well-equipped range of learning facilities. The learning environment at this school is known as a "Child-Friendly School", featuring a comfortable and interactive atmosphere. The physical facilities include wheelchair accessibility (in certain areas), parking spaces, and the PINTAR learning app for interactive classes in high school.

The learning environment at Lazuardi Global Compassionate School emphasizes social and emotional learning. In every classroom at Lazuardi Global Compassionate School, there is a paper "emotion map" that students use upon arrival and before leaving school. Students place their names in a box or envelope corresponding to the emotion they are feeling—such as happy, sad, joyful, and others.

Learning activities at Lazuardi Global Compassionate School begin with hands-on experiences. For example, in Economics class, there is a "Smart Spending" activity where students are divided into several groups. Each group has different tasks, but all of them address everyday issues. There is a "Healthy Food" group. This group presents a daily healthy menu along with the prices. Another group discusses "Infaq" and "Sadaqah." The Infaq and Sadaqah group also explains the differences between infaq, sadaqah, and zakat. They also discuss forms of infak that are prohibited (haram). There is also a savings group. They not only discuss saving money but also explain various investment options, such as deposits, gold, stocks, and the money market. And these children each have at least one or several types of savings and investments.

In this experience-based learning activity—for example, in a math class—students are assigned to visit a neighborhood near the school. The teacher tasks the students with collecting data in that neighborhood. For example, the total population, gender distribution, occupations, population by age group, number of school-age children, and so on (Observation).



Picture 2: Compassionate Learners at Lazuardi Compassion Global School

The Lazuardi Global Compassionate School campus features a garden and pets, as well as a mushroom farm. They also have environmental staff. At this school, the practice of loving nature and the environment is based on the 54321 principle: All participants walk through the Lazuardi garden and surroundings, noting 5 objects they see, 4 sounds they hear, 3 objects they touch, 2 objects they smell or inhale, and 1 object they sense (which they sense, eat some nuggets made by the students, and taste the fruits found around the school (Observation).



Figure 3: Visit by teachers from various schools in West Java Province to Lazuardi Compassion Global School Indonesia

Overall, Lazuardi Global Compassionate School is an inclusive school, so all of its facilities are child-friendly and disability-friendly, featuring a wide range of amenities, including a sports field, a swimming pool, clean classrooms, and desks designed to support student mobility. Additionally, the school has a futsal court, a cafeteria, and study rooms (including those designed for inclusion).

In practice, Lazuardi Global Compassionate School serves as a pilot school for the implementation of the Love-Based Curriculum in Indonesia. In practice, the implementation of this curriculum is based on five principles known as the Five Loves: love for Allah and His Messenger, love for knowledge, love for nature and the environment, love for oneself and others, and love for the homeland—along with 25 mindsets, including: shifting from a slave or merchant mindset to a lover's mindset, from knowledge to wisdom, from rational and demonstrative proof to intuitive knowledge, from the physical to the present moment, from empirical materialism to holistic integralism, from intellectual prowess to etiquette before knowledge, from anthropocentrism to eco-theology, from self-pity and narcissism to self-compassion, from reactive to proactive, from conventional discipline to positive discipline, from correction to connection, from obedience to fostering responsibility, from normalizing bullying to denormalizing bullying, from judging to observing, from tolerance to empathy, from primordialism to nationalism, and from pitting culture and religion against each other to the harmony of culture and religion (Document).

7.2 Discussion

7.2.1 Love as an Institutional Vision and the Foundation of School Culture

Research findings indicate that the Love-Based Curriculum implemented at Lazuardi Compassion Global School is not intended as an additional program, but rather as the institution's vision that underpins all school policies and culture. The school operates with the mission of fostering a society of

noble character rooted in virtue, compassion, and spiritual well-being by exploring and developing each individual's potential to improve their lives. The ultimate outcome of this mission is to produce students of noble character who are well-rounded, physically, mentally, and spiritually, characterized by a sense of purpose in life and a sense of mission to help others in order to attain happiness both in this world and in the hereafter.

One of the 25 mindsets implemented at this school is shifting from self-pity and narcissism to self-compassion. This value of compassion is consistently articulated in the school's vision-mission statement, curriculum policies, and leadership narratives. The vision-mission statement clearly indicates that the leadership of Lazuardi Compassion Global School views love as the ethical foundation for educational decision-making, including in human resource management and relationships with students.

These findings align with the views of education experts who assert that a curriculum always reflects the values and vision of the kind of people it aims to shape. By placing love as a core value, Lazuardi Compassion Global School consciously reconstructs the value-neutral technocratic curriculum paradigm (Madani & Rahmatullah, 2024). From Bennett's perspective (Bennett, 2023), the practices implemented by Lazuardi Compassion Global School demonstrate an educational orientation that focuses not only on qualification and socialization, but also on subjectification, the formation of meaningful and ethical human subjects.

The findings of this study confirm that love, in the context of the curriculum, does not function as an additional normative value, but rather as an educational paradigm that organizes the entirety of institutional practices. This expands upon the thinking of Kitayama (Kitayama et al., 2022), which positions care as the foundation of pedagogical relationships, by demonstrating that care can also function as a principle of curriculum design. The findings of this study demonstrate that the Love-Based Curriculum consciously rejects such reductionism by restoring ethical and relational dimensions as the core of education. Thus, love functions as a counter-paradigm to curriculum approaches oriented solely toward performance and standards (Uusiautti, 2013).

7.2.2 Transformation of Pedagogical Practices

At the level of teaching practice, the study found that the Love-Based Curriculum implemented at Lazuardi Compassion Global School takes the form of a pedagogical approach that emphasizes empathetic relationships, dialogue, and reflective learning. In its educational practices, Lazuardi Compassion Global School positions itself as an inclusive school, ensuring that all facilities are child-friendly and disability-friendly. Through this empathetic and inclusive pedagogical approach, educators do not merely act as content deliverers but also as learning companions who build ethical and humanistic relationships with students. Classroom interactions are characterized by respect for students' voices, emotional regulation, and a safe space for self-expression.

These findings support the theory of the ethics of care proposed by Bennett (Bennett, 2023), which posits that meaningful education is grounded in the quality of the relationship between the caregiver and the care recipient. Furthermore, this pedagogical practice reflects Kitayama's concept (Kitayama et al., 2022) regarding what is termed the ethics of care as both a pedagogical approach and love as a practice of liberation, where the learning space becomes a humanistic and transformative arena for dialogue, rather than a space of the educator's authority over the learner. At Lazuardi Compassion Global School, this kind of humanistic educational practice is carried out by applying learning methods through the multiple intelligences approach, experiential learning, contextual learning, and active learning with a global perspective.

Classical humanistic education emphasizes self-actualization and a supportive learning environment. However, critiques of humanistic education suggest that this approach is often individualistic and insensitive to social and structural contexts (Firdaus & Mariyat, 2017). The findings of this study expand and enrich humanistic education by positioning love as a bridge between self-development and social responsibility. A bridge that connects students' isolation to human relationships.

The Love-Based Curriculum at Lazuardi Compassion Global School also demonstrates that educational humanism does not stop at the development of individual potential, but also focuses on fostering social sensitivity and global ethics. This aligns with the concept of critical humanism, which emphasizes the relationship between education, social justice, and universal humanity.

7.2.3. The Love-Based Curriculum as an Innovation in Humanistic Education

This study also found that the Love-Based Curriculum at Lazuardi Global Compassion School functions as a systemic humanistic educational innovation. The value of love is not only present in micro-interactions within the classroom but is also integrated into lesson planning, assessment methods, and teacher professional development. The emphasis is on experiential learning practices. Learning practices at Lazuardi Global Compassion School begin with experience. For example, in economics lessons, the approach is "smart spending," where students are divided into several groups with different tasks based on everyday problems. One group presents on "Infaq" and "Sadaqah." They not only discuss regarding saving money but are also required to have at least one or several types of savings and investments.

In practice, learning assessment does not merely measure cognitive achievements, but also the development of students' empathetic attitudes, moral responsibility, and reflective abilities. These findings expand and enrich the literature on compassion-based education, which has traditionally focused more on social-emotional interventions (Himayaturrohman & Safei, 2026); (Green et al., 2022). This study found that compassion can be elevated to a curricular framework, rather than merely a partial pedagogical approach. This aligns with Treve's concept of "regarding the importance of educational innovation rooted in moral values and educators' professional capital. In line with Treve's perspective, the humanistic education implemented at Lazuardi Compassion Global School emphasizes the importance of learner awareness and places students' thoughts, emotions, and feelings at the center of attention in all aspects of human development.

In the context of research on educational innovation, innovation is often associated with technology and market-based curricula. Arman (Arman, 2023) and Sukma (Sukma et al., 2024) critique this tendency by emphasizing the importance of innovation rooted in the values of empathy, sympathy, and altruism. The findings of this study provide empirical evidence that the Love-Based Curriculum is a relevant and sustainable form of value-based innovation.

In line with Sinclair's perspective (Sinclair et al., 2021), the curriculum at Lazuardi Compassion Global School demonstrates that true innovation lies in the ideological courage to place humanistic values at the center of educational design. Thus, this study expands the literature on curriculum innovation by adding ethical and humanistic dimensions that have thus far been under-explored empirically.

7.2.4. School Ecosystem and Students' Emotional Security

The research findings also indicate that the successful implementation of the Love-Based Curriculum at Lazuardi Global Compassionate School is influenced by a school ecosystem that supports students' emotional safety. The school consciously fosters an environment that values the diversity of students' cultural and religious backgrounds, as well as their identities. The learning atmosphere cultivated at Lazuardi Global Compassionate School centers on social and emotional learning. To support

the creation of students' emotional safety, Lazuardi Global Compassionate School provides an emotion map for students upon arrival at school and before leaving school. This map, made of paper, is placed in a box or envelope corresponding to the student's feelings (students place their names in the box or envelope based on the emotion they are feeling), such as happy, sad, joyful, and others.

These findings reinforce the argument that compassion-based education contributes significantly to a healthy school climate conducive to meaningful learning (Kuswanto, 2025); (Taufik, 2023). In the context of global education, this practice aligns with Cathrin's perspective on the importance of multicultural education that goes beyond formal tolerance toward empathy and social justice (Cathrin, 2023).

This study also found that the implementation of the Love-Based Curriculum has an impact on students' overall development, encompassing three aspects simultaneously: cognitive, affective, and moral. Students demonstrated improved empathy, social awareness, and sensitivity to global and humanitarian issues. Based on observations, learning at Lazuardi Compassion Global School is understood not merely as an academic process, but as a continuous journey of character development and self-discovery.

From a humanistic education perspective, these findings reinforce the views of Rogers (1983) and Pusvitasari (Pusvitasari & Wijayanto, 2023), who state that meaningful learning occurs when students feel accepted, valued, and emotionally safe. The Love-Based Curriculum also contributes to the formation of ethical global citizens, as emphasized in the literature on values-based global education (Madani & Rahmatullah, 2024).

The literature on social-emotional learning and compassion-based education indicates that emotional safety is a key factor in effective learning. The findings of this study confirm this literature while expanding upon it by demonstrating that emotional security is not merely the result of pedagogical interventions but the product of a love-based school ecosystem. The Love-Based Curriculum creates a space where students not only "learn to know" but "learn to be."

7.2.5 Placing Love as the Curriculum Framework

Overall, the results of this study indicate that the implementation of the Love-Based Curriculum at Lazuardi Compassion Global School can be interpreted as a concrete example of the reorientation of education toward humanization. Love is not treated as an abstract, sentimental, or moralistic concept, but rather as a framework for organizing the curriculum that guides the school's vision, pedagogical practices, and culture, all of which uphold humanistic values. In the practical application of the Love-Based Curriculum, this school emphasizes love that is practiced, not love that is merely described. For example, to foster love for nature and the environment, the school relies on the "54321" principle, where students are asked to walk through the school grounds and surroundings, noting 5 objects they see, 4 sounds they hear, 3 objects they touch, 2 scents they inhale, and 1 sensation they feel. This is a concrete example of how the internalization of values regarding love for nature and the environment is instilled in students at Lazuardi Compassion Global School.

This finding enriches the academic discourse by demonstrating that educational innovation is not always synonymous with technology or structural reform, but can stem from the transformation and re-actualization of fundamental human values. In the context of the crisis of meaning and social fragmentation identified by Setiawan (Setiawan et al., 2025), the Love-Based Curriculum is seen as offering a transformative alternative that is more relevant both academically and in practice.

In the context of global education, the main challenge is not merely diversity, but how that diversity is managed in an ethical and civilized manner. Wahyono and Budiningsih (Wahyono &

Budiningsih, 2022) emphasize that effective multicultural education must go beyond symbolic approaches toward the development of multicultural empathy. The findings of this study indicate that the Love-Based Curriculum provides a framework that enables the realization of these objectives.

7.2.6 Theoretical Implications

Theoretically, this study contributes to curriculum studies by proposing the concept of a Love-Based Curriculum as an integrative framework that can be implemented. The curriculum is no longer understood merely as a document or a learning plan, but as a lived curriculum, a practice of values, aimed at fostering humanistic values. This concept aligns with critical curriculum theory, which views the curriculum as both a cultural and moral process.

This study has limitations as a contextual case study. Therefore, future research is recommended to examine the implementation of the Love-Based Curriculum in more diverse educational contexts, including through comparative approaches or mixed-methods designs, in order to broaden analytical generalizations and deepen understanding of the effectiveness of values-based education. Thus, this study opens new avenues for curriculum research to explore love, empathy, and compassion as valid and relevant analytical categories in educational studies.

Overall, this discussion demonstrates that the Love-Based Curriculum at Lazuardi Compassion Global School is not merely a local practice but holds global theoretical significance. The findings of this study reinforce, expand upon, and, in some respects, challenge existing literature on humanistic education and curriculum innovation. Love, in this context, emerges as a pedagogical, ethical, and institutional force capable of reorienting education toward the formation of civilized individuals and societies. Overall, this study affirms that the re-actualization of the value of love in the curriculum is not a romanticization of education, but rather an innovative and relevant strategy in building a more humane, civilized, and civilization-sustainability-oriented education.

Conclusion

The implementation of the Love-Based Curriculum at Lazuardi Compassion Global School represents a form of humanistic educational innovation that is systemic and transformative. Love is not positioned merely as an additional value or a normative discourse, but rather as a framework for organizing the curriculum that animates the institutional vision, pedagogical practices, and the creation of a school culture oriented toward instilling humanistic values. Through this approach, education is directed not only toward academic achievement but also toward the formation of well-rounded individuals cognitively, affectively, and morally.

The implementation strategy for the Love-Based Curriculum is effectively carried out through three main dimensions: the internalization of the value of love as the school's vision and culture; the transformation of pedagogical practices that emphasize empathetic and reflective relationships; and the strengthening of the school ecosystem to support emotional safety and inclusivity. These three strategies serve as key mechanisms in transforming humanistic values from the conceptual level into concrete educational practices.

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