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Transforming Madrasah Teaching Through Love-Based Curriculum Mentoring

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ABSTRACT

Background: The Love-Based Curriculum (KBC) in Indonesia encourages madrasah teachers to integrate care, spiritual awareness, social responsibility, environmental concern, and national commitment into existing teaching. At Madrasah Ibtidaiyah Bustanul Huda, Pasuruan, teachers require practical support to translate this new policy into lesson planning and classroom routines without treating it as an additional subject.

Purpose of the Study: This program aimed to strengthen understanding of KBC, co-develop integrated instructional documents, and initiate dialogic, reflective, and nonviolent practices.

Methods: This community service program employs a Community Based Research (CBR) approach with a participatory-collaborative orientation, which positions teachers and madrasah administrators as partners in identifying needs, designing interventions, developing instructional materials, and reflecting on their implementation. A participatory-collaborative design combined needs assessment, workshops, co-design of lesson plans, mentoring, microteaching, classroom trials, observation, and reflection. Evidence was drawn from pre-post assessments, instructional artifacts, observation notes, documentation, and guided group reflection.

Results: The mean understanding score increased from 58% to 85%, a 27-point rise with a moderate normalized gain ($g = 0.64$). Teachers produced 12 lesson plans, five modules, and one guide to religious routines. Qualitative evidence indicated more supportive lesson openings, reflection, stronger connections between values and content, positive reinforcement, and dialogic discipline. Initial observations also suggested stronger student participation and mutual assistance. Thus, sustained mentoring helped translate value-based policy into usable pedagogy, although long-term student and institutional outcomes still require follow-up.

Keywords
Love-Based Curriculum; madrasah teachers; Islamic Religious Education; mentoring; teacher professional development

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Introduction

The Love-Based Curriculum (Kurikulum Berbasis Cinta, KBC) is a recent policy innovation of the Ministry of Religious Affairs of the Republic of Indonesia intended to rehumanize religious education. Formally guided by Decree of the Director General of Islamic Education No. 6077 of 2025, KBC positions love not as an additional subject but as an ethical and pedagogical orientation that should permeate learning objectives, classroom interactions, teaching materials, assessment, and school culture (Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta, 2025). Its values are organized through the Five Loves (Panca Cinta): love of Allah and His Messenger, love of knowledge, love of self and others, love of the environment, and love of the homeland. This framework is operationalized through mindful, meaningful, and joyful learning that connects spiritual awareness, intellectual depth, emotional safety, and active participation.

This policy is important because value-based curriculum reforms often falter at the implementation stage. Teachers may understand a reform normatively yet remain uncertain about how to translate it into daily lesson plans, learning activities, assessment practices, and responses to student behavior. Recent studies on KBC indicate uneven teacher understanding, limited professional readiness, a lack of practical examples, and the risk that KBC will be perceived as an additional administrative burden (Afifah et al., 2026; Lubis, 2025; Mukaromah et al., 2025). Conceptual studies have also highlighted the potential of KBC to strengthen humanistic Islamic education, religious moderation, character formation, ecological responsibility, and inclusive classroom relationships (Khollidin & Sunhaji, 2025; Nugraha, 2025). However, the available literature is still dominated by policy analyses, literature reviews, and early case descriptions. Evidence remains limited on how university-madrasah partnerships can support teachers through a complete cycle of co-planning, practice, feedback, classroom enactment, and reflection.

This implementation gap was also found at Madrasah Ibtidaiyah Bustanul Huda in Pasuruan City. This partner madrasah already has a strong religious tradition and a commitment to character education; however, during the initial coordination phase, it was found that some teachers still viewed KBC as an additional component or administrative task, rather than as a pedagogical orientation integrated into existing learning objectives, activities, interactions, and assessments. This difficulty serves as a concrete example of the lack of a shared technical language regarding KBC implementation. Teachers still require guidance in selecting the dimensions of Panca Cinta relevant to the subject matter, translating them into learning objectives, linking values to student activities, applying the mindful-meaningful-joyful learning sequence, and assessing character development without reducing it to mere slogans or additional administrative tasks. Thus, the main problem does not lie in teachers' lack of willingness to implement KBC, but rather in the lack of an operational framework, usable examples, space to experiment with practices, and ongoing feedback. These conditions form the basis for selecting madrasahs as partners and for designing the mentoring program.

This implementation gap was also evident at Madrasah Ibtidaiyah Bustanul Huda in Pasuruan City. The partner madrasah has strong religious routines and a firm commitment to character education, yet teachers required systematic mentoring to distinguish KBC from a separate curricular burden, select relevant Panca Cinta values, formulate value-oriented learning objectives, integrate a mindful-meaningful-joyful learning sequence, and assess character development without reducing it to slogans. The initial situational analysis therefore indicated that the main issue was not teachers' willingness but the absence of a shared technical language, usable templates, opportunities to rehearse practice, and sustained feedback. The madrasah was selected as a partner because its leadership supports collaborative professional learning and because the newly issued KBC policy created a concrete and urgent need for institutional adaptation.

Community engagement provides an appropriate framework for addressing this gap. The

scholarship of engagement requires universities to connect academic resources with issues that matter to communities through reciprocal relationships rather than one-way knowledge transfer (Boyer, 1996). Community-based participatory principles likewise emphasize mutual learning, shared decision-making, local relevance, and action directed toward change (Tim, 2015). In school partnerships, these principles affirm that teachers are not passive recipients of training; they are holders of professional knowledge who interpret policy in relation to their students, subjects, routines, and institutional culture. The role of the university team is therefore to facilitate inquiry, provide conceptual and technical resources, and build feedback structures that enable the partner community to generate contextually usable solutions.

The program design was also informed by research on effective teacher professional development. High-quality professional learning is content-focused, collaborative and active, connected to teachers' work, supported by models of practice, accompanied by mentoring and feedback, and sustained beyond a single workshop (Darling-hammond et al., 2017; Desimone, 2015). Mentoring is particularly relevant because it helps teachers move from general knowledge to observable instructional change through cycles of modeling, enactment, observation, and feedback (Kraft et al., 2018). Guskey (2002) further argues that changes in teachers' beliefs often become stronger after teachers experience feasible practices and observe positive classroom consequences. Accordingly, this community engagement program combined conceptual workshops with co-design, microteaching, classroom trials, observation, and collective reflection.

KBC also requires attention to the relational dimension of teaching. A caring classroom is not merely warm or permissive; it combines respect, responsiveness, academic purpose, and ethical responsibility (Noddings, 2013). Empathy can help teachers recognize students' perspectives and emotional states, but it must be translated into concrete interactional practices if it is to influence classroom quality (Aldrup et al., 2022). In this program, such translation included greeting students and checking their readiness, creating psychologically safe lesson openings, connecting subject matter with moral meaning, using positive reinforcement, inviting reflection, and replacing humiliating or physical punishment with dialogic and restorative responses.

Against this background, the program established three interrelated objectives: (1) to strengthen teachers' conceptual understanding of KBC and the Panca Cinta framework; (2) to support teachers in producing curriculum documents and learning activities that operationalize KBC; and (3) to initiate observable movement toward mindful, meaningful, joyful, and nonviolent classroom practices. The intended social change was therefore defined at several levels: individual teacher knowledge, collaborative professional practice, tangible instructional artifacts, classroom interactions, and the madrasah's readiness to institutionalize KBC through a core team and a sustained learning community.

This article contributes an empirically grounded community-engagement model for the early implementation of a newly introduced value-based curriculum. It documents not only final outputs but also intervention dynamics, adaptive responses to implementation barriers, and the limits of the available evidence. The main findings show that a sequenced mentoring model produced a substantial descriptive improvement in teacher understanding and generated concrete pedagogical artifacts, while early qualitative evidence indicated shifts in relational and disciplinary practices. At the same time, longer follow-up and individual-level outcome data are required before sustained effects on teaching quality and student character can be claimed.

Method

Design and Partnership Approach

The program employs a Community-Based Research (CBR) approach with a participatory-collaborative orientation (Hafiyusholeh et al., 2020; Tim, 2015). This approach was chosen because

the issues, priorities for action, development of tools, implementation process, and reflection are not determined unilaterally by the Universitas Nahdlatul Ulama Sidoarjo team, but are developed jointly with the madrasah community. Within this framework, teachers are positioned as the holders of contextual knowledge regarding students, subject matter, classroom routines, and madrasah culture, while the university team serves as a partner that provides conceptual resources, pedagogical facilitation, and feedback mechanisms.

In this CBR design, mentoring serves as an intervention strategy, not the name of a methodological approach. Mentoring serves to link conceptual knowledge with practice through a process of co-creation, simulation, feedback, classroom trials, and repeated reflection.

The program used a service learning design. It was implemented at Madrasah Ibtidaiyah Bustanul Huda, Pasuruan City, from March to April 2026. The partner community consisted of classroom and subject teachers; the program report identified the target group as all relevant teachers at the madrasah, approximately 10–15 teachers. The university team comprised five lecturers from the Faculty of Islamic Studies, Universitas Nahdlatul Ulama Sidoarjo. Madrasah leaders facilitated scheduling, classroom access, coordination with teachers, and the use of school facilities, while teachers contributed their existing instructional documents, classroom experiences, implementation concerns, and reflections.

Co-planning began with coordination and a rapid needs assessment. Rather than starting from a standardized training package, the engagement team mapped teachers' questions concerning the status of KBC, the meaning of Panca Cinta, its integration into learning objectives and content, the mindful-meaningful-joyful learning sequence, and character assessment. These needs shaped the workshop content, templates, microteaching scenarios, and observation rubrics. This process positioned the partner community as co-designers of the intervention and ensured that the program addressed genuine challenges in lesson planning and classroom instruction.

Intervention Stages

The community engagement program proceeded through six interconnected stages (Figure 1). First, the team and partner madrasah coordinated the program, reviewed needs, and prepared modules and evaluation instruments. Second, a conceptual workshop introduced the policy foundations, Panca Cinta values, the humanistic orientation of KBC, and the mindful-meaningful-joyful learning sequence. Third, teachers participated in a practice-oriented workshop to revise learning objectives, select relevant values, design value-integration materials, and structure learning through literacy, orientation, collaboration, and reflection. Fourth, technical mentoring combined document review, microteaching, peer discussion, and formative feedback. Fifth, teachers conducted one to two initial KBC-oriented classroom sessions while the engagement team observed implementation. Sixth, participants reviewed the evidence, discussed barriers and emerging changes, and formulated follow-up priorities.

These six stages should not be understood as a linear sequence that ends after reflection. The results of classroom observations, teachers' experiences, implementation challenges, and reflections in the sixth stage are used as feedback to update the needs assessment and action plan for the next cycle. Thus, needs assessment and co-design are part of a recursive process within the partnership, rather than merely administrative activities at the beginning of the program.

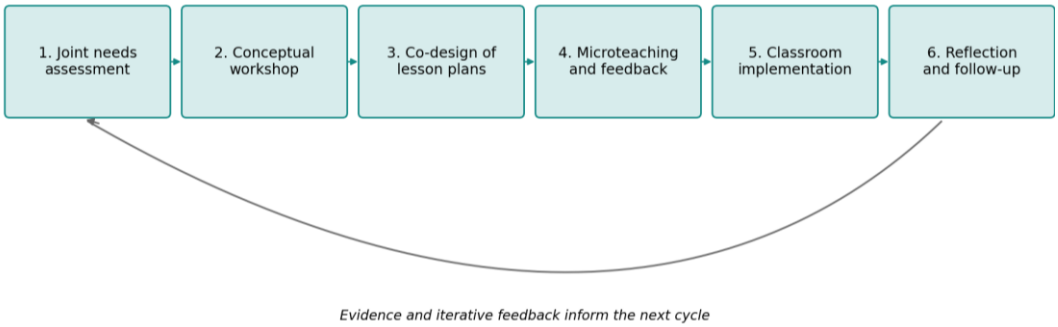


Figure 1. The CBR cycle based on participatory guidance in the implementation of KBC.

The program deliberately treated lesson planning as a pedagogical design activity rather than a matter of administrative compliance. Teachers were asked to demonstrate alignment among subject content, the selected Panca Cinta value, student activities, reflection, and assessment. During microteaching, feedback focused on whether value integration appeared authentic rather than forced, whether students were given opportunities to construct meaning, whether the classroom was emotionally safe and participatory, and whether teachers' language reflected respect and nonviolence.

Table 1. Stages of the Participatory Mentoring Program

Stage	Partner involvement	Main activities	Immediate evidence/outputs
Needs assessment	School leaders and teachers identify problems and priorities	Coordination, review of current practices, preparation of modules and instruments	Context-responsive agenda and agreed schedule
Conceptual workshop	Teachers question and interpret the new policy	KBC, Panca Cinta, mindful-meaningful-joyful learning	Shared conceptual language
Co-design workshop	Teachers revise their own documents	Value selection, learning objectives, activities, reflection, assessment	Draft KBC-integrated lesson plans
Technical mentoring	Teachers present, simulate, critique, and revise	Document review, microteaching, peer and mentor feedback	Refined plans and teaching rehearsal
Classroom trial	Teachers conduct one to two initial lessons	Observation of interactions, learning sequence, and value integration	Implementation notes and evidence of student responses
Reflection and follow-up	Teachers and leaders review the evidence	Collective reflection, barriers, adaptive solutions, sustainability planning	Recommendations for a KBC core team and ongoing monitoring

Data Sources and Analysis

Program evaluation combined quantitative and qualitative evidence. Pre- and post-program assessments measured conceptual understanding of KBC. Instructional artifacts documented products generated through co-design. A structured observation rubric examined six dimensions: mindful learning, meaningful learning, joyful learning, Panca Cinta integration, assessment of attitudes and character, and dialogic/nonviolent interaction. Documentation and guided group reflection were used to identify experiences, perceived changes, barriers, and recommendations. Qualitative materials were organized thematically according to the program objectives and triangulated across artifacts, observations, and teacher reflections(Braun & Clarke, 2022; Creswell, 2015).

Quantitative reporting in this program is descriptive in nature, as the documented program reports provide only group averages and do not include individual score matrices that would allow for inferential analysis. Absolute gains are calculated as the difference between the post-program and pre-program mean scores. Normalized gain is calculated using the formula (post – pre) / (maximum score – pre) as a descriptive indicator that accounts for the potential for improvement from the baseline score. The normalized gain value of 0.64 is therefore used to describe the program's level of improvement and is not interpreted as evidence of a causal effect or the result of a statistical test. Inferential tests, standard deviations, and effect sizes are not reported because there is insufficient individual data available for these calculations.

Ethical safeguards included institutional permission from the partner madrasah, voluntary participation, confidentiality of evaluative responses, and consent for documentation. This article reports aggregated results and does not identify individual teachers or students. Classroom observations were used formatively and discussed with teachers as professional feedback rather than as personnel evaluation.

Result

Participation and Mentoring Dynamics

The intervention moved progressively from policy clarification to supported classroom implementation. During the conceptual workshop, the most important reframing was that KBC is neither a new subject nor an additional block of content. Rather, KBC is an integrative orientation enacted through objectives, interactions, activities, and assessment within existing lessons. This clarification reduced teachers' initial resistance, which had linked the reform to additional workload. The co-design sessions then translated abstract values into specific planning decisions: selecting a relevant Panca Cinta focus, formulating value-oriented learning objectives, connecting values with subject content, and closing lessons with reflection or action.

Microteaching provided a low-risk space in which to test these decisions. Teachers practiced emotionally supportive openings, brief focusing activities, reflective questions, collaborative tasks, and positive reinforcement. Peers and mentors examined whether the selected values were connected naturally to the lesson and whether the sequence enabled meaningful student participation. The feedback process was iterative: plans were discussed, revised, simulated, and refined before initial classroom implementation. This dynamic was important because teachers were not simply receiving a model; they were adapting it to the subjects and students they taught.

Improvement in Conceptual Understanding

The mean teacher-understanding score increased from 58% before the program to 85% after the program (Figure 2). The absolute increase of 27 points was equivalent to a 46.6% improvement relative to the baseline score. The normalized gain was 0.64 and was categorized as moderate. The largest reported improvement concerned teachers' ability to integrate love-oriented values into lesson planning and to apply the mindful-meaningful-joyful learning sequence. Because individual scores were not available in the archived report, this finding should be interpreted as a descriptive change at the program level rather than as a statistically tested causal effect.

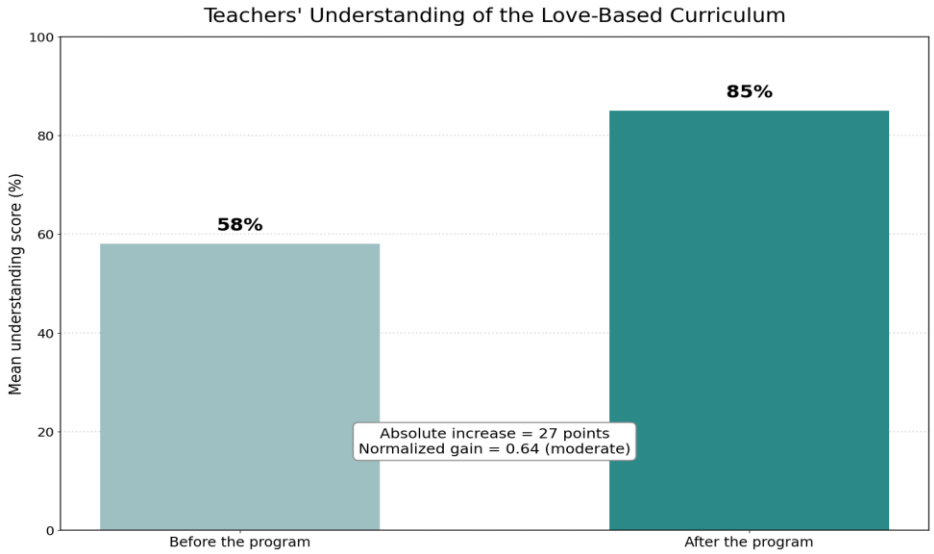


Figure 2. Descriptive change in the mean teacher-understanding score. Note: Individual-level scores were unavailable; inferential statistics were not calculated.

Instructional Artifacts and Pedagogical Changes

Teachers produced 12 KBC-integrated lesson plans across Islamic Religious Education, Indonesian Language, Mathematics, Natural Sciences, and Social Sciences; five learning modules with explicit value-integration materials; and one guide to religious routines covering congregational prayer, collective supplication, and Qur'an recitation. These products are important because they constitute locally usable infrastructure for sustaining implementation. They also demonstrate that Panca Cinta can be contextualized beyond subjects that are explicitly religious.

Teacher reflections and initial observation notes indicated four emerging changes in practice. First, teachers became more intentional about establishing emotional readiness before instruction by greeting students, asking how they were doing, and using brief focusing or ice-breaking activities. Second, reflection was used more frequently to connect subject content with gratitude, empathy, responsibility, or care for others and the environment. Third, teachers reported stronger awareness of the need to connect Islamic and humanitarian values across subjects rather than confining character education to religious lessons. Fourth, disciplinary responses began to shift away from physical or humiliating punishment toward dialogue, explanation, positive reinforcement, and restorative guidance.

Initial classroom observations also identified promising student responses. Students appeared more willing to ask questions, discuss ideas, and participate in activities. Mutual assistance and respectful interactions were more visible, while students engaged in religious routines with greater attentiveness and awareness. These observations are early indications rather than verified long-term outcomes; nevertheless, they provided teachers with direct experiential evidence that relationally supportive and meaningful learning can coexist with curricular goals.

Table 2. Outputs and Emerging Social Changes

Domain of change	Evidence generated	Interpretation
Teacher understanding	Mean score increased from 58% to 85%; 27-point increase; normalized gain 0.64	Substantial descriptive improvement in conceptual knowledge and planning
Instructional infrastructure	12 lesson plans, five learning modules, and one guide to religious routines	Locally usable resources for sustaining implementation

Table 2. Outputs and Emerging Social Changes

Domain of change	Evidence generated	Interpretation
Teacher practice	More supportive openings, reflection, stronger value-content connections, positive reinforcement, and dialogic discipline	Emerging shift from policy awareness toward pedagogical-relational enactment
Student classroom responses	More questioning, discussion, mutual assistance, respect, and mindful participation in religious routines	Promising early indicators; not yet evidence of long-term student outcomes
Organizational readiness	Proposed core team, peer learning, shared repository, semester monitoring, and follow-up mentoring	A sustainability pathway has been designed but not yet fully verified

Barriers, Adaptive Responses, and Sustainability

Four implementation barriers emerged. Some teachers initially viewed KBC as additional administrative work; the team responded by using integration examples and simplified templates. Dense teaching schedules limited workshop time; therefore, activities were arranged flexibly and mentoring was distributed across several stages. Limited references and media were addressed through modules, sample plans, adaptable media, and guidance on the use of digital tools for planning. When some teachers were unable to attend a session, written materials and recorded explanations supported catch-up learning. Table 3 summarizes these adaptations.

Table 3. Implementation Barriers and Adaptive Responses

Implementation barrier	Adaptive response	Lesson for replication
KBC perceived as additional work	Use examples showing integration into existing objectives, activities, and assessments	Begin with policy clarification and workload-sensitive templates
Limited teacher time	Schedule flexibly and distribute mentoring across several stages	Sustained support can be modular rather than concentrated in a single event
Limited references and media	Provide modules, sample plans, adaptable media, and guidance on digital tools	Offer resources that teachers can modify directly
Uneven attendance	Share written materials and recorded explanations for catch-up learning	Design asynchronous continuity without replacing collaborative practice

The program concluded with a sustainability agenda rather than the assumption that short-term achievements would automatically become institutional culture. Recommended actions included establishing a KBC core team, integrating lesson-plan review and reflection into routine madrasah teacher meetings, developing a shared repository of lesson plans and modules, monitoring implementation each semester, and conducting follow-up mentoring after three and six months. At the end of the documented program, these actions remained recommendations rather than fully verified institutional outcomes.

Discussion

From Policy Dissemination to Pedagogical Enactment

The program's primary contribution lies in its effort to translate a newly introduced value-based policy into concrete professional practice. A one-off seminar may raise awareness, but it does not necessarily change how teachers plan lessons or interact with students. The observed descriptive increase and the production of 18 usable instructional products are consistent with research showing that professional development is more effective when it is active, content-connected, collaborative, practice-based, and supported by mentoring and reflection (Darling-hammond et al., 2017; Desimone, 2015; Kennedy, 2016). The mentoring cycle created repeated opportunities to connect conceptual understanding with products and enactment. This is also consistent with evidence on coaching and mentoring showing that feedback specific to actual instruction is more likely to influence teaching practice than general training alone (Kraft et al., 2018; Paramita et al., 2021; Wajdi et al., 2020).

The moderate normalized gain (0.64) should be interpreted within the context of this design. The value indicates that the program helped close a substantial portion of the gap between the initial score and the maximum score, but it does not demonstrate mastery among all teachers or establish causal effectiveness. More importantly, the improvement was accompanied by reported products and changes in practice. Guskey's (2002) model helps explain this pattern: teachers' commitment to reform may strengthen when they experience feasible practices, observe student responses, and recognize that an innovation supports rather than disrupts learning. The program therefore reduced implementation uncertainty by providing templates, examples, rehearsal, and feedback.

Relational Pedagogy as Observable Practice

A second contribution is the operationalization of love as an observable pedagogical construct. Value-based curricula can become rhetorical when love is treated as a general attitude without behavioral indicators. The program's observation rubric addressed this problem by translating KBC into practices such as emotionally safe lesson openings, meaningful connections between values and content, positive reinforcement, student reflection, character-oriented feedback, and dialogic responses to misconduct. This approach is consistent with Noddings' (2013) argument that caring must be enacted through attentive and responsive relationships, as well as with evidence that empathy becomes educationally relevant only when it shapes the quality of teacher-student interactions (Aldrup et al., 2022).

The reported shift from physical punishment toward dialogue is particularly important. It suggests that KBC is not confined to the language of lesson plans but is beginning to influence how authority is exercised. A pedagogy of love does not eliminate boundaries or expectations; rather, it reframes discipline as guidance that protects dignity, restores relationships, and supports responsibility. The mindful-meaningful-joyful sequence reinforces this shift by encouraging teachers to attend simultaneously to emotional readiness, intellectual relevance, and positive participation in learning.

Community Engagement and Emerging Social Change

From a community-engagement perspective, the program generated change at four interconnected levels. At the cognitive level, teachers developed a stronger shared understanding of KBC. At the material level, they produced lesson plans, modules, and a guide to religious routines. At the behavioral level, they reported and demonstrated early changes in opening lessons, connecting values, facilitating reflection, and handling discipline. At the organizational level, the

partnership generated proposed structures for sustaining implementation through a core team, peer learning, and monitoring. These levels reflect the scholarship of engagement because academic knowledge was not merely delivered; it was negotiated with local experience and transformed into resources owned by the partner community (Barid et al., 2024; Boyer, 1996; Tim, 2015).

The program findings also extend the emerging literature on KBC. Previous studies have emphasized KBC's humanistic, character-building, and inclusive potential while also drawing attention to teacher readiness and implementation constraints (Afifah et al., 2026; Khollidin & Sunhaji, 2025; Lubis, 2025; Mukaromah et al., 2025). This program adds a practical model: needs assessment, conceptual clarification, co-design, rehearsal, mentored implementation, and reflection. The model suggests that curriculum reform is more likely to become usable when professional learning is anchored in authentic instructional documents and classroom problems.

Thus, the contribution of this mentoring model goes beyond merely reinforcing the conclusion that teachers need ongoing training; it demonstrates the mechanisms through which such support can move from knowledge acquisition to pedagogical enactment. Teachers not only understand the concept of Panca Cinta but also transform that understanding into tools they develop, practices they simulate, actions they implement, and experiences they reflect on together. These findings indicate that the implementation of values-based curriculum reform requires a bridge between policy understanding and classroom practice through iterative and contextual mentoring.

Limitations and Implications

Several limitations constrain interpretation of the findings. First, the archived report contained group means but did not include individual pre- and post-program scores, preventing inferential testing, calculation of dispersion, or analysis of differences in teacher responses. Second, the exact final attendance count needs to be verified against signed attendance sheets before the manuscript is submitted. Third, classroom evidence covered only initial implementation and did not involve a comparison group, systematic student measurement, or long-term follow-up. Fourth, the qualitative findings were summarized in the program report without a complete set of verbatim transcripts available for reanalysis. Claims concerning student character, institutionalization, and sustainability must therefore remain provisional.

These limitations directly indicate the next steps. Future community engagement activities should retain individual-level assessment data, document attendance and implementation intensity, use paired observations before and after mentoring, collect student perspectives and classroom-climate indicators, and evaluate the sustainability plan at the third and sixth months. A multi-madrasah design could also examine transferability across different leadership, resource, and community contexts. In practice, the findings support integrating KBC mentoring into routine teacher working groups rather than treating it as a separate project. At the policy level, implementation guidance should be accompanied by adaptable instructional examples, observation tools, mentoring capacity, and time for collaborative reflection.

Conclusion

This community engagement program addressed an early policy-to-practice gap in the implementation of the Love-Based Curriculum in Indonesia at Madrasah Ibtidaiyah Bustanul Huda. The participatory sequence of needs assessment, conceptual workshops, co-design of lesson plans, microteaching, technical mentoring, classroom trials, and reflection increased the reported mean understanding score from 58% to 85% and produced 12 lesson plans, five learning modules, and one guide to religious routines. More importantly, the process began translating love from an

abstract curricular value into relational and instructional practices: emotionally supportive openings, meaningful reflection, integration of values and content, positive reinforcement, and dialogic discipline. Theoretical reflection on the program indicates that value-based curriculum reform requires both relational pedagogy and sustained professional learning; policy knowledge alone is insufficient. The observed social change remains early and incomplete, evident in teacher understanding, collaborative artifacts, and initial classroom behaviors. Institutionalization will depend on a KBC core team, routine peer review, a shared repository of practices, and follow-up monitoring. Future programs should strengthen the evidence base through paired individual-level data, systematic classroom measurement, student perspectives, and longitudinal multisite evaluation.

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Conflicts of Interest

The authors declare that there is no conflict of interest.

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