Evaluation of the Love Curriculum Implementation in Shaping Students' Relational Character at State Islamic High Schools: The CIPP Evaluation Model

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Abstract: Evaluation of the Love Curriculum Implementation in Shaping Students' Relational Character at State Islamic High Schools: The CIPP Evaluation Model
Objective: This study aims to evaluate the implementation of the Love and Compassion Curriculum in shaping students' relational character in Islamic boarding school-based education. **Method:** This study uses a qualitative approach with the CIPP (Context, Input, Process, Product) evaluation model. Data were collected through in-depth interviews, participatory observation, and document analysis. **Results:** The Love Curriculum is highly relevant to the objectives of Islamic character education. The implementation of this curriculum is effective in fostering discipline, empathy, and cooperation among students through various coaching activities, such as tahfidzul Qur'an, ta'limul muta'allim, and muhadloroh. **Conclusion:** The formation of students' relational character is not sufficient through spiritual guidance and internal discipline in Islamic boarding schools alone; it requires continuous social learning that involves schools, families, and communities working collaboratively. **Contribution:** This study makes a theoretical contribution by emphasizing the relational character as a key indicator of the success of Islamic character education.

Keyword: Evaluation; Love Education Curriculum; Students' Relational Character; CIPP Evaluation Model

Abstract: Evaluasi Implementasi Kurikulum Cinta Kasih dalam Pembentukan Karakter Relasional Siswa di SMA: Model Evaluasi CIPP
Tujuan: Penelitian ini bertujuan untuk mengevaluasi implementasi Kurikulum Cinta Kasih dalam pembentukan karakter relasional siswa pada pendidikan Islam berbasis pesantren. **Metode:** Penelitian ini menggunakan pendekatan kualitatif dengan model evaluasi CIPP (Context, Input, Process, Product). Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen. **Hasil:** Kurikulum Cinta Kasih memiliki relevansi yang tinggi dengan tujuan pendidikan karakter Islam. Implementasi kurikulum ini efektif dalam menumbuhkan kedisiplinan, empati, dan kerja sama antarsantri melalui berbagai kegiatan pembinaan, seperti tahfidzul Qur'an, ta'limul muta'allim, dan muhadloroh. **Kesimpulan:** Pembentukan karakter relasional siswa tidak cukup hanya melalui pembinaan spiritual dan disiplin internal pesantren, tetapi memerlukan kesinambungan pembelajaran sosial yang melibatkan sekolah, keluarga, dan masyarakat secara kolaboratif. **Kontribusi:** Studi ini berkontribusi secara teoretis dengan menegaskan karakter relasional sebagai indikator penting keberhasilan pendidikan karakter Islam.

Kata Kunci: Evaluasi; Kurikulum Cinta damai; Karakter Relasional Siswa; Model Evaluasi CIPP

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A. INTRODUCTION

Islamic education in Indonesia has experienced significant progress, both in academic achievement and in the development of students' character and moral values. Education is understood as a dynamic process that equips individuals with knowledge, skills, and values that contribute to social development and harmony (Astuti & Apriliani, 2025). Within this framework, Islamic education emphasises not only intellectual advancement but also the formation of ethical behaviour, integrity, and social responsibility, aiming to produce individuals who are spiritually grounded and socially conscious (Aybek, 2025).

One educational approach considered effective in integrating cognitive, affective, and psychomotor domains is boarding-based education, commonly implemented in Islamic boarding schools. This model combines formal education with intensive religious guidance and structured social life. MAN Insan Cendekia Bengkulu Tengah is one of the leading boarding madrasas under the Ministry of Religious Affairs of the Republic of Indonesia, implementing a modern boarding school system with an integrated curriculum designed to produce graduates with noble character, intellectual excellence, and global competitiveness (Dedi et al., 2023; Sidik et al., 2024). The synchronisation of graduate competencies between government educational policies and Islamic religious education is essential to ensure curriculum relevance in contemporary contexts. International studies on boarding education indicate that such residential systems require deliberate social–emotional reinforcement to prevent social isolation and enhance students' adaptive competencies beyond academic achievement (Franck et al., 2020)

Historically, Islamic boarding schools have played a significant role not only in improving educational quality but also in strengthening community development. Their long-standing experience in social and religious empowerment positions them as strategic institutions for human development. Government initiatives to promote human resource development are closely linked to the educational processes carried out within Islamic boarding schools (Muttaqin et al., 2022). This finding is consistent with global research demonstrating that schools embedded in strong community-oriented values tend to produce learners with higher levels of social responsibility and civic engagement (Bailey et al., 2021)

In response to contemporary challenges related to intolerance, exclusivism, and declining social empathy among students, the Ministry of Religious Affairs launched the Love Curriculum, a character education initiative aimed at cultivating love for God, humanity, the environment, and the nation from an early age (Suyitno, 2025). According to the Director General of Islamic Education, character education in Indonesia requires deeper innovation through an integrated and systematic curriculum to address unconscious attitudes of blame, hostility, and intolerance rooted in early socialisation processes (Dinata et al., 2025). The Love Curriculum integrates values of compassion, diversity, and empathy across subjects, particularly within Islamic education, with the cultivation of love for God (hablun minallah) as its foundational dimension (Salam, 2025). Empirical evidence from international social-emotional learning (SEL) research confirms that structured, values-based curricula significantly improve empathy, emotional regulation, and prosocial behavior when embedded holistically within school culture (Li et al., 2021).

Boarding school life offers a highly structured environment for implementing character education, thanks to its intensive, daily activities that are closely supervised. At MAN Insan Cendekia Bengkulu Tengah, students' routines from qiyamul lail in the early morning to evening rest are designed to foster discipline, responsibility, and spiritual awareness. Within this context, the Love Curriculum serves as a core value framework for developing students' relational character through daily interactions and collective activities. Conceptually, this curriculum is rooted in Islamic educational values that balance hablun minallah and hablun minannas, emphasising that love functions not only as a spiritual emotion but also as a moral force that encourages justice, empathy, and respect for diversity (Muslich, 2022).

Character education has become a central concern in educational institutions, as it aims to develop students' moral integrity, personality, and social responsibility through structured learning environments (Mumtaz, 2025). Pesantren-based education has proven effective in producing intellectually capable students with strong religious foundations (Aryati & Suradi, 2022). However, empirical observations reveal emerging challenges in boarding school education, particularly students limited social interaction beyond the dormitory environment (Prayatni et al., 2025). Several studies indicate that boarding madrasa students often experience difficulties adapting to heterogeneous communities after returning from the dormitory, suggesting a gap between spiritual formation and social adaptability (Sirojuddin & Ghoni, 2025).

From the perspective of social-emotional learning, relational competence encompasses self-awareness, self-management, social awareness, relationship skills, and responsible decision-making (Xiong & Zhou, 2025). These competencies are essential for students to navigate diverse social environments effectively. Islamic teachings reinforce this principle by emphasising social harmony and brotherhood as integral components of faith, as reflected in Qur'anic guidance that promotes peace, reconciliation, and mutual respect (QS. Al-Hujurat: 10).

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝

Meaning: "The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy." (QS. Al-Hujurat: 10).

This verse demonstrates that Islamic education must produce individuals who are not only individually pious but also capable of being agents of social peace. Education that ignores the relational dimension risks producing individuals who are ritually pious but socially isolated.

Several international studies have consistently reported that students educated in boarding school environments often encounter difficulties when adapting to socially and culturally heterogeneous communities, particularly after prolonged periods of residential education. These challenges are frequently associated with the insufficient development of social-emotional competencies when character education is primarily focused on internal discipline rather than external social engagement. A large-scale meta-analysis across primary and secondary boarding schools revealed that while boarding education positively predicts academic outcomes, it tends to hurt students' affective and attitudinal development, including social interaction and emotional regulation, unless supported by explicit socio-emotional programs (Zhong et al., 2024). A pilot study evaluating a structured social–emotional learning (SEL) program for boarding students in Australia demonstrated significant improvements in empathy, cooperation, and conflict-management skills, underscoring the importance of intentionally developing relational skills within boarding contexts (Franck et al., 2020). Similarly, a randomized controlled trial conducted in Chinese boarding middle schools found that positive education interventions significantly enhanced students' resilience, emotional regulation, and adaptive social behavior compared to conventional educational approaches, indicating that boarding systems require explicit socio-emotional reinforcement to support students' holistic development (Roslan, 2024). Meta-analytic evidence further confirms that SEL programs have a robust positive impact on students' self-awareness, social awareness, relationship skills, and responsible decision-making across diverse educational settings (Zhao, 2025). In addition, Goldberg et al. (2019) demonstrated through a large-scale meta-analysis that whole-school SEL interventions, which integrate curriculum, school culture, and family–community collaboration, are significantly more effective in fostering sustainable social competence than fragmented or classroom-only approaches.

Based on these conditions, this study aims to evaluate the implementation of the Love Curriculum in shaping students' relational character at MAN Insan Cendekia Bengkulu

Tengah, using the CIPP (Context, Input, Process, Product) evaluation model. Specifically, this study examines: (1) the alignment of the Love Curriculum with students' needs and institutional context; (1) the readiness of human resources, facilities, and program support; (3) the process of internalising love-based values in dormitory life; and; (4) the impact of the program on students' relational and social skills within the community.

This research contributes to the development of evaluation studies on learning and Islamic educational institutions by emphasising the relational dimension as an indicator of success in character formation. The results of this study are expected to provide valuable input for madrasahs and the Ministry of Religious Affairs in designing a more humanistic, empathetic, and inclusive curriculum. Through the Love Curriculum approach, it is hoped that students will not only possess ritual piety but also become individuals capable of establishing harmonious social relationships in a pluralistic society.

Despite extensive research on Islamic boarding school education, existing studies predominantly focus on spiritual development, discipline, and academic achievement, with limited attention to relational character and social competence. Evaluations of character education programs often assess outcomes without systematically analysing contextual relevance, implementation processes, and social impact. Moreover, the application of the CIPP evaluation model to assess love-based character education within boarding madrasas remains underexplored. Therefore, a research gap exists in the lack of comprehensive evaluative studies examining how the Love Curriculum contributes to balancing students' spiritual piety and social maturity. This study addresses this gap by providing an integrative evaluation of the Love Curriculum as an institutional strategy for developing relational character in a boarding-based Islamic educational setting

B. METHOD

This study employs a qualitative evaluative research design, utilizing the CIPP (Context, Input, Process, Product) model, to examine the implementation of the Love Curriculum at MAN Insan Cendekia Bengkulu Tengah. Unlike objective-oriented models such as Tyler's model (2005), outcome-focused frameworks like Kirkpatrick's four-level model (Alsalamah & Callinan, 2021), or linear Logic Models (Coldwell & Maxwell, 2018), which offer limited insight into contextual conditions and implementation quality, the CIPP model provides a comprehensive, formative, and holistic evaluation framework (Zemzami & Zbat, 2025). Developed by Stufflebeam, this model enables systematic analysis across all stages of the program, from planning to outcomes, by examining contextual alignment, resource readiness, implementation processes, and behavioral impacts. Recent international studies have demonstrated the effectiveness of the CIPP model in evaluating curriculum implementation across diverse educational settings, including teacher education curriculum evaluation aligned with professsional competency standards (Irene, 2023). Accordingly, this study evaluates (1) the alignment between the institution's vision and student needs (context), (2) the readiness of human and material resources (input), (3) the internalisation of love-based values in learning and dormitory activities (process), and (4) changes in students' social and spiritual behavior (product), thereby providing a comprehensive understanding of the Love Curriculum's effectiveness in fostering students' relational character (Dewi & Lee, 2025).

This research was conducted at MAN Insan Cendekia Bengkulu Tengah, located in Renah Lebar Village, Karang Tinggi District, Central Bengkulu Regency, Bengkulu Province, Indonesia, a leading boarding-based madrasah under the Ministry of Religious Affairs. The study took place during the odd semester of the 2025/2026 academic year, specifically from October to November 2025, aligning with the Boarding School Education Calendar (KALDIK). The research subjects were selected through purposive sampling. They consisted of approximately 15–20 participants, including students from grades 10, 11, and 12 residing in the dormitories, dormitory supervisors and caretakers, Islamic Religious Education and homeroom teachers,

as well as students' guardians and community members who observed students' social behaviour during holidays. These participants were chosen for their direct involvement and understanding of the implementation of the Love Curriculum in both dormitory and community contexts.

Research Procedures. The research process involved several systematic stages, including the Preparation Stage, which encompassed preliminary study, permitting, and coordination with the madrasah. Data Collection Stage: Observation, interviews, and document collection. Interim Data Analysis Stage: Conducted concurrently with data collection. Data Verification and Validation Stage: Through source triangulation and member checking. Conclusion Drawing Stage: The analysis results were compared with the CIPP evaluation theory.

Data Analysis. Data were analyzed using Miles and Huberman's interactive analysis model, which involves three stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by classifying according to the CIPP components. Data presentation was organised into descriptive narratives and thematic tables, while conclusions were drawn by comparing field data and evaluation theory. To ensure validity, this study employed triangulation of sources and methods and utilized an audit trail to verify the validity of the analysis. The final interpretation focused on the relationship between the implementtation of the Love Curriculum and the development of students' relational character in the dormitory and the community.

C. RESULTS AND DISCUSSION
Result

This research provides a comprehensive empirical overview of the implementation of the Love Curriculum at MAN Insan Cendekia Bengkulu Tengah, referring to the four main components of the CIPP evaluation model: context, input, process, and product. The data used in this study were obtained through various methods, including in-depth interviews, observations of dormitory activities, and analysis of official documents issued by the institution, such as the 2025 Student Daily Activity Schedule, the 2025–2026 Dormitory Study Schedule, and the Dormitory Education Calendar (KALDIK) for the 2025–2026 academic year.

1. Context Evaluation

More specifically, the implementation of the Love Curriculum is closely tied to the institution's vision, which aims to shape individuals who are faithful, knowledgeable, and possess noble character. This program emerged in response to the pressing need to develop students' relational character, particularly in the face of the social alienation that often occurs in society after a period of residence in the dormitory. Interviews with dormitory heads revealed that the program emphasizes the importance of instilling the values of love, empathy, and social responsibility, which are core to the expected character from an Islamic perspective.

Observations indicate that all religious and social activities in which students participate are directed toward strengthening the values of compassion and caring. For example, religious study groups (ta'limul muta'allim) and Quran memorisation (tahfidzul Quran) focus not only on memorising verses but also on deepening the ethical meaning of sincerity and brotherhood. This demonstrates that, from a contextual perspective, this curriculum is highly relevant to the needs of developing students' relational character in this fast-paced modern era.

The Love Curriculum is not just an educational program, but a profound transformational movement, seeking to change students' perspectives on themselves and their surroundings. By instilling the values of love and empathy, we not only create academically intelligent individuals but also individuals who are sensitive to the needs of others and capable of making positive contributions to society.

In this increasingly fragmented and individualistic world, we must recognise that human relationships are the foundation of a harmonious society. Therefore, the Love Curriculum plays a crucial role in anticipating social challenges that students may face outside the educational environment. Through a holistic and integrative approach, this program aims to cultivate a generation that is not only intelligent but also ethical and civilized.

Therefore, the implementation of the Love Curriculum must be viewed as a collective effort to cultivate strong and competitive characters, capable of facing global challenges while maintaining the identity and noble values taught. This calls for all parties, including educators, parents, and the community, to work together to support and oversee an educational process focused on sustainable character development.

To achieve this noble goal, it is crucial to continuously evaluate and develop the Love Curriculum to ensure its relevance and effectiveness in addressing ever-changing social dynamics. Only with strong commitment and collaboration can we create an educational environment that produces not only competent graduates but also individuals with hearts full of love and concern for others.

2. Input Evaluation

The input component of this evaluation assesses the readiness of resources, curriculum tools, and existing institutional support. Based on existing documents and interviews, the Love Curriculum program is supported by a dormitory organizational structure that involves various parties, including the dormitory head, spiritual advisor, Islamic Religious Education teacher, and a team of student counsellors. Furthermore, a character development guidebook serves as a reference for implementing daily activities in the dormitory. Table 1 below shows the time allocation for various student activities in the dormitory, which reflects the integration of the values of love and empathy in daily activities:

Table 1. Daily Dormitory Activities and Character Values Development

No.	Activity	Time	Purpose	Character Values Developed
1	Qiyamul Lail and Congregational Dawn Prayer	04:15–05:00	Spiritual Discipline	Responsibility, Obedience
2	Qur'an Recitation	05:30–06:00	Religious Habituation	Sincerity, Perseverance
3	Formal Learning Activities	07:00–14:00	Academic Development	Academic Responsibility
4	Evening Study and Mentoring	16:00–17:30	Guided Learning	Empathy, Communication Skills
5	Muhadloroh / Values Discussion	19:30–21:00	Character Internalisation	Self-Confidence, Social Awareness
6	Reflection and Evening Prayer	21:15–22:00	Spiritual Reflection	Self-Awareness, Spirituality

The activities listed above demonstrate that strengthening relational character is not only a theoretical concept but also achieved through consistent daily habits.

3. Process Evaluation

Observations indicate that the Love Curriculum is well-structured and effectively implemented. Every activity in the dormitory begins with sincere intentions and ends with reflection on the values taught. Supervisors and teachers play an active role as role models in helping students internalize the values of compassion and social responsibility.

However, several obstacles emerged, such as the lack of integration between dormitory activities and formal school subjects, as well as limited time for community service programs. Interviews with Islamic Religious Education teachers revealed that students tend to focus mo-

re on internal dormitory activities, thus limiting opportunities for interaction with the surrounding community.

This situation highlights the need for a thorough evaluation of the curriculum structure and implementation methods. Better integration between dormitory activities and formal education is crucial to creating positive synergy. Furthermore, more flexible scheduling for community service programs is necessary to enable students to engage more actively with the community beyond the dormitory environment.

As a next step, it is recommended that the school and dormitory management collaborate more closely to formulate effective strategies. This includes conducting training for teachers and supervisors to enhance their effectiveness in guiding students. Furthermore, initiatives need to be taken to encourage the local community to participate in dormitory activities, so that students learn not only through internal learning but also through interactions with the outside world.
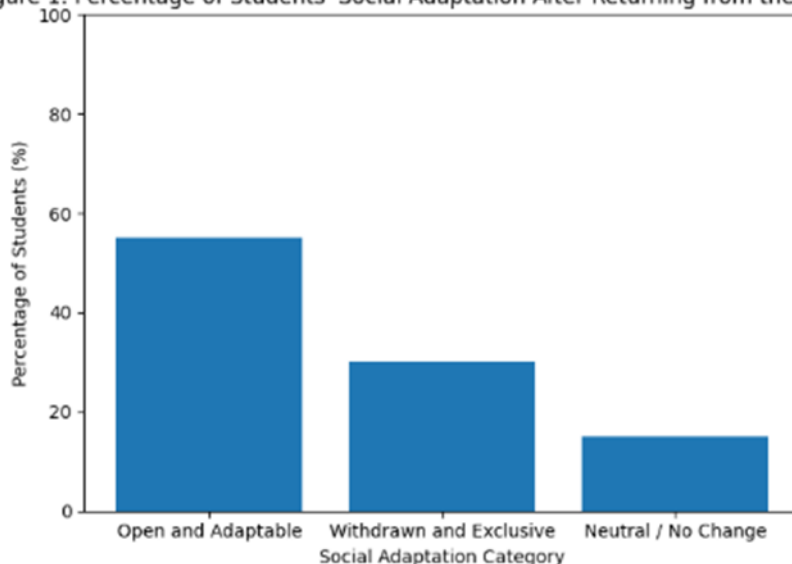
Thus, it is hoped that the Love Curriculum will not be a standalone program but rather an integral part of a holistic education, equipping students with the skills and values necessary to become responsible and caring individuals. Moving forward, regular evaluation and feedback from all stakeholders will be crucial to ensure the sustainability and quality improvement of this program.

4. Product Evaluation

In terms of outcomes, this study indicates that the Love Curriculum program has successfully fostered discipline, empathy, and social sensitivity among students. This is evident in positive behavioural changes, such as a willingness to help friends, more polite communication, and increased student participation in school-organised social activities.

However, interviews with parents and community members revealed differences in social adaptation among students upon their return home. Some students still maintained significant social distance from their surroundings outside the dormitory, while others exhibited more open and communicative behaviour.

Figure 1. Percentage of Students' Social Adaptation After Returning from the Dormitory

The results of this study indicate that although the values of love have been internalized through various activities in the dormitory, broader strategies are still needed to ensure their impact is felt throughout the social context of the community.

Discussion

The findings of this study indicate that 55% of students exhibited open and adaptable social behaviors after returning from the boarding environment. In comparison, 30% tended to be withdrawn and exclusive, and 15% showed no significant change in their social behavior. These results suggest that the Love Curriculum at MAN Insan Cendekia Bengkulu Tengah has positively influenced the ability of a majority of students to adjust socially beyond the structured boarding context; however, a substantial minority still experience adaptation challenges. This variation in social adaptation highlights differences in individual social competencies and underscores the need for continued emphasis on relational character development within and outside the pesantren environment.

These outcomes align with research suggesting that structured social support and learning environments have a significant influence on students' social adjustment. For example, broader educational research has demonstrated that social support from peers, teachers, and families correlates positively with students' ability to adjust socially within educational settings and contributes to psychological resilience and well-being, which are foundational for adaptation in new social contexts such as post-boarding life (Chand, 2025; Niu et al., 2025). Evidence from international studies also consistently shows that students who perceive higher levels of social support exhibit better overall social adjustment, suggesting that the relational components of character education, such as empathy, communication, and cooperation, are critical in fostering adaptation (Yu et al., 2024).

In the context of Islamic boarding schools, character education is widely recognised as an effective means of promoting not only moral and spiritual excellence but also adaptive social behaviour. Studies in various pesantren settings have emphasised holistic and integrated character education systems that strengthen student interaction patterns, discipline, empathy, and social responsibility (Khasanah & Lestari, 2024). For example, research on Islamic boarding school character education highlights the role of routines, habituation, and conditioning in internalizing moral values and shaping behavior (Akbar et al., 2022). Likewise, modelling character education using ecological perspectives has illustrated that microcontexts (e.g., dormitories, classrooms, peer groups) interact synergistically to foster social competencies, supporting the notion that immersive and relational learning environments contribute to broader social adaptation outcomes (Hauliza & Satria, 2025).

However, the persistence of a withdrawn and exclusive group (30%) signals ongoing challenges in socialization. These finding parallels research on boarding school adaptation, which indicates that students often vary in their ability to engage with diverse community settings after extended time within homogeneous and regulated environments. Comparative studies between boarding and day students reveal that prolonged residential schooling can reduce social flexibility when students encounter less structured environments, underscoring the need for deliberate transition strategies (Reardon et al., 2023). For instance, studies on boarding student adaptation patterns reveal that compliance with boarding routines and limited exposure to diverse external social contexts can impact students' post-exit interactions with community members (Mesra, 2023). Such findings emphasize that traditional character formation strategies may need to be complemented with structured social-interaction experiences that explicitly develop relational competencies beyond the dormitory.

Theoretical perspectives on social-emotional learning (SEL) further support this interpretation. Evidence from SEL research indicates that interventions designed to develop interpersonal skills, empathy, and emotional regulation are reliably linked to improved social behaviors, psychological adjustment, and positive school outcomes (Greenberg, 2023). Recent qualitative and global studies also demonstrate that SEL-oriented educational models significantly contribute to students' relational engagement, cooperation, and community participation beyond school settings (Paik et al., 2024). Learning Policy Institute. In applying SEL principles within the Love Curriculum, the study demonstrates educational value that ex-

tends beyond spiritual formation to include essential socio-emotional skills conducive to healthy community integration.

Significantly, the results contribute to the evolving discourse on character education in pesantren-based systems by empirically demonstrating the impact of an integrated Love Curriculum on students' post-boarding social adaptation. While much of the literature on Islamic boarding schools has focused on spiritual and moral internalisation, this study adds nuance by highlighting relational outcomes and delineating variation in adaptation profiles. This addresses a gap identified in previous research that often emphasizes affective and cognitive domains without thoroughly evaluating externalized social outcomes (Fauzi et al., 2023).

These findings have important practical and theoretical implications. Practically, they suggest that boarding-based curricula must strengthen opportunities for students to engage with diverse social groups and community contexts during their educational journey. Theoretically, the research supports the notion that social adaptation is both an outcome of character education and a mediator of long-term civic integration and well-being, reinforcing frameworks that position social-emotional competencies as central to holistic educational effectiveness.

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

Practical Implications The results show that the Love Curriculum is effective in fostering empathy, social awareness, and relational awareness in students at MAN Insan Cendekia, Central Bengkulu. Therefore, boarding school-based Islamic educational institutions should adopt this curriculum as a systematic model for developing social character. Strengthening activities such as service learning and collaboration with the community can be a means of practising the value of love outside the dormitory. Furthermore, teachers need to integrate the value of love into academic learning.

Theoretical Implications Theoretically, this research broadens the understanding of Islamic values-based character education. The Love Curriculum is a development of integrative Islamic education theory that combines vertical and horizontal relationships. This research confirms that Islamic character is not only related to ritual piety but also requires concrete social expression. Therefore, Islamic character education theory needs to consider the relational dimension as an indicator of moral success.

Managerial Implications From a managerial perspective, these findings provide a basis for madrasah policymakers and the Ministry of Religious Affairs to strengthen the character evaluation system in boarding schools. The CIPP evaluation model can provide a comprehensive overview of the context, input, process, and outcomes of program implementation. This evaluation can be utilized as a quality audit instrument for Islamic values-based character education, enabling madrasah principals to monitor the success of students' social development periodically.

Methodological Implications Methodologically, this study demonstrates that a qualitative evaluative approach based on CIPP is practical for assessing values-oriented non-academic educational programs. This model allows researchers to assess not only outcomes but also the process of value internalisation. Future research in Islamic education can adapt the CIPP model to assess the effectiveness of character development programs and life skills activities in modern madrasahs and Islamic boarding schools.

2. Research Contribution

Contribution to Knowledge: This research makes a significant contribution to the development of Islamic educational theory and practice, particularly in character education, by emphasizing the value of compassion. By using the CIPP approach, this research broadens the perspective of curriculum evaluation, which previously focused primarily on cognitive as-

pects. The results of this research strengthen the position of Islamic education as a system that shapes students' social and spiritual character.

Contribution to Evaluation Model Development: This research provides a conceptual contribution to the application of the CIPP evaluation model in Islamic boarding schools (pesantren). This model, initially designed for general education, has proven adaptable for assessing the success of internalizing religious and social values, thereby adding a more holistic evaluation methodology to Islamic education.

Contribution to Islamic Educational Practice: Practically, this research serves as a reference for madrasahs (Islamic schools) and pesantren (Islamic boarding schools) to integrate the Love Curriculum into their learning and development processes. The resulting implementation model can serve as a reference for designing relational character development activities, enabling Islamic educational institutions to more effectively prepare the younger generation with a balance between personal piety and social responsibility.

Contribution to National Character Development: The results of this study support the national agenda of strengthening religious moderation and character education. The Love Curriculum, based on compassion, aligns with the Islamic principle of rahmatan lil 'alamin (blessing for all nature) and Indonesia's national education vision. Therefore, this development model can inspire moderate character curriculum policies in madrasas and religious schools.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

This study provides insight into the effectiveness of the Love Curriculum in shaping students' relational character in an Islamic boarding school (pesantren). However, because the approach used was a qualitative evaluative approach focused on a single location (MAN Insan Cendekia, Central Bengkulu), there are still opportunities for future research development.

First, future research could expand the location and population by comparing the implementation of the Love Curriculum in various Islamic boarding schools (madrasah) across several provinces. This comparative study would provide a deeper understanding of the variation in the value of love in Islamic education in Indonesia.

Second, it is recommended to use a quantitative or mixed-methods approach to measure the program's effectiveness more objectively, for example, through a social empathy scale or a relational character index. This approach can strengthen qualitative findings with statistical data.

Third, future research could explore the psychological and affective dimensions that influence the internalization of the value of love in students, such as emotional intelligence and spiritual well-being. An in-depth study of these psychological aspects is crucial for understanding the exclusivity tendencies of some students, despite their participation in the intensive program.

Fourth, longitudinal studies are highly recommended to assess the long-term impact of the Love Curriculum. This research can examine how the values of love and social empathy acquired in Islamic boarding schools persist or change after students enter higher education or the broader society.

Fifth, future research can focus on developing a model for integrating the Love Curriculum into formal learning, given that the value of love is currently more widely applied in non-formal activities. Research could examine the integration of this concept into subjects such as Islamic Religious Education (PAI) or the Indonesian language through character-based learning designs.

Finally, further research could also develop a quantitative version of the relational character assessment instrument based on the CIPP model, including indicators of social sensitivity and interpersonal openness. This instrument has the potential to become a national measurement tool for the Ministry of Religious Affairs in monitoring the effectiveness of

character education in madrasahs and Islamic boarding schools. Thus, further research is expected not only to strengthen the theoretical basis of the Love Curriculum as an innovation in Islamic education but also to optimize its implementation within Islamic character education policies in Indonesia

F. CONCLUSION

This study shows that the implementation of the Love Curriculum at MAN Insan Cendekia, Central Bengkulu, significantly contributes to the development of students' relational character within a boarding school-based Islamic education system. Using the CIPP evaluation approach, this curriculum aligns with the institution's vision of developing individuals who are faithful, knowledgeable, and possess high social morals. In terms of input, human resources and institutional support are adequate. During the process, the values of compassion and empathy have been internalized through spiritual activities, mentoring, and community service.

The results showed that 55% of students demonstrated good social behaviour after returning from the boarding school, while 30% still exhibited exclusive behaviour, and 15% had not experienced a significant change. This indicates that the Love Curriculum is effective in developing internal social awareness, but needs strengthening in the external social sphere.

The primary conclusion of this study is that the development of a relational character requires ongoing social learning among the school, family, and community, rather than just spiritual development at the boarding school. The Love Curriculum is an innovative approach to Islamic character education that integrates spiritual and social dimensions.

Conceptually, this research expands the understanding of the Islamic education model, grounded in the value of love (mahabbah), as a foundation for developing social morals. A more participatory and contextual curriculum design is needed to enable deeper internalisation of the value of love. Further research is recommended to develop a more systematic CIPP-based relational character assessment instrument, allowing the Love Curriculum to be replicated and scaled in other Islamic educational institutions.

Thus, it is essential to emphasize that the success of developing a relational character depends not only on the curriculum itself but also on the active involvement of all parties, including the family and community, in the educational process. Close collaboration between these various elements will create an environment that supports holistic and sustainable character development. Therefore, greater efforts are needed to integrate social and spiritual values into every aspect of education, so that students become not only faithful individuals but also caring and responsible members of society.

AUTHOR CONTRIBUTIONS STATEMENT

All authors discussed the results and contributed to the final manuscript. FM: Conceptualization, Writing - Original Draft, Methodology. MAP: Formal analysis, Writing - Review

& Editing. AP: Conceptualization, Data Curation. JL: Conceptualization. EQH: Conceptualization. SH: Conceptualization.

DECLARATION OF COMPETING INTEREST

The author declares no conflict of interest, whether financial, professional, or personal, that could have influenced the results of this research.

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