



Leading Value Based Educational Transformation: Strategic Leadership and the Institutionalization of a Culture of Love in Islamic Secondary Education

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ABSTRACT:

This study aims to analyze the management strategies of madrasah heads in implementing the Love-Based Curriculum (KBC) at Madrasah Aliyah Negeri 2 Bandung City. Using a qualitative case study approach within the 4D Appreciative Inquiry framework (discovery, dream, design, destiny), data were collected through semi-structured interviews, observations, and documentation from purposively selected subjects. The results of the study show that the implementation of KBC is an institutional transformation process oriented towards developing a humanistic culture of education. In the discovery stage, madrasah heads build awareness of the dehumanization of education. The dream stage constructs a vision of a madrasah grounded in an inclusive, dialogical culture of love. The design stage is carried out through strategic leadership, adaptive financing management through program insertion, and gradual changes in organizational culture. The destiny stage focuses on institutionalizing a love-based culture of education for long-term sustainability. The research concludes that the success of KBC implementation depends on the strategic leadership capacity of the madrasah head, the management of organizational culture, and the integration of the values of Islamic Education Management. The typical finding of this study is that the success of value-based policies does not necessarily require a large formal program budget, but rather the ability to build an organizational culture that sustains the internalization of values.

Keywords: management strategy; madrasah head; love-based curriculum; Islamic education management; appreciative inquiry

ABSTRAK:

Penelitian ini bertujuan untuk menganalisis strategi manajemen kepala madrasah dalam mengimplementasikan Kurikulum Berbasis Cinta (KBC) di Madrasah Aliyah Negeri 2 Kota Bandung. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang berlandaskan kerangka Appreciative Inquiry 4D, yaitu discovery (penemuan), dream (impian), design (perancangan), dan destiny (keberlanjutan). Data dikumpulkan melalui wawancara semi-terstruktur, observasi, dan dokumentasi dengan subjek penelitian yang dipilih secara purposif. Hasil penelitian menunjukkan bahwa implementasi KBC merupakan proses transformasi kelembagaan yang berorientasi pada pengembangan budaya pendidikan humanis. Pada tahap discovery, kepala madrasah membangun kesadaran terhadap dehumanisasi pendidikan; tahap dream diarahkan pada pembentukan visi madrasah yang berlandaskan budaya cinta yang inklusif dan dialogis; tahap design diwujudkan melalui kepemimpinan strategis, pengelolaan pembiayaan yang adaptif melalui penyisipan program ke dalam kegiatan yang telah berjalan, serta perubahan budaya organisasi secara bertahap; sedangkan tahap destiny berfokus pada pelembagaan budaya pendidikan berbasis cinta agar dapat berkelanjutan dalam jangka panjang. Penelitian ini menyimpulkan bahwa keberhasilan implementasi KBC bergantung pada kapasitas kepemimpinan strategis kepala madrasah, pengelolaan budaya organisasi, dan integrasi nilai-nilai Manajemen Pendidikan Islam. Temuan khas penelitian ini menunjukkan bahwa keberhasilan kebijakan berbasis nilai tidak selalu memerlukan anggaran program formal yang besar, tetapi lebih ditentukan oleh kemampuan membangun budaya organisasi yang mampu menopang proses internalisasi nilai secara berkelanjutan.

Kata kunci: strategi manajemen; kepala madrasah; Kurikulum Berbasis Cinta; Manajemen Pendidikan Islam; Appreciative Inquiry.

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INTRODUCTION

Education, in essence, functions not only as a means of knowledge transfer but also as a humanization process that shapes students' character, values, and social consciousness. In the context of Islamic education, the educational process should ideally not stop at academic achievement alone but also direct students toward the development of morals, social empathy, spirituality, and the ability to coexist harmoniously in a plural society. However, the dynamics of contemporary education show that the orientation of education often takes an increasingly technocratic and administrative direction, so that human relations in the educational process tend to lose meaning.

This phenomenon can be seen in the increase in various social problems in the educational environment, such as intolerance, verbal violence, bullying, empathy crises, and increasingly formalistic relationships between teachers and students. Education is often understood only as a process of delivering content and achieving curriculum targets, while the affective and humanitarian dimensions have received inadequate attention. In the context of Islamic education, this condition is a serious challenge because the purpose of Islamic education basically places the formation of moral people as the main orientation of education. Data from the Indonesian Education Monitoring Network (JPPI) recorded an increase in cases of violence in education units from 285 cases in 2023 to 573 cases in 2024 (up more than 100 percent), with around 31 percent of them being cases of bullying; The Indonesian Child Protection Commission (KPAI) also records thousands of complaints of violence against children every year, the majority of which occur in schools and madrasas.¹

Several studies show that the implementation of value-based education in educational institutions still tends to be textual and

¹ JPPI (Indonesian Education Monitoring Network), data cited in GoodStats, "Statistical Surge in Bullying Cases in Indonesia, This is Data Every Year," 2026; Indonesian Child Protection Commission (KPAI), data on child violence complaints in education units.

administrative. Chotimah, Qudsy, and Yusuf found that the implementation of religious moderation values in schools often fails to address the in-depth transformation of institutional culture and remains oriented towards formal and symbolic programs.² Similar findings were put forward by Hasan and Juhannis, who explained that strengthening religious moderation in educational institutions requires a more contextual, humanistic, and sustainable approach so as not to stop at the level of policy slogans.³

Departing from these conditions, the Ministry of Religion of the Republic of Indonesia initiated the Love-Based Curriculum (KBC) as one of the approaches to educational transformation in madrasas. The Love-Based Curriculum is not only positioned as a learning innovation, but as a strategy to build an educational culture that is humanistic, tolerant, and oriented towards the value of compassion. In its implementation guide, it is explained that KBC is an effort to build social harmony, strengthen character, and restore the meaning of education as a process of humanizing people.⁴

The implementation of KBC requires institutional cultural transformation, educational leadership, and adaptive organizational management strategies. In this context, madrasah heads hold a strategic position as the primary actors who translate policies into concrete institutional practices.⁵ Edwards III explained that the success of policy implementation is influenced by communication, resources, implementing dispositions, and bureaucratic structures

² Chusnul Chotimah, Saifuddin Zuhri Qudsy, and Mirna Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186X.2024.2442235>.

³ Kamaruddin Hasan and Hamdan Juhannis, "Religious Education and Moderation: A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2023.2292885>.

⁴ Ministry of Religious Affairs of the Republic of Indonesia, *Love-Based Curriculum Guide* (Jakarta: Ministry of Religion of the Republic of Indonesia, 2025).

⁵ Emma Rahmawati, "Self-Regulated Learning through the Integration of Love-Based Curriculum in Digital Education: A Conceptual Analysis," *IJOMER* 4, no. 1 (2026): 20–34, <https://doi.org/10.30762/ijomer.v4i1.8173>.

that support policy implementation.⁶ Thus, the success of KBC implementation is determined not only by the substance of the policy but also by the madrasah head's management strategy for navigating changes in the institution's environment.

In addition to leadership, the implementation of KBC is closely related to financing management strategies. In practice, many educational programs face budget constraints, so educational institutions must adapt their financing creatively and sustainably. Interestingly, the results of the initial interviews show that the implementation of KBC at MAN 2 Bandung City is not carried out through special budgeting, but through a strategy of integrating programs into existing activities and financing. These findings show that there is an institutional adaptation strategy in the management of education financing that is worth analyzing.

Most previous research on KBC has focused on pedagogical aspects, the internalization of values, religious moderation, and the strengthening of students' character. Research on the institutional strategy of madrasah heads for managing the implementation of KBC, particularly in strategic leadership and financial management, remains relatively limited.⁷ Therefore, this study aims to analyze how madrasah heads' management strategies for implementing the Love-Based Curriculum at MAN 2 Bandung City, as a madrasah pilot project, are carried out through the 4D Appreciative Inquiry framework.

⁶ George C Edwards III, *Implementation and Public Policy* (Washington, DC: Congressional Quarterly Press, 1980).

⁷ Ahmad Salamuddin et al., "Humanistic Approach to Islamic Education Learning Management in Shaping Religious Maturity Among High School Students: An Exploratory Study," *Journal of Islamic Education*, 2025, 411–29.

Table 1. Comparison of Previous Research

No.	Researcher	Research Focus	Key Findings	Differences with This Study
1	Hasan & Juhannis (2024)	Religious moderation in Islamic education	Religious moderation is important in Islamic education	Has not discussed the institutional strategy of the head of the madrasah
2	Chotimah et al. (2025)	Implementation of religious moderation in schools	The implementation is still formalistic, it has not touched the organizational culture	Has not discussed the strategic leadership of the head of the madrasah
3	Salamuddin et al. (2025)	Humanistic learning management	Humanistic education builds students' empathy	Focus on the pedagogical aspect, not the institutional strategy
4	Rahmawati et al. (2026)	KBC and self-regulated learning	KBC builds a humanistic learning environment	Has not discussed financial management and the strategy of the head of the madrasah
5	Abdullah (2025)	Implementation of KBC and student character	KBC strengthens students' character and moderation	Focus on learning impact, not managerial strategy

Based on Table 1, the majority of previous research focused on pedagogical aspects or religious moderation, without examining in depth the institutional management strategies of madrasah heads in implementing KBC. This research aims to fill this gap by analyzing the implementation of KBC through the lens of strategic leadership, adaptive financial management, and organizational cultural transformation within the framework of Islamic Education Management.

METHODS

This study uses a qualitative approach, specifically case study research. The qualitative approach was chosen because the research aims to gain a deep understanding of the management strategies of madrasah heads in implementing KBC at MAN 2 Bandung City. The case study allows the researcher to conduct an in-depth exploration of policy implementation processes, leadership strategies, financial management, and organizational cultural transformation within a specific institutional context.⁸

The research was carried out at MAN 2 Bandung City, which is a madrasah pilot project for implementing KBC, appointed by the Ministry of Religion of the Republic of Indonesia. The selection of the location is based on the consideration that this madrasah has implementation experience relevant to the research focus. The subjects of the research are purposively selected, including the head of the madrasah, the deputy head of the madrasah, teachers, and the finance manager.⁹ The selection of informants is carried out in stages according to the research data needs. This research was conducted during the period of the 2025/2026 academic year.

Data collection was carried out through three main techniques. First, in-depth semi-structured interviews were conducted to gather data on madrasah heads' management strategies for implementing KBC, with a focus on discovery, dream, design, and destiny. Second, observation of the interaction culture among school residents, the habituation of love-based education, the learning environment, and policy implementation practices. Third, analysis of documentation, including KBC guidelines, madrasah program documents, RKAM, and activity documentation.

Data analysis uses the Miles, Huberman, and Saldana model, which consists of data reduction, data presentation, and conclusions

⁸ Matthew B Miles, A Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Los Angeles: Sage Publications, 2014).

⁹ Michael Quinn Patton, *Qualitative Research and Evaluation Methods*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2015).

drawn.¹⁰ Data reduction is carried out through thematic coding based on the Appreciative Inquiry 4D framework. Data validity is ensured through source triangulation and member checks.¹¹ This research also uses the 4D AI framework for analysis, in accordance with the approach outlined in the official KBC implementation guidelines.^{12, 13}

RESULTS AND DISCUSSION

RESULTS

Appreciative Inquiry (AI) 4D is used as an analytical framework in this section because it is a strengths-based approach to change management rather than focusing on deficits or problems. The four stages—discovery, dream, design, and destiny—reflect the managerial cycle: identification of institutional strengths and needs, formulation of vision for change, formulation and implementation of strategies, and strengthening sustainability. Thus, the use of AI 4D in this study aligns with the study's focus on the management strategy of madrasah heads, rather than merely describing the stages of policy implementation.

The Love-Based Curriculum (KBC) is an educational transformation approach developed by the Ministry of Religion of the Republic of Indonesia to build an educational culture that is humanistic, moderate, and oriented towards the value of compassion. KBC is not understood simply as a change in learning tools, but as an educational paradigm that places love, empathy, respect for humanity, and social harmony as the main foundation of the educational process.¹⁴ The Ministry of Religion explained that KBC was developed in response to various educational problems,

¹⁰ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

¹¹ Miles, Huberman, and Saldana.

¹² Nancy Carter et al., "The Use of Triangulation in Qualitative Research," *Oncology Nursing Forum* 41, no. 5 (2014): 545–47, <https://doi.org/10.1188/14.ONF.545-547>.

¹³ Indonesia *Love-Based Curriculum Guide*.

¹⁴ Indonesia *Love-Based Curriculum Guide*.

including dehumanization, intolerance, violence in the educational environment, and increasingly individualistic social relationships.

Conceptually, KBC is related to a humanistic educational approach that places students as the main subject of education. Humanistic education holds that the educational process must foster respect for human dignity, cultivate empathy, and create a safe, dialogical learning environment.¹⁵ From the perspective of Islamic education, this approach is relevant to the concepts of rahmah, ukhuwah, and morals, which are among its main goals.

Research by Salamuddin et al. shows that the humanistic learning management approach can build students' social awareness and empathy through more participatory and relational learning.¹⁶ Rahmawati et al.'s research also explains that implementing KBC can create a safer, more comfortable, and more inclusive learning environment.¹⁷ In its implementation guide, the Ministry of Religion uses the 4D Appreciative Inquiry (AI) approach consisting of discovery, dream, design, and destiny as an educational transformation approach.¹⁸ Thus, the implementation of KBC is an institutional transformation process that requires strategic leadership and sustainable management of educational organizations.

¹⁵ Peng Chen and Carsten Schmidtke, "Humanistic Elements in the Educational Practice at a United States Sub-Baccalaureate Technical College," *International Journal for Research in Vocational Education and Training* 4, no. 2 (2017): 117–45, <https://doi.org/10.13152/IJRVET.4.2.2>.

¹⁶ Salamuddin et al., "Humanistic Approach to Islamic Education Learning Management in Shaping Religious Maturity Among High School Students: An Exploratory Study."

¹⁷ Rahmawati, "Self-Regulated Learning through the Integration of Love-Based Curriculum in Digital Education: A Conceptual Analysis."

¹⁸ David L Cooperrider and Diana Whitney, *Appreciative Inquiry: A Positive Revolution in Change* (San Francisco: Berrett-Koehler Publishers, 2005).

DISCUSSION

1. Discovery: Awareness of Education Problems and the Urgency of KBC Implementation

In the Ministry of Religion's guidance, the discovery stage is interpreted as the process of exploring and appreciating the strengths, positive experiences, and best values that educational institutions have as a starting point for change, as well as the stage of building collective awareness of the underlying issues that underlie the need for transformation.

The discovery stage in the implementation of KBC at MAN 2 Bandung City shows that the policy does not depart solely from the administrative instructions of the Ministry of Religion, but also from institutional awareness of educational problems that arise in the school and community environments. The study's findings show that the head of the madrasah believes education should not be oriented solely toward academic achievement. Still, they should also build deeper humanitarian relationships, social empathy, and students' character.

This awareness arises from the view that the modern educational process tends to become formalized and to lose its humanistic dimension. The head of the madrasah explained that the learning process often runs on autopilot, in administrative terms, diminishing the emotional bond between teachers and students. This condition prevents education from fully developing students' social awareness and character. The findings are in line with the research by Chotimah, Qudsy, and Yusuf, who explained that the implementation of value-based education in schools often fails to achieve big changes in institutional culture because it remains oriented toward formal and administrative programs.¹⁹

The study's findings also show that the implementation of KBC at MAN 2 Bandung City is driven by the need to strengthen a culture of moderation and harmonious social relations within the madrasah

¹⁹ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management."

environment. The head of the madrasah believes that students need not only academic strengthening but also character strengthening, tolerance, and the ability to build healthy social relationships.²⁰ Salamuddin et al. explained that the humanistic learning management approach can build students' empathy and social awareness through more dialogical and participatory learning relationships.²¹

This indicates that the discovery stage in the implementation of KBC at MAN 2 Bandung City has moved beyond administrative understanding of policies. Madrasah heads understand KBC not only as a government-mandated program of instruction, but also as a need for cultural transformation in the madrasah environment. From a policy implementation perspective, this condition reflects the internalization of policy meaning at the leadership level of educational institutions.²² From the perspective of Islamic Education Management, this awareness indicates a rahmah orientation in the management of educational institutions, where education not only fosters intellectual intelligence but also cultivates social empathy, morals, and respect for human values.

2. Dream: Vision of Madrasah Transformation Based on Culture of Love

In line with the Ministry of Religious Affairs' guidance, the dream stage is understood as the process of formulating a shared vision of the ideal conditions the institution aims to achieve in the future, built on the strengths and values identified at the discovery stage. The dream stage shows an effort to build a vision of institutional transformation that is not only oriented towards academic improvement, but also on the formation of a humanistic, inclusive, and compassion-based madrasah culture. The head of the

²⁰ Hasan and Juhannis, "Religious Education and Moderation: A Bibliometric Analysis."

²¹ Salamuddin et al., "Humanistic Approach to Islamic Education Learning Management in Shaping Religious Maturity Among High School Students: An Exploratory Study."

²² Edwards III, *Implementation and Public Policy*.

madrasah seeks to build a new paradigm in which education provides a pleasant learning experience and does not cause psychological pressure for students. In this context, the culture of love is understood not only as an institutional slogan but also as an approach to fostering social interaction among teachers, students, and all madrasah residents.

The vision of transformation is related to the concept of humanistic education, which places respect for human dignity as the core of the educational process. Chen and Schmidtke explained that humanistic education views students not as learning objects who passively receive material, but as individuals with emotional, social, and psychological needs that must be valued in the educational process.²³ In the context of KBC implementation, this approach translates into developing a school culture that is more open and participatory and respects students' psychological conditions.

The vision of institutional transformation is also directed at the development of a school culture that supports the strengthening of religious moderation and harmonious social relations, in line with the research of Hasan and Juhannis who explain that Islamic education has a strategic position in building a culture of moderation and social harmony through a humanistic and inclusive approach.²⁴ The research by Rahmawati et al. also shows that implementing KBC can create a safer and more humanistic learning environment for students.²⁵

From the perspective of organizational culture, Schein explained that changing school culture requires a process of internalizing values that is carried out continuously through leadership, example, social communication, and institutional

²³ Chen and Schmidtke, "Humanistic Elements in the Educational Practice at a United States Sub-Baccalaureate Technical College."

²⁴ Hasan and Juhannis, "Religious Education and Moderation: A Bibliometric Analysis."

²⁵ Rahmawati, "Self-Regulated Learning through the Integration of Love-Based Curriculum in Digital Education: A Conceptual Analysis."

habituation.²⁶ Therefore, the vision of transformation developed by the head of the madrasah at the dream stage is important because it serves as a direction for change in the culture of the educational organization, to be operationalized at the design stage. From the perspective of Islamic Education Management, the vision of a love-based madrasah reflects a rahmah-based educational orientation that places compassion and appreciation for students at the foundation of the governance of Islamic educational institutions.²⁷

3. Design: Madrasah Head Management Strategy in the Implementation of KBC

In the Ministry of Religion's guidance, the design stage is understood as the process of planning and establishing strategies, structures, and concrete steps to realize the vision formulated at the dream stage.

An education management strategy is a series of processes of planning, organizing, resource management, decision-making, and controlling educational organizations to achieve the institution's goals effectively and sustainably.²⁸ In the context of Islamic education, management strategies have broader characteristics because they are oriented not only to organizational effectiveness, but also to strengthening educational values, ethics, and moral responsibility.²⁹

The head of the madrasah no longer functions only as an educational administrator but also as a strategic leader who can build institutional vision, manage organizational change, and integrate educational values into institutional practices on an

²⁶ Edgar H Schein, *Organizational Culture and Leadership*, 4th ed. (San Francisco: Jossey-Bass, 2010).

²⁷ Siti Aisyah, "Love-Based Curriculum Management: Efforts to Build Humanist and Transformative Islamic Education," *Journal of Islamic Education* 11, no. 2 (2026): 437–50.

²⁸ Ahmad Khor, "Strategic Management and Quality of Islamic Education," *Manageria: Journal of Islamic Education Management* 1 (2016).

²⁹ "Your Excellency, Your Excellency, *Education Management: Overcoming the Weaknesses of Islamic Education in Indonesia* (Jakarta: Kencana Prenada Media Group, 2012).

ongoing basis.³⁰ Transformational leadership in education is the ability of leaders to inspire and motivate members of the organization and foster positive cultural change in educational institutions.³¹ Leaders not only rely on bureaucratic instructions, but also build emotional involvement and moral commitment of school citizens to the organization's goals.

These two leadership styles—transformational and spiritual—complement each other: transformational leadership explains how organizational culture change is structurally driven, while spiritual leadership describes the values that are the moral foundation of its driving force. In addition to transformational leadership, spiritual leadership in Islamic education grounds educational leadership in the values of spirituality, compassion, exemplary behavior, and respect for human dignity.³² Novita, Hayat, and Agus R. show that value-based leadership can build a collaborative culture that supports sustainable institutional transformation.³³ From a policy implementation perspective, Edwards III explained that successful implementation is influenced by four main factors: communication, resources, executive disposition, and bureaucratic structure.³⁴

The design stage is the core of implementing KBC at MAN 2 Bandung City, as at this stage the head of the madrasah translates the vision of educational transformation into a concrete institutional strategy. The findings of the study show that the implementation of KBC is not carried out by creating a completely new program structure, but by integrating values, strengthening school culture,

³⁰ Sydney Finkelstein, Donald C Hambrick, and Albert A Cannella, *Strategic Leadership: Theory and Research on Executives, Top Management Teams, and Boards* (New York: Oxford University Press, 2009).

³¹ Y B Hermanto, "Transformational Leadership, OCB, QWL and Teacher Performance," *Hell*, 2024, <https://doi.org/10.1016/j.heliyon.2024.e23456>.

³² Mona Novita, Teten Jalaludin Hayat, and Abu Hasan Agus R., "Spiritual and Value-Based Islamic Educational Leadership in Indonesia: A Hermeneutic Inquiry into Love, Moderation, and Institutional Management," *Journal of Islamic Education* 7, no. 2 (2026): 336–53.

³³ Novita, Hayat, and Agus R.

³⁴ Edwards III, *Implementation and Public Policy*.

managing resources, and adapting institutions to education policies. A summary of these strategies is presented in Table 2.

Table 2. Management Strategy of Madrasah Heads in the Implementation of KBC

Strategy Aspects	Form of Implementation	Theoretical Relevance
Organizational Communication	Informal coaching, open dialogue, socialization of KBC values to all school residents	Edwards III (1980): communication as a key factor in successful policy implementation
Strategic Leadership	Transformational leadership, example, building the collective commitment of teachers and education staff	Hermanto et al. (2024): transformational leadership encourages organizational culture change
Change Management	Gradual coaching, gradual approach, integration of KBC values into institutional activities that have been running	Schein (2010): organizational culture change requires gradual and consistent internalization of values
Adaptive Financing	Insertion of KBC programs into activities that have been running without special budgeting	Saputri et al. (2026): strategic budgeting as an adaptation to limited educational resources
Collaborative Culture	Strengthening the participation of all school residents in the implementation of KBC values	Novita, Hayat, & Agus R. (2026): spiritual leadership builds collaboration and humanistic values of organizations

First, organizational communication strategies. The head of the madrasah emphasized that the implementation of KBC should not be understood simply as an administrative obligation or additional program, but as a paradigm shift in education in the madrasah environment. Edwards III explained that weak communication and differences in the interpretation of policy objectives often cause policy implementation to fail.³⁵ The head of the madrasah mitigates

³⁵ Edwards III, *Implementation and Public Policy*.

these conditions through an approach that emphasizes interpersonal communication, informal coaching, and strengthening shared awareness of the importance of humanistic education.

Second, strategic leadership strategies. Madrasah heads adopt a transformational leadership approach oriented towards changing organizational culture and building a collective vision. Leaders not only rely on structural authority but also build emotional involvement and moral awareness among organizational citizens towards the goals of change.³⁶ Hermanto et al. show that transformational leadership significantly encourages organizational culture change and increased teacher commitment in the implementation of education policies.³⁷

Third, management of school culture change. Not all teachers have the same level of understanding and readiness for the paradigm shift toward love-based education. Madrasah heads apply a change management approach through a gradual coaching process, strengthening communication, and integrating KBC values into previously established institutional activities. From an organizational change perspective, this kind of strategy tends to be more effective at sustaining change than bureaucratic approaches that are overly top-down, as shown by Schein's research on the importance of gradual internalization of values in organizational culture transformation.³⁸

Education financing is a strategic component of education implementation because it is directly related to the sustainability of the program, the quality of educational services, and the effectiveness of policy implementation.³⁹ From the perspective of

³⁶ Muhammad Kurniawan, "Dialogic Leadership in Islamic Schools," *Journal of Islamic Education Management* 9, no. 1 (2021): 45–60.

³⁷ Hermanto, "Transformational Leadership, OCB, QWL and Teacher Performance."

³⁸ Schein, *Organizational Culture and Leadership*.

³⁹ Lidya Saputri et al., "Financial Management of Education Financing and Sources of Education Costs," *Educational Journal* 7 (2026): 1059–66.

educational management, financing involves planning, allocating, using, supervising, and evaluating financial resources to support the achievement of educational goals. Good financial management is not only about the budget amount but also about institutions' ability to determine program priorities through strategic budgeting.⁴⁰

Madrasah, as an Islamic educational institution, often faces budget limitations in developing innovative programs, so madrasah heads are required to have adaptive financial strategy skills to ensure educational programs continue to run even with limited resources. Financing adaptation strategies is important because educational institutions must maintain program sustainability amid limited resources.⁴¹ From the perspective of Islamic Education Management, education financing is understood not only as a technical process of fund management but also as a form of moral responsibility and institutional trust that must be based on the principles of trust, justice, transparency, and benefit.⁴²

Fourth, adaptive financing strategies. An important finding of this study is that the implementation of KBC at MAN 2 Bandung City is not carried out through a separate special budget. Madrasah heads use program insertion strategies by utilizing learning activities, school habituation, teacher training, and other institutional programs as a medium for KBC implementation. This condition is a typical finding in research showing that the success of policy implementation does not always depend on the creation of new budgets, but on the ability of institutions to integrate programs and optimize available resources.⁴³ From the perspective of Islamic Education Management, the strategy reflects the principle of trust in the management of educational resources, in which madrasah

⁴⁰ Saputri et al.

⁴¹ Riyad Moosa and Ahmed Mohamdali Haji, "Islamic Finance Education for University Students: A Scoping Review of the Scopus Database," *Education and Learning* 20, no. 1 (2026): 13–21, <https://doi.org/10.11591/edulearn.v20i1.22133>.

⁴² Saputri et al., "Financial Management of Education Financing and Sources of Education Costs."

⁴³ Saputri et al., "Financial Management of Education Financing and Sources of Education Costs."

heads not only function as budget users but also as strategic decision-makers responsible for maintaining the effectiveness and sustainability of programs.

Fifth, collaborative culture. Madrasah heads strive to foster the involvement of teachers, education staff, and school residents so that the implementation of KBC is understood not as a specific individual responsibility but as a shared institutional culture. The collaborative strategy is important because implementing value-based policies requires the collective participation of all educational organizations.⁴⁴ Novita, Hayat, and Agus R. show that values-oriented spiritual leadership can build a culture of collaboration that supports the sustainable institutional transformation of madrasahs.⁴⁵

Conceptually, the five aspects of the management strategy above—organizational communication, strategic leadership, change management, adaptive financing, and collaborative culture—do not stand alone but form a unified model of madrasah head management strategy for implementing value-based education policies. The novelty of this research explicitly lies in the offer of a conceptual model that integrates strategic leadership, adaptive financial management, and organizational culture management as a mutually supportive unit, not just a separate description of each aspect, as well as a contribution to research at the institutional level (madrasah pilot project) that is different from previous research that focused more on pedagogical aspects or religious moderation alone (see Table 1).

4. Destiny: Evaluation and Sustainability of KBC Implementation

In the Ministry of Religion's guidance, the destiny stage is understood as the process of establishing sustainability measures so that the changes designed and implemented can be sustained and

⁴⁴ Tony Bush and Moses Kiggundu, "Islamic Leadership in Educational Contexts," *Religions* 10, no. 3 (2019): 1–13, <https://doi.org/10.3390/rel10030178>.

⁴⁵ Novita, Hayat, and Agus R., "Spiritual and Value-Based Islamic Educational Leadership in Indonesia: A Hermeneutic Inquiry into Love, Moderation, and Institutional Management."

become a permanent part of the organizational culture. The destiny stage shows that the sustainability of policies is understood not as the continuity of administrative programs alone, but as the process of institutionalizing a love-based educational culture within the madrasah environment. The head of the madrasah emphasized that the success of KBC implementation cannot be measured solely by formal activities, but by changes in communication patterns, social relations, and students' character in the madrasah environment. The evaluation of KBC implementation is carried out through internal reflection, institutional coordination, and observation of changes in the behavior of school residents, rather than through rigid formal instruments alone.

The evaluation strategy shows that the implementation of KBC at MAN 2 Bandung City emphasizes a reflective institutional culture approach rather than bureaucratic evaluation. The head of the madrasah holds that the culture of love-based education cannot be measured solely by administrative indicators but must be assessed by the quality of social relations and the psychological climate that develops in the educational environment. From the perspective of organizational transformation, Schein explained that changes in organizational culture require reflective and sustainable evaluation because institutional transformation involves not only changes in procedures but also in values and patterns of interaction within the organization.⁴⁶

The findings of the study also show that madrasah heads strive to sustain KBC implementation through a strategy of habituation and cultural integration. The implementation of love values is not treated as an incidental program but is intended to become part of daily life in the madrasah environment.⁴⁷ The habituation strategy is relevant to the concept of institutionalization in changing educational organizations; a policy will be more sustainable if it is

⁴⁶ Schein, *Organizational Culture and Leadership*.

⁴⁷ Indonesia *Love-Based Curriculum Guide*.

integrated into the organizational culture and becomes a social habit among school residents.

In terms of financing, the sustainability of KBC implementation is achieved through program integration and the optimization of resources already available in madrasas. Madrasah heads do not build dependency on the formation of new budgets, but maintain the sustainability of implementation through institutional adaptation strategies and internal organizational collaboration. These findings show that the implementation of KBC at MAN 2 Bandung City relies more on cultural sustainability than on program sustainability, an approach that aligns with the perspective of Islamic Education Management regarding the mandate and benefits of managing educational institutions.⁴⁸

From the perspective of Islamic Education Management, the destiny stage indicates efforts to build a sustainable culture of rahmah education within the madrasah environment. Islamic education aims not only to develop academically intelligent students but also to cultivate moral character, social empathy, and respect for humanity.⁴⁹ Thus, the sustainability of KBC implementation can be understood as a process of building a more humanistic and socially beneficial Islamic education culture. The implementation of education policy in this context can also be understood not only as a bureaucratic process but also as part of the mandate of educational leadership to build the benefits and quality of civilization.

CONCLUSIONS

This study shows that the implementation of the Love-Based Curriculum at MAN 2 Bandung City is an institutional transformation process aimed at developing a humanistic educational culture based on the values of compassion, rather than

⁴⁸ Saputri et al., "Financial Management of Education Financing and Sources of Education Costs."

⁴⁹ Aisyah, "Love-Based Curriculum Management: Efforts to Build Humanist and Transformative Islamic Education."

merely implementing administrative programs. Implementation is carried out through the management strategy of madrasah heads, integrating strategic leadership, organizational culture management, adaptive financial management, and Islamic Education Management values. In the discovery stage, the implementation of KBC shifts from madrasah heads' awareness to the formalization of education, which loses the humanistic dimension. The dream stage builds a vision of a madrasah based on a culture of love that is inclusive, dialogical, and respectful of students' dignity. The design stage demonstrates the application of transformational leadership, strengthening organizational communication, gradual change management, and adaptive financing strategies by integrating programs into ongoing institutional activities. The destiny stage is focused on institutionalizing a love-based education culture as part of a sustainable madrasah institutional identity.

The typical finding of this study is that the successful implementation of value-based education policies does not always depend on substantial formal budgetary support, but rather on institutions' ability to build an organizational culture that supports the sustainable internalization of values. This also shows that adaptive financial management strategies through program insertion are an effective and realistic approach for madrasahs with limited resources. This study also emphasizes that the strategic leadership capacity of madrasah heads, organizational culture management skills, and the integration of Islamic Education Management values in institutional governance greatly influence the success of KBC implementation. Further research is recommended to examine the KBC implementation model across various madrasah contexts using a mixed-methods approach to produce a more comprehensive and generalizable model.

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