

Love-Based Curriculum: Transformation of Physical Education (PJOK) Learning in Madrasah

Akhyarul Umam¹

¹Universitas PGRI Palembang

*Corresponding author: akhyarulumam31@mail.com

Abstrak

Pendidikan Jasmani, Olahraga, dan Kesehatan (PJOK) memainkan peran strategis dalam membentuk siswa yang sehat, berkarakter baik, dan berwawasan luas. Namun, praktik pengajaran PJOK di banyak satuan pendidikan masih cenderung hanya berfokus pada keterampilan motorik. Penelitian ini bertujuan untuk menganalisis transformasi paradigma pembelajaran PJOK melalui penerapan Kurikulum Berbasis Cinta (KBC) dan untuk menguji dampaknya terhadap perkembangan karakter siswa. Penelitian ini menggunakan pendekatan tinjauan pustaka dengan meneliti dokumen resmi Pedoman Kurikulum Berbasis Cinta, serta jurnal ilmiah terkait yang membahas pendidikan humanistik, pembelajaran afektif, dan pendidikan jasmani berbasis nilai. Hasil penelitian menunjukkan bahwa penerapan KBC dalam PJOK membawa pergeseran paradigma yang signifikan dari pembelajaran instruksional dan kompetitif menjadi pembelajaran humanistik, reflektif, dan berorientasi cinta. Lima Nilai Cinta, yaitu cinta kepada Allah dan Rasul-Nya, cinta ilmu, cinta lingkungan, cinta diri dan sesama, serta cinta tanah air, berhasil diintegrasikan ke dalam proses pembelajaran melalui pendekatan pembelajaran pengalaman, metode kolaboratif, dan evaluasi berbasis proses dan karakter. Transformasi ini telah memberikan dampak positif pada peningkatan motivasi siswa, hubungan sosial, kesadaran spiritual, empati, dan tanggung jawab moral. Kurikulum Berbasis Cinta mampu menjadikan pembelajaran PJOK sebagai pedagogi cinta, yaitu wahana pendidikan yang menyatukan kesehatan fisik, kejernihan berpikir, dan kelembutan hati.

Kata kunci: Pendidikan Jasmani, Kurikulum Berbasis Cinta, Humanistik, Lima Cinta, Karakter Siswa

Abstract

Physical Education, Sports, and Health (PJOK) plays a strategic role in shaping students who are healthy, have good character, and a well-rounded personality. However, PJOK teaching practices in many educational units still tend to focus solely on motor skills. This study aims to analyze the transformation of the PJOK learning paradigm through the application of the Kurikulum Berbasis Cinta (KBC) and to examine its impact on the character development of students. This study uses a literature review approach by examining official documents of the Love-Based Curriculum Guidelines, as well as relevant scientific journals discussing humanistic education, affective learning, and value-based physical education. The results of the study show that the application of KBC in PJOK brings a significant paradigm shift from instructional and competitive learning to humanistic, reflective, and love-oriented learning. The Five Values of Love, namely love for Allah and His Messenger, love of knowledge, love of the environment, love of self and others, and love of the homeland, were successfully integrated into the learning process through experiential learning approaches, collaborative methods, and process- and character-based evaluation. This transformation has had a positive impact on increasing student motivation, social relationships, spiritual awareness, empathy, and moral responsibility. Kurikulum Berbasis Cinta is able to make PJOK learning a pedagogy of love, namely an educational vehicle that unites physical health, clarity of thought, and gentleness of heart.

Keywords: Physical Education, Kurikulum Berbasis Cinta, Humanistic, Five Loves, Student Character

History:

Received : 2 March 2026
Revised : 2 March 2026
Accepted : 4 March 2026
Published : 8 March 2026

Publisher: Horizon Edukasi Prima Indonesia

Licensed: This work is licensed under a Creative Commons Attribution 4.0 License



1. INTRODUCTION

Physical Education, Sports, and Health (PJOK) is an integral part of the national education system that plays an important role in shaping students who are healthy, fit, have good character, and possess good social skills (Latifah et al., 2024). Through PJOK lessons, students are not only encouraged to understand physical aspects and motor skills, but also moral values such as sportsmanship, responsibility, cooperation, and discipline (Murjani & Mashud, 2025). In the context of madrasah education, PJOK learning has a broader meaning because it is expected to integrate the spiritual, emotional, and social dimensions of students in order to develop individuals with noble character and well-rounded personalities (Hardiansyah et al., 2024).

However, physical education teaching practices in the field are often still conventional and oriented solely toward cognitive and psychomotor aspects. Teachers place more emphasis on motor skills and achievement, while affective aspects such as empathy, caring, and love for others are often neglected (Hamzah & Yusuf, 2025). As a result, PJOK learning has not yet fully become a vehicle for character building based on human values and compassion. This condition requires a transformation in the learning approach so that PJOK is not only a means of physical strengthening, but also a medium for instilling moral and spiritual values that shape the personality of students holistically (Mulzaman et al., 2024).

The Ministry of Religious Affairs of the Republic of Indonesia, through the Decree of the Director General of Islamic Education Number 6077 of 2025, has established the Kurikulum Berbasis Cinta (KBC) Guidelines as a new reference for the implementation of education in madrasah (Direktorat KSKK Madrasah, 2025). This curriculum stems from the realization that education must function not only as a means of transferring knowledge, but also as a medium for developing character and human values. The Love-Based Curriculum places love as the fundamental principle in the entire learning process, emphasizing the importance of compassion, harmony, and respect for oneself, others, and the environment (Afryansyah & Sirozi, 2025).

KBC aims to produce individuals who are humanistic, nationalistic, naturalistic, tolerant, and always prioritize love as the basis for their thoughts and actions. (Afryansyah & Sirozi, 2025). Within its philosophical framework, KBC is based on three main dimensions; ontology, which views God, humans, and nature as a unity that reflects each other; epistemology, which emphasizes the pursuit of knowledge through meaningful experiences based on love; and axiology, which directs all human activities to uphold ethics, beauty, and love for all creation. (Shabrina et al., 2025). This approach is in line with Ki Hajar Dewantara's view in Sugiharto (2021) on education that "liberates humans" and Carl Rogers theory of Humanistic Education, which emphasizes the importance of meaningful, participatory, and learner-centered learning experiences (Zamzami & Putri, 2024).

In the context of physical education, the values contained in KBC can be an important foundation for transforming learning. Through a love-based approach, physical activities in physical education are no longer understood as mere physical exercise, but also as a means of fostering empathy, honesty, responsibility, and cooperation. Teachers play a role not only as

movement instructors, but also as facilitators who foster a spirit of love, appreciation for differences, and awareness of the importance of maintaining balance between body, mind, and soul. This is in line with Daniel Goleman's idea (Al Jaber et al., 2024) regarding the importance of emotional intelligence in building character and success in social life.

The implementation of the Love-Based Curriculum is a concrete step in building a humanistic and transformative PJOK learning climate. Through this curriculum, learning activities are directed not only at improving physical fitness, but also at instilling values of love for oneself, others, and the environment, as outlined in the five main topics or Panca Cinta: love for Allah and His Messenger, love of knowledge, love of the environment, love for oneself and others, and love for the homeland. This approach is expected to create PJOK learning that is more meaningful, enjoyable, and impactful in shaping the character of civilized students.

Based on this background, this study aims to describe the transformation of PJOK learning through the application of the Love-Based Curriculum. This study is expected to contribute to the development of a PJOK learning model that not only emphasizes physical aspects and skills but also integrates the values of love as the foundation of education that humanizes humans. Based on this background, this study aims to describe the transformation of PJOK learning through the application of the Love-Based Curriculum. This study is expected to contribute to the development of a PJOK learning model that not only emphasizes physical aspects and skills but also integrates the values of love as the foundation of education that humanizes humans.

2. METHOD

This study uses a qualitative approach with a literature study method (library research). This approach aims to examine and analyze various relevant literature sources to understand the concepts, values, and implementation of the Love-Based Curriculum (KBC) in Physical Education, Sports, and Health (PJOK) learning in madrasahs. (Jaya et al., 2023). A literature study was chosen because the focus of this research was not on collecting field data, but rather on examining theories and practices that had already been documented academically.

The main source of data in this study is the official document Curriculum Based on Love in Madrasah published by the Ministry of Religious Affairs of the Republic of Indonesia through the Decree of the Director General of Islamic Education Number 6077 of 2025. Secondary sources were obtained from various scientific journals, books, and articles relevant to the themes of humanistic education, PJOK learning, and character development based on the value of love, as well as research discussing the application of the values of love in madrasah education.

The data were analyzed using content analysis techniques as described by Miles and Huberman (2014), which included three stages: data reduction, data presentation, and conclusion drawing. The analysis was conducted by interpreting various theories and

literature findings to build a conceptual understanding of how KBC transforms PJOK learning to be more humanistic, spiritual, and based on the value of love.

3. RESULT AND DISCUSSION

3.1 Paradigm Transformation in Physical Education Learning: From Motor Orientation to Humanistic Learning

Until now, the learning paradigm of Physical Education, Sports, and Health (PJOK) in many educational units, including madrasas, has tended to be oriented solely towards physical results. The focus of learning is often limited to the achievement of motor skills, endurance, and athletic performance. Teachers tend to act more as coaches (instructors) who demand the achievement of movements and scores, rather than as facilitators of students' holistic self-development. This situation causes the emotional, social, and spiritual dimensions to be neglected in the learning process. As stated by Puspitaningrum (2024) PJOK learning in schools is still stuck in the paradigm of competition and physical performance, so it has not been able to become a medium for comprehensive character building.

The implementation of the Love-Based Curriculum (KBC) marks a fundamental paradigm shift from a physical approach to a humanistic and affective approach. This new paradigm views PJOK learning not only as a tool for shaping a healthy and fit body, but also as a vehicle for developing values of love, empathy, self-awareness, and social responsibility (Akabr, 2025). This is in line with Carl Rogers' (2019) view in *Freedom to Learn*, that true education must create meaningful learning experiences through a mutually respectful relationship between teachers and students. In this context, PJOK teachers no longer simply teach movement, but also instill human values through interactions that are full of compassion and exemplary behavior.

This transformation is also in line with the Humanistic Physical Education approach that is developing globally. According to Dyson et al. (2020) in *Quest Journal*, humanistic-oriented physical education places students at the center of an active, autonomous, and reflective learning experience. The ultimate goal is not only mastery of motor skills, but also the achievement of self-realization and social responsibility, awareness of the meaning of life, self-love, and concern for others. This paradigm expands the meaning of PJOK from physical activity to values education that fosters whole person development (Keleher, 2018).

In madrasah education, the humanistic approach promoted by KBC is becoming increasingly relevant because it integrates spiritual dimensions into physical activities. The body is seen not merely as a physical tool, but as a gift from God that must be cared for with love. The KBC guidelines (Direktorat KSJK Madrasah, 2025) state that love-based education aims to shape individuals who are “humanistic, nationalistic, naturalistic, and tolerant,” by making love an epistemological and axiological principle in learning. Thus, sports activities in PJOK can be interpreted as a form of physical worship, an expression of love for the Creator through appreciation for personal health and social harmony.

Nasution and Sibuea (2022) states that the application of humanistic values and compassion in physical education can reduce aggressive behavior and increase students' social empathy. Meanwhile, Chinta et al. (2024) emphasize that physical education that prioritizes positive emotional interaction contributes to the formation of resilient, disciplined, and responsible character. Thus, the new PJOK paradigm through KBC not only builds a strong body but also develops emotional intelligence (Goleman, 1995) which forms the foundation of social and moral intelligence.

This paradigm shift also requires teachers to have love-based pedagogical competencies, namely the ability to understand students empathetically, patiently, and to respect differences in physical abilities. PJOK teachers are expected to no longer assess students based solely on their running speed or muscle strength, but rather on their enthusiasm, cooperation, and respect for their peers. This is in line with the values of ethics of care proposed by Noddings (2019), in which teachers act as loving figures who foster human relationships in the classroom. In practice, this paradigm is applied through a reflective approach, for example, through discussion sessions after sports, where students are invited to reflect on the meaning of togetherness, teamwork, and self-love.

Thus, the transformation of the PJOK paradigm through the Love-Based Curriculum creates learning that is more meaningful, spiritual, and humanistic. This new paradigm restores the essence of physical education as an integral part of character education, not only to strengthen muscles, but also to nurture the heart. As emphasized in Ki Hajar Dewantara's Taman Siswa Philosophy, true education is "guidance in the growth of children" so that they become free individuals, both physically and spiritually (Setyaningsih et al., 2024). Therefore, love-based PJOK in madrasahs not only produces healthy students, but also a civilized generation that is loving and cherishes life.

3.2 Integration of the Panca Cinta in Physical Education, Health, and Sports Education

The Love-Based Curriculum (KBC) initiated by the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI, 2025) places love at the ontological, epistemological, and axiological core of the entire educational process. In its guidance document, KBC contains five main dimensions of values called Panca Cinta, namely: (1) love for Allah and His Messenger, (2) love of knowledge, (3) love of the environment, (4) love of self and others, and (5) love of the homeland (Direktorat KSKK Madrasah, 2025). These values are not merely moral slogans, but rather a philosophical and pedagogical foundation that inspires all learning.

In PJOK learning, Panca Cinta is implemented through activities that combine physical, emotional, social, and spiritual aspects. Through the integration of these values, sports activities are not only oriented towards physical fitness, but also become a vehicle for fostering a character of love, self-awareness, and social responsibility.

a. Love for Allah and His Messenger

The value of love for Allah and His Messenger is the spiritual foundation of PJOK

learning. Students are taught to view the body as a trust that must be cared for with full responsibility and gratitude. Every physical activity, such as warm-ups, running, or group games, begins and ends with a group prayer and a simple spiritual reflection, such as “A healthy body is part of worship”.

Hernandez's (2020) research shows that integrating spiritual values into physical education increases students' intrinsic motivation and forms a strong religious awareness. The values of love for Allah and the Prophet also strengthen spiritual fitness, a balance between physical activity and inner dimensions that fosters a sense of peace, humility, and gratitude to the Creator. Thus, sports are seen not only as physical activity, but also as a form of righteous deed that reflects obedience (Dlis et al., 2020).

b. Love of Knowledge

The dimension of love of knowledge is manifested through a scientific and reflective approach in physical education learning. Teachers not only teach how to move, but also why we move (why movement is important). Students are introduced to the physiological principles of the body, the benefits of regular exercise, and the concepts of physical fitness based on science and values.

Siagian's et al. (2025) research found that PJOK learning that integrates scientific understanding increases students' metacognitive awareness and curiosity. In the context of KBC, love of science does not only refer to rational knowledge, but also includes love for the learning process itself. By understanding the body as a perfect creation of God, students are encouraged to appreciate science as a way to get closer to God and strengthen their wisdom (wisdom-based learning).

c. Love for the Environment

The value of love for the environment emphasizes harmony between humans and nature as a form of love for God's creation. In PJOK, this value is applied through outdoor sports activities such as gymnastics in the madrasah garden, games on the green field, or “sport clean day” activities where students clean the sports area after physical activities.

According to Braksiek et al. (2021) participation in environmentally-based physical activities has a significant effect on increasing ecological awareness and environmentally-friendly behavior. In KBC, love for the environment also has spiritual meaning; maintaining the cleanliness and preservation of nature is considered a manifestation of love for the Creator. Thus, sports activities become a means of building practical ecotheology, faith that is manifested in loving ecological actions.

In addition, PJOK teachers can integrate these values into project-based activities such as “Green Gymnastics” or Madrasah Eco-Run, where sports are linked to environmental awareness campaigns. This approach is in line with the spirit of education for sustainable development, which is now also being promoted by UNESCO (2022).

d. Self-Love and Love for Others

Self-love and love for others are at the core of the affective dimension in love-based PJOK. Through team games, partner exercises, or collaborative activities, students learn to

appreciate their own uniqueness and the potential of their friends. Teachers encourage positive and empathetic communication, and foster awareness that every success is the result of teamwork, not just individual ability.

Mega's research (2024) shows that a play-based learning approach in PJOK can significantly improve students' social cooperation, responsibility, and empathy. Meanwhile, Goleman (2025) emphasizes that strengthening emotional intelligence through social interaction is key to long-term learning success. In the context of KBC, self-love does not mean selfishness, but awareness of one's value as God's creation; and love for others is interpreted as active love manifested through empathy, patience, and mutual assistance.

e. Love for the homeland

The value of love for the homeland is integrated into PJOK by highlighting local cultural elements and Indonesian sporting traditions. For example, activities such as gobak sodor, bakiak, egrang, or tarik tambang not only provide physical training, but also foster a sense of pride in the nation's culture. Teachers explain the philosophical meaning of these games as symbols of mutual cooperation, sportsmanship, and solidarity.

Handayani's (2021) research proves that traditional games are effective in fostering nationalism and togetherness among students. This is in line with Ki Hajar Dewantara's spirit, which emphasizes the importance of education based on one's own culture (Radjilun & Abas, 2023). In the context of KBC, love for the homeland is not merely symbolic, but is manifested in respect for diversity, social justice, and the spirit of maintaining national harmony. Through culture-based sports activities, madrasah students not only strengthen their bodies, but also internalize the noble values of the nation. This is a form of physical education that is inseparable from the roots of Indonesian culture and spirituality.

3.3 Transformation of Approaches, Methods, and Evaluation

The transformation of PJOK learning through the implementation of the Love-Based Curriculum (KBC) does not only occur at the level of paradigm and values, but also at the technical pedagogical level, namely approach, method, and evaluation system. These three aspects are the main pillars that determine the quality of student learning experiences, as emphasized by Joyce & Weil (2019) that changes in educational paradigms must be followed by innovations in approaches, strategies, and assessments in order to achieve meaningful learning outcomes.

Before the implementation of KBC, the approach to physical education in madrasahs was still teacher-centered with a rigid instructional pattern. Teachers dominated the classroom, while students were passive recipients of instruction. This learning model tended to emphasize results (output) rather than process (outcome). As a result, students often did not understand the social, emotional, and spiritual values contained in sports activities. Through the implementation of KBC, PJOK learning is now directed to be more participatory, reflective, and value-based learning.

a. Learning Approach

KBC adopts an experiential learning approach (Kolb, 2019) and humanistic learning (Johnson, 2019), which places students as active subjects in the learning process. This approach emphasizes that learning is most effective when students directly experience, reflect on, and interpret the activities they do. In the context of PJOK, students not only perform sports movements, but are also encouraged to understand the values behind them, such as cooperation, empathy, responsibility, and love for the body and the environment. Physical education teachers apply this approach by integrating reflective sessions after physical activities. For example, after a group game, teachers invite students to discuss their feelings during the game, their attitudes towards friends who lost or won, and the meaning of togetherness in the activity. This reflection process is in line with Noddings' (2020) view of the ethics of care, that education should foster affective awareness through a relationship of mutual understanding between teachers and students.

Hajrah's research (2024) supports this approach by showing that experiential learning significantly increases students' emotional engagement and motivation. Thus, the love-based PJOK learning approach creates a friendly, enjoyable learning environment and builds a balance between the dimensions of body, soul, and mind (body-mind-soul balance).

b. Learning Methods

The transformation of PJOK learning methods in KBC emphasizes the principles of collaboration, reflection, and contextuality.

- 1) Collaborative Method, where students work in groups to achieve common goals in games or sports projects. This method fosters the values of cooperation, solidarity, and empathetic communication. Research by Harsena (2025) proves that the collaborative method increases social empathy and student motivation in physical education learning.
- 2) Reflective Method, where teachers guide students to reflect on their learning experiences and connect them with the values of love, sportsmanship, and caring. For example, after a game, students write a reflective journal about what they learned from winning and losing.
- 3) Contextual Teaching and Learning, by linking sports activities to real life, such as healthy living campaigns, environmentally friendly sports, or traditional games that contain cultural values. Research by Dyson and Casey (2019) in the European Physical Education Review shows that contextual learning in PJOK increases students' sense of belonging and social awareness. In other words, when students feel that their physical activities have social and emotional meaning, they are more motivated and develop strong social skills. In addition, this approach also broadens the meaning of "achievement" in PJOK. Students are not only appreciated for their physical abilities, but also for their sportsmanship, support for friends, and sense of responsibility.

c. Learning Assessment

Another important transformation in the implementation of KBC is the change in the

evaluation system. Evaluation is no longer limited to assessing physical results (e.g., speed, strength, or movement technique), but also includes assessing the process, attitude, and values of love that arise during the activity.

PJOK teachers apply an affective assessment system based on observation and self-reflection. For example, after a sports activity, students fill out a reflection sheet about how they demonstrated honesty, responsibility, and empathy during play. Teachers then provide constructive feedback, not just numbers, but personal comments such as “You are great for helping your friend who fell” or “You are a good sport even though you lost.”

This is in line with the evaluation principles in Kurikulum Berbasis Cinta (Direktorat KSKK Madrasah, 2025) which emphasizes the importance of formative and narrative assessments to build value awareness. Naibaho's (2024) research shows that process-based evaluation can improve students' self-reflection and honesty in physical activities.

This evaluation model is also in line with the concept of authentic assessment (Wiggins, 2020) which assesses students' abilities in real contexts, including attitudes, interactions, and social behavior. Love-based evaluation does not emphasize competition between individuals, but rather personal growth, moral maturity, and emotional balance in students.

The transformation of approaches, methods, and evaluation in PJOK learning through KBC emphasizes that physical education is not merely physical exercise, but also education in values and feelings. A humanistic and reflective approach encourages students to understand the spiritual and social meaning of physical activity. Collaborative and contextual methods build empathy and social solidarity, while a value-based evaluation system strengthens character and self-awareness. PJOK learning has moved from an old mechanistic paradigm to a new holistic, compassionate, and human-centered paradigm. This transformation proves that sports can be a pedagogy of love, an educational medium that unites the body, mind, and heart, to produce a healthy, characterful, and civilized madrasah generation.

4. CONCLUSION

The transformation of Physical Education, Sports, and Health (PJOK) learning through Kurikulum Berbasis Cinta (KBC) shows that physical education is no longer understood as merely physical activity, but as a means of developing the whole person. Through the application of the values of Panca Cinta (Five Loves): love for Allah and His Messenger, love for knowledge, love for the environment, love for oneself and others, and love for the homeland. PJOK learning has succeeded in integrating spiritual, intellectual, social, and emotional dimensions into every physical activity.

The paradigm shift from motor-oriented learning to a humanistic and reflective approach has created a more meaningful, inclusive, and compassionate learning environment. The experiential learning and humanistic learning approaches encourage students to not only move physically, but also reflect on the moral and spiritual values behind each movement. As a result, there has been a significant increase in learning motivation, social empathy, discipline, responsibility, and spiritual awareness among students.

The implementation of KBC has also brought about changes in learning methods and

evaluation. PJOK teachers act as facilitators of love and moral exemplars, not merely movement instructors. Evaluation now assesses process, attitude, and values, not just physical results. Thus, PJOK learning has transformed into a pedagogy of love that fosters self-awareness, compassion, and togetherness, in line with the goals of Islamic education oriented towards insan kamil, or humans who are physically healthy, intellectually intelligent, and noble in character.

5. ACKNOWLEDGEMENT

The authors would like to express their sincere gratitude to all parties who have contributed to the completion of this study. Special appreciation is extended to the developers and contributors of the Kurikulum Berbasis Cinta (KBC) guidelines, whose foundational ideas and official documents provided essential insights for this research. The authors are also deeply grateful to scholars and researchers in the fields of humanistic education, affective learning, and value-based physical education whose scientific publications enriched the theoretical framework of this study. Furthermore, the authors would like to thank academic colleagues and mentors for their constructive feedback, valuable discussions, and continuous encouragement throughout the research process. Appreciation is also given to the institutions that provided access to academic resources and references necessary for conducting this literature review. Finally, heartfelt thanks are extended to family and friends for their unwavering support, motivation, and prayers, which greatly contributed to the successful completion of this research.

6. REFERENCES

Afryansyah, A., & Sirozi, M. (2025). Pendidikan humanis melalui internalisasi kurikulum berbasis cinta di Madrasah Aliyah Negeri. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 15(2), 343–358.

Akabr, N. (2025). *Implementasi pembelajaran pendidikan jasmani, olahraga dan kesehatan (PJOK) untuk meningkatkan nilai spiritual dan kemandirian siswa pada Madrasah Aliyah di Kota Batam* (Undergraduate thesis). Universitas Islam Negeri Sultan Syarif Kasim Riau.

Al Jaber, A. T., Alzouebi, K., & Abu Khurma, O. (2024). An investigation into the impact of teachers' emotional intelligence on students' satisfaction and academic achievement. *Social Sciences*, 13(5), 244.

Braksiek, M., Thormann, T. F., & Wicker, P. (2021). Intentions of environmentally friendly behavior among sports club members: An empirical test of the theory of planned behavior across genders and sports. *Frontiers in Sports and Active Living*, 3, 657183. <https://doi.org/10.3389/fspor.2021.657183>

Chinta, I., Putra, G. D., & Padli, P. (2024). Analisis pembentukan karakter peserta didik melalui pembelajaran olahraga. *Jurnal Tunas Pendidikan*, 6(2), 458–467.

- Conference Ministerial. (2022). Education for sustainable development. In *Europe's Environment* (pp. 119–155). <https://doi.org/10.18356/9789210014472c009>
- Direktorat KSKK Madrasah. (2025). *Panduan kurikulum berbasis cinta di madrasah*. Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia.
- Dlis, F., Taufik, M. S., Putri, J. W., Solahudin, S., & Pratama, R. R. (2020). *Filsafat ilmu dalam olahraga dan pendidikan jasmani*. Akademia Pustaka.
- Dyson, B., & Casey, A. (2019). *Cooperative learning in physical education and physical activity: A practical introduction*. Routledge.
- Dyson, B., Griffin, L. L., & Hastie, P. (2004). Sport education, tactical games, and cooperative learning: Theoretical and pedagogical considerations. *Quest*, 56(2), 226–240.
- Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. Bantam Books.
- Hajrah, P. (2024). Meningkatkan motivasi belajar siswa melalui social and emotional learning (SEL) dan experiential learning di sekolah menengah pertama. *Novelty: Jurnal Pendidikan dan Inovasi Pembelajaran Guru Profesional*, 1(1), 1–10.
- Hamzah, H., & Yusuf, N. F. (2025). Model pembelajaran pendidikan jasmani olahraga dan kesehatan berbasis nilai karakter: Studi literatur. *Jurnal Sinergi Olahraga dan Rekreasi*, 1(1), 26–33.
- Handayani, V., Dewi, D. A., & Furnamasari, Y. F. (2021). Permainan tradisional sebagai sarana untuk meningkatkan jiwa nasionalisme. *Jurnal Kewarganegaraan*, 5(2), 811–816.
- Hardiansyah, H., Sulistiyono, S., & Nugroho, S. (2024). Pengaruh olahraga dalam pembentukan karakter remaja: Literature review. *Jurnal Dunia Pendidikan*, 5(1), 244–255.
- Harsena, A. A., & Pratama, D. S. (2025). Motivasi siswa dalam pembelajaran PJOK melalui pendekatan culturally responsive teaching: Analisis metode hierarchical clustering. *Jurnal Pendidikan*, 9(1), 853–858.
- Hernandez, B. C. (2020). *The religiosity and spirituality scale for youth: Development and initial validation* (Doctoral dissertation). Louisiana State University.
- Jaya, G. P., Warsah, I., & Istan, M. (2023). Kiat penelitian dengan model pendekatan telaah kepustakaan. *Tik Ilmeu: Jurnal Ilmu Perpustakaan dan Informasi*, 7(1), 117–126.
- Johnson, A. P. (2014). Humanistic learning theory. In *Education psychology: Theories of learning and human development* (pp. 1–10).
- Joyce, B. R., & Weil, M. (2019). *Models of teaching* (8th ed.). Pearson Education.
- Keleher, L. (2018). Integral human development: Development of every person and of the whole person. In *Routledge handbook of development ethics* (pp. 29–34). Routledge.
- Kolb, D. A. (2019). *Experiential learning: Experience as the source of learning and*

development (2nd ed.). Pearson Education.

Latifah, A. U., Nufus, A. M., Latifah, N., Rizkita, N. P., Khairunnisa, P., & Mulyana, A. (2024). Pendidikan jasmani dan olahraga di sekolah dasar menuju gaya hidup bersih dan sehat. *Jurnal Bintang Pendidikan Indonesia*, 2(3), 89–102.

Mega, N. B. (2024). *Pengembangan model pembelajaran PJOK berbasis permainan di sekolah dasar kelas bawah untuk meningkatkan kemampuan motorik kasar* (Undergraduate thesis). Universitas Negeri Yogyakarta.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2019). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Mulzaman, A. N., Aziz, M. W., Heryanto, R. M., Putra, R. P., & Hambali, B. (2024). Peran penting pendidikan jasmani terhadap pembentukan karakter. *Jurnal Ilmiah Spirit*, 24(2), 21–28.

Murjani, A., & Mashud, M. (2025). Systematic literature review: Metode pembelajaran PJOK yang efektif untuk meningkatkan disiplin belajar. *Jurnal Keolahragaan*, 11(2).

Naibaho, G. I., Ginting, F. X. M., Berutu, H. R., & Syahrohni, M. R. (2024). Evaluasi strategi guru PJOK dalam mengembangkan nilai sportivitas siswa di SMP dan SMA Budi Agung Medan. *Journal Physical Health Recreation (JPHR)*, 5(3), 20–29.

Nasution, A. F., & Sibuea, N. (2022). Analisis hubungan filsafat dengan pendidikan jasmani dan olahraga. *All Fields of Science Journal Liaison Academia and Society*, 2(2), 323–337.

Noddings, N. (2020). *Caring: A relational approach to ethics and moral education* (2nd ed.). University of California Press.

Puspitaningrum, D. C. (2024). Analisis tantangan dan peluang pendidikan jasmani dalam implementasi kurikulum sekolah dasar: Systematic literature review. In *Prosiding Seminar Nasional Pendidikan Jasmani dan Kesehatan Mental Peserta Didik* (pp. 631–644).

Radjilun, M. S., & Abas, H. T. (2023). Pendidikan karakter Ki Hadjar Dewantara dan penguatannya di sekolah. *Jurnal Ilmiah Wahana Pendidikan*, 9(12), 733–740.

Rogers, C. R., & Freiberg, H. J. (1994). *Freedom to learn* (3rd ed.). Merrill/Macmillan College Publishing.

Setyaningsih, S., Hidayatullah, F., Asrowi, A., & Rahman, A. (2024). Integrating Ki Hadjar Dewantara's values in learning modules in elementary schools: Analysis of teacher and student needs. *Edelweiss Applied Science and Technology*, 8(6), 491–506.

Shabrina, A. R., Siregar, S. P., & Saragi, D. (2025). Memahami konsep kurikulum berbasis cinta dalam pembelajaran melalui kajian filsafat pendidikan. *Jurnal Review Pendidikan dan Pengajaran*, 8(3), 7769–7777. <https://doi.org/10.31004/jrpp.v8i3.51213>

Siagian, M. I., Ayu, M. S., Maulida, F., & Claudia, A. D. (2025). Jejak literasi gerak dalam pembelajaran PJOK untuk meningkatkan kesadaran tubuh siswa sekolah dasar melalui studi literatur sistematis. *Jurnal Intelek Insan Cendikia*, 2(6), 11651–11657.

Sugiharto, S. (2021). Explicating and framing Dewantara's conduct pragmatism as a pragmatist philosophy of education. *Journal of Philosophy of Education*, 55(4–5), 793–806.

Wiggins, G. (2020). *Educative assessment: Designing assessments to inform and improve student performance*. Jossey-Bass.

Zamzami, A. N., & Putri, D. T. (2024). Relevansi teori belajar humanistik Carl Rogers dalam pendidikan karakter perspektif Islam. *Thawalib: Jurnal Kependidikan Islam*, 5(2), 311–332.