

Humanistic education Management: A comparative Analysis of Indonesia's KBC and Singapore's CCE

Ade Sonnie Aglesia¹, Lukman Asha², Fakhruddin³

^{1, 2,3}, Manajemen Pendidikan Islam, Institut Agama Islam Negeri Curup

Email : deaglesia@gmail.com¹, asha.lukman@gmail.com², fakhruddin@iain.curup.ac.id³

DOI:

Received: September 2025 | Accepted: November 2025 | Published: Desember 2025

Abstract :

This study examines the humanistic education management models implemented through Indonesia's Love-Based Curriculum (KBC) and Singapore's Character and Citizenship Education (CCE). Using a comparative analysis approach, the research explores the philosophical foundations, implementation patterns, and evaluation mechanisms of both curricula. The findings reveal that KBC emphasizes spiritual-religious values and the five forms of love as its core principles, resulting in a flexible and contextual curriculum oriented toward character formation through daily experiences. However, KBC still faces limitations in evaluation due to the absence of standardized assessment instruments. In contrast, Singapore's CCE is supported by a comprehensive national framework, clear competency indicators, and structured assessments, enabling consistent implementation across schools. Despite their differences, both models share a common goal of fostering holistic learners. The study concludes that integrating Indonesia's value-deepening approach with Singapore's systematic evaluation model can enrich the development of humanistic education management in the future.

Keywords : *humanistic education management, Kurikulum Berbasis Cinta, Character and Citizenship Education, comparative study, curriculum evaluation.*

Abstrak :

Penelitian ini mengkaji model manajemen pendidikan humanis yang diterapkan melalui Kurikulum Berbasis Cinta (KBC) di Indonesia dan Character and Citizenship Education (CCE) di Singapura. Dengan pendekatan analisis perbandingan, penelitian ini membahas landasan filosofis, pola implementasi, dan mekanisme evaluasi kedua kurikulum tersebut. Hasil penelitian menunjukkan bahwa KBC menekankan nilai spiritual-religius dan lima cinta sebagai prinsip utama, sehingga menghasilkan kurikulum yang fleksibel, kontekstual, dan berorientasi pada pembentukan karakter melalui pengalaman keseharian. Namun, KBC masih menghadapi keterbatasan pada aspek evaluasi karena belum memiliki instrumen penilaian yang terstandar. Sementara itu, CCE Singapura didukung kerangka nasional yang komprehensif, indikator kompetensi yang jelas, serta asesmen yang terstruktur, sehingga implementasinya lebih konsisten di sekolah. Meskipun berbeda, kedua model memiliki tujuan yang sama dalam membentuk peserta didik secara holistik. Penelitian ini menyimpulkan bahwa penggabungan pendekatan pendalaman nilai dari Indonesia dan model evaluasi sistematis dari Singapura dapat memperkaya pengembangan manajemen pendidikan humanis di masa depan.

Kata Kunci: *manajemen pendidikan humanis, Kurikulum Berbasis Cinta, Character and Citizenship Education, studi komparatif, evaluasi kurikulum.*

Introduction

Education in the twenty-first century faces increasingly complex challenges. The rise of intolerance, humanitarian crises, and pressures brought about by digital technological developments demand a transformation within educational systems. Schools can no longer focus solely on academic achievement; they must also provide space for the development of character, human values, and socio-emotional competencies. This underscores the importance of a humanistic-oriented curriculum as a response to contemporary needs (Amini et al., 2025).

Indonesia has responded to this situation by introducing the Love-Based Curriculum (Kurikulum Berbasis Cinta, /KBC). This curriculum is grounded in the philosophy of Pancasila, the educational thought of Ki Hadjar Dewantara, and humanistic education theory. KBC emphasizes five core pillars, known as the *panca cinta*: love of God, love of others, love of the nation, love of the environment, and love of knowledge. Through these values, KBC is expected to address issues of intolerance and dehumanization in education while fostering a learning culture rooted in compassion,

harmony, and respect for human dignity. However, at the implementation and evaluation stages, KBC still faces challenges due to the absence of fully developed technical guidelines (Direktorat KSKK Madrasah, 2025).

Meanwhile, Singapore has developed Character and Citizenship Education (CCE) as an integrated character education framework. CCE is designed to strengthen multicultural harmony, build national identity, and prepare responsible citizens in a globalized era. The curriculum is built upon six core values—respect, responsibility, resilience, integrity, care, and harmony—and three overarching ideas: identity, relationships, and choices. Its implementation is highly systematic through CCE lessons, student development experiences, and structured student reflections, complemented by formative assessments. With this framework, CCE has become a measurable and sustainable model of character education (MOE Singapore, 2021).

Both KBC and CCE promote a humanistic educational paradigm by emphasizing values, character, and social connectedness in learning. However, they differ significantly. KBC places stronger emphasis on spiritual-religious dimensions and the value of love as the core of the curriculum, whereas CCE highlights universal and multicultural values managed through a technocratic approach. These differences reflect each country's social, cultural, and political contexts in responding to the need for humanistic education.

Research on KBC remains relatively new and largely philosophical; thus, it requires comparison with the more mature CCE in terms of both design and implementation. Such a comparison is essential for examining how humanistic education management can be effectively carried out—from planning to implementation and evaluation. Through this analysis, the study aims to contribute theoretically to curriculum management scholarship and provide practical recommendations for the development of humanistic curricula in Indonesia.

Research Method

This study employs a library research approach using a qualitative-descriptive method. According to Sugiyono (2020), qualitative research aims to gain an in-depth understanding of phenomena through directed and contextual descriptions. This approach was chosen because the study focuses on comparing humanistic curriculum management in Indonesia and Singapore through official documents and supporting literature, rather than through experiments or field data collection.

The primary data sources in this study consist of the official guidelines of Indonesia's Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) and Singapore's Character and Citizenship Education (CCE). These documents serve as the main references for understanding the planning, implementation, and evaluation of humanistic curricula in both countries. In addition, the study also utilizes supporting literature, including journals, books, and scientific articles published within the last ten years. This

literature strengthens the conceptual analysis of educational management and humanistic curriculum studies (Setiawan, 2021).

Data analysis in this study was conducted using a comparative analysis technique. The analytical model refers to Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting relevant information from the KBC and CCE documents. The data display process involved presenting the findings in narrative explanations and comparative tables. The final stage, conclusion drawing, emphasizes the similarities and differences in humanistic curriculum management between the two countries.

Through this approach, the study is expected to provide a clear depiction of KBC and CCE management, as well as analyze how both frameworks can inspire the development of a humanistic curriculum in Indonesia. Thus, the research method is relevant for addressing the formulated research questions and supports the overall objectives of the study.

Result and Discussion

Result

Management of the Love-Based Curriculum (KBC) in Indonesia

The Love-Based Curriculum (KBC) was developed to address issues of intolerance and humanitarian crises in Indonesia. Its philosophical foundation draws from Pancasila, the educational thought of Ki Hadjar Dewantara, and humanistic education theories. The official KBC document outlines five central pillars, known as the *panca cinta*: love of God, love of others, love of the nation, love of the environment, and love of knowledge. This emphasis illustrates that KBC prioritizes spirituality and social values over purely technical aspects. Consistent with this, findings by Laili (2025) show that schools implementing KBC directly refer to the *panca cinta* when preparing their operational curricula. These values are implemented through integration into subjects, school culture, and intra- and extracurricular activities. Teachers act as primary role models, while students are encouraged to internalize loving behavior in their daily lives. Ahsan (2022) highlights that the value of love for others is reflected in student solidarity programs and social care initiatives. Sahil et al. (2024) emphasize the dimension of love for knowledge by integrating scientific learning with religious values, ensuring that science education engages spiritual as well as cognitive domains. Similarly, Baiah (2024) notes that love for the environment is implemented through *adiwiyata* programs and environmentally friendly school cultures. These practices offer an initial picture of how teachers and schools assess KBC outcomes, although the evaluation processes remain relatively simple.

Assessment within KBC is largely based on observations of student attitudes and behaviors, focusing on religiosity, empathy, environmental care, and learning disposition. However, Tyasmaning (2024) shows that the KBC evaluation system lacks standardized instruments, making its success highly dependent on teacher creativity. Laili (2025) further stresses that limited

training and administrative burdens hinder effective monitoring. These findings indicate that although the *panca cinta* values are beginning to be internalized in school life, KBC evaluations remain normative and require further development to ensure more measurable and consistent implementation.

Management of Character and Citizenship Education (CCE) in Singapore

Character and Citizenship Education (CCE) in Singapore is nationally designed by the Ministry of Education (MOE) as the core framework for character development. The official CCE 2021 document outlines six core values—respect, responsibility, resilience, integrity, care, and harmony—developed through three overarching ideas: identity, relationships, and choices. The curriculum design incorporates moral development theories from Piaget, Kohlberg, and Erikson, aligning value instruction with students' developmental stages. With this approach, CCE emerges as a structured and consistent national policy grounded in universal values applicable across cultures (MOE Singapore, 2021; Suwalska, 2023).

This framework is translated into practice through CCE lessons, Student

Development Experiences, and integration across all subjects. Teachers act as facilitators who guide students to understand their identity, manage social relationships, and make ethical decisions. Tan (2024) indicate that CCE implementation emphasizes community-oriented learning that nurtures concern for collective well-being and sustainable development. Moreover, the principle that "values are taught and caught" reinforces that values must be both explicitly taught and implicitly modeled by teachers. These practices demonstrate that value cultivation occurs in tandem with teachers' continuous monitoring of students' character development (Suwalska, 2023).

Assessment in CCE is conducted holistically to measure students' identity formation and character growth. Teachers utilize formative assessments, written reflections, and behavioral observations as tools to evaluate value internalization. Evaluations also consider students' participation in authentic social action, not only their academic outcomes. This system shows that CCE has a more established evaluation framework compared to KBC, with clear indicators of success related to attitudes, participation, and multicultural awareness. CCE not only integrates values into the curriculum but also ensures the effectiveness of its implementation through measurable evaluations (Tan, 2024).

The findings above illustrate how KBC in Indonesia and CCE in Singapore are designed and implemented through the stages of curriculum planning, implementation, and evaluation. Both curricula reflect a humanistic educational paradigm but differ in emphasis and orientation. These differences will be further analyzed in the discussion section to explore their implications for humanistic education management.

Discussion

Human Resource Management Strategies at MTs Negeri 2 Rejang Lebong

The findings of this study indicate that both Indonesia's Love-Based Curriculum (KBC) and Singapore's Character and Citizenship Education (CCE) uphold a humanistic educational paradigm, although they were developed within distinct social and cultural contexts. KBC emerged as a response to rising intolerance and humanitarian crises, positioning the *panca cinta* as its philosophical and operational foundation. In contrast, CCE was developed to maintain multicultural harmony in a highly diverse society, emphasizing civic values and national identity. These contrasting points of departure demonstrate that humanistic curricula are inherently contextual and shaped by the social and political needs of the nation in which they are developed (Chen & Shih, 2025).

From a planning perspective, KBC emphasizes philosophical dimensions rooted in spirituality and national educational thought, particularly the ideas of Ki Hadjar Dewantara. The five pillars of love place religious and social values at the core of character formation, aligning with the concept of religious humanism that positions education as a process of holistic human development rather than mere academic attainment. Conversely, CCE is designed technocratically and centrally by the Ministry of Education, with a framework of universal and measurable values. This highlights a bureaucratic approach to curriculum management that ensures standardized implementation across schools. This analysis shows that differing philosophical foundations significantly influence

curriculum management styles: Indonesia prioritizes spirituality, whereas Singapore emphasizes social order (Biesta, 2020).

KBC implementation is flexible and contextual. Teachers have the autonomy to integrate the *panca cinta* into subject teaching, school culture, and extracurricular activities. For instance, love of knowledge is expressed through science learning connected to Qur'anic verses, while love for the environment is manifested in environmentally friendly school programs. Such flexibility reflects the trust placed in teachers as classroom managers and moral exemplars. In contrast, CCE implementation stresses uniformity through weekly CCE lessons, leadership experiences, community service, and structured student reflections. These practices are systematically designed and applied in all schools, with teachers functioning as facilitators of values. This contrast reflects two distinct management styles: KBC operates through value-based and adaptive management, whereas CCE relies on regulatory and standardized management (Tan, 2024).

Evaluation also reveals a clear contrast between the two curricula. KBC assessments remain largely normative, relying on observations of students' attitudes and behaviors without standardized instruments. While this approach supports affective character formation, it lacks measurable accountability. Conversely, CCE employs structured evaluations using formative assessments, student reflections, and clear indicators of character development. This system aligns with modern management principles that emphasize evidence-based education. These differences affirm that KBC places

greater emphasis on spiritual depth, while CCE prioritizes measurable character growth (Suwalska, 2023).

The implications of these differences are noteworthy. Indonesia may draw insights from Singapore regarding curriculum systematization, particularly in evaluation and assessment instrument development. The weaknesses of KBC in documentation and assessment standards could be addressed by adapting CCE's formative assessment tools without diminishing its spiritual distinctiveness. Conversely, Singapore may learn from Indonesia's emphasis on spirituality and the value of love in education. Integrating religious or deeply moral dimensions could add meaning to character formation, ensuring that students grow not only as rule-abiding citizens but also as empathetic individuals grounded in human values.

This analysis also confirms humanistic theory, which asserts that education must cultivate students' personal, social, and normative dimensions. Biesta (2020) emphasizes *subjectification*, the process of shaping learners into moral subjects capable of responsible action. This is evident in KBC, which integrates the values of love across all aspects of student life. Meanwhile, Chen & Shih (2025) highlight the importance of care-based education, reflected in CCE's focus on social relationships and multicultural harmony. Although KBC and CCE differ in orientation, both align with the broader framework of modern humanistic theory.

The implementation of KBC and CCE demonstrates that no single model of humanistic curriculum is universally ideal. KBC aligns with Indonesia's need to address humanitarian and intolerance issues, while CCE fits Singapore's focus

n social harmony and global competence. A synthesis of both approaches could be mutually enriching: KBC offers depth of values, while CCE provides structural clarity. These findings suggest that future humanistic curriculum development must balance philosophical foundations with technocratic precision, spirituality with multiculturalism, and local flexibility with national coherence.

Conclusion

This study shows that humanistic curriculum management in Indonesia and Singapore exhibits distinct yet complementary characteristics. Indonesia's *Love-Based Curriculum* (KBC) emphasizes spiritual and religious dimensions, incorporating the values of the five forms of love as its philosophical foundation. This approach produces a flexible, contextual curriculum that focuses on character formation through students' daily experiences. However, in terms of evaluation, KBC still faces limitations because its assessment instruments are not yet standardized, and its effectiveness relies heavily on teachers' creativity.

References

Ahsan, M. A. (2022). *Pendidikan Karakter Di Indonesia (Telaah Gagasan Haedar*

Nashir). 7(5).

Albi Anggito, J. S. (2021). *Metodologi Penelitian Kualitatif*. CV Jejak.

Amini, M., Qiufen, W., Amini, D., Ravindran, L., Tan, D., Lin, A., ... Singh, M. (2025). *The significance of humanistic approach and moral development in English language classrooms*.

Baiah, M. (2024). *Pendidikan Karakter Peduli Lingkungan dengan Penerapan Budaya Sekolah Berwawasan Lingkungan*. 8(3), 1700–1710.

Biesta, G. (2020). *Risking Ourselves in Education: Qualification, Socialization, and Subjectification Revisited*. *Educational Theory*, 70(1), 89–104. <https://doi.org/10.1111/edth.12411>

Chen, M. K., & Shih, Y. H. (2025). *The implications of Nel Noddings' ethics of care for fostering teacher-student relationships in higher education*. *Frontiers in Education*, 10(July), 1–7. <https://doi.org/10.3389/feduc.2025.1602786>

Laili, M. I. (2025). *Implementasi Kurikulum Cinta dalam Pembelajaran Bahasa Arab di Madrasah*.

Madrasah, D. K. (2025). *Kurikulum Berbasis Cinta di Madrasah Panduan Implementasi Kurikulum Berbasis Cinta di Madrasah*.

MOE. (2021). *C Haracter & Citizenship Education (CCE)*.

Sahil, J., Zubaidah, S., Duran, A., & Gofur, A. (2024). *The practice of science and religion integration : Evidence from an Indonesian Islamic school*. 10(1), 12–26.

Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Kedua; Sutopo, Ed.). Bandung: Penerbit Alfabeta.

Suwalska, A. (2023). *The varied dimensions of Character and Citizenship Education in the prism of values in grades 1-2 in Primary Education in Singapore*. (December). <https://doi.org/10.5604/01.3001.0054.1210>

Tan, C. (2024). *Comparative and International Education / Éducation Comparée et Internationale Cultivating Global Competence Through Character and Citizenship Education in Singapore*. 53(3).

Tyasmaning, E. (2024). *Manajemen Pendidikan Islam Melalui Integrasi Nilai Spiritual dalam Kinerja Akademik Mahasiswa di Institut Agama Islam Sunan Kalijogo*. 6, 266–279.