

A Conceptual Analysis of the Integration of Panca Cinta into the Love-Based Curriculum at Pratama Widyalyaya Educational Institutions

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<i>Keywords:</i>	<i>Abstract</i>
Panca Cinta, Love-Based Curriculum, Pratama Widyalyaya, Hindu education, character education.	This research departs from the need to strengthen the Hindu early childhood education curriculum, which is not only oriented to academic achievements but also to character formation, spirituality, social concern, and ecological awareness. This article aims to conceptually analyze the integration of the Five Loves in the Love-Based Curriculum in Pratama Widyalyaya. The Five Loves include Love for God, Love for Knowledge, Love for the Environment, Love for Self and Fellow Humans, and Love for the Homeland. This study uses a literature review method with a qualitative descriptive approach and content analysis. The sources of the study include love-based curriculum documents and Widyalyaya regulations, as well as scientific articles related to character education, humanistic education, Hindu education, and early childhood education. The conceptual hypothesis of this study states that the integration of Panca Cinta can strengthen early childhood character education if these values are translated into learning objectives, play experiences, daily habits, educational unit culture, and evaluation of child development. The results of the study show that Panca Cinta serves as an integrative framework that brings together general education, Hindu distinctiveness, character education, and humanistic approaches. The contribution of this article lies in the preparation of a conceptual model of Panca Cinta integration that is specific to Pratama Widyalyaya. These findings are important as the basis for the development of a religious, humanist, ecological, inclusive, and contextual Hindu early childhood curriculum.

<i>Kata kunci:</i>	<i>Abstrak</i>
Panca Cinta, Kurikulum Berbasis Cinta, Pratama	Penelitian ini berangkat dari kebutuhan untuk memperkuat kurikulum pendidikan anak usia dini Hindu, yang tidak hanya berorientasi pada pencapaian akademik tetapi juga pada

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Widyalyaya, pendidikan Hindu, pendidikan karakter.	<i>pembentukan karakter, spiritualitas, kepedulian sosial, dan kesadaran ekologis. Artikel ini bertujuan untuk menganalisis secara konseptual integrasi Panca Cinta dalam Kurikulum Berbasis Cinta di Pratama Widyalyaya. Panca Cinta tersebut meliputi Cinta kepada Tuhan, Cinta kepada Ilmu Pengetahuan, Cinta kepada Lingkungan, Cinta kepada Diri Sendiri dan Sesama Manusia, serta Cinta kepada Tanah Air. Studi ini menggunakan metode kajian pustaka dengan pendekatan deskriptif kualitatif dan analisis isi. Sumber kajian mencakup dokumen kurikulum berbasis cinta dan peraturan Widyalyaya, serta artikel ilmiah terkait pendidikan karakter, pendidikan humanistik, pendidikan Hindu, dan pendidikan anak usia dini. Hipotesis konseptual penelitian ini menyatakan bahwa integrasi Panca Cinta dapat memperkuat pendidikan karakter anak usia dini jika nilai-nilai tersebut diterjemahkan ke dalam tujuan pembelajaran, pengalaman bermain, kebiasaan sehari-hari, budaya satuan pendidikan, dan evaluasi perkembangan anak. Hasil penelitian menunjukkan bahwa Panca Cinta berfungsi sebagai kerangka kerja integratif yang menyatukan pendidikan umum, kekhasan Hindu, pendidikan karakter, dan pendekatan humanistik. Kontribusi artikel ini terletak pada penyusunan model konseptual integrasi Panca Cinta yang spesifik bagi Pratama Widyalyaya. Temuan ini penting sebagai landasan pengembangan kurikulum anak usia dini Hindu yang religius, humanis, ekologis, inklusif, dan kontekstual.</i>
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I. INTRODUCTION

The development of Hindu education in Indonesia places Widyalyaya as a strategic space in strengthening general education with Hindu religious characteristics (Oka Wartini et al., 2021). The government directs Widyalyaya to develop human resources who excel intellectually, emotionally, and spiritually, and who are of integrity and ready to face global challenges (Putera et al., 2025). This direction is in line with the educational needs of the twenty-first century, in that it is not enough to simply emphasize academic achievement. Education needs to build character, spirituality, social sensitivity, and ecological concern from an early age (Hariati et al., 2025). The love-based curriculum was developed to address the needs of the times by integrating noble Hindu values into the learning process. This curriculum is important because early childhood education requires a strong foundation of values before students enter the basic education level.

The Directorate of Hindu Community Guidance formulated Panca Cinta as the main basis of the Love-Based Curriculum in the Widyalyaya educational unit. The Five Loves include Love for God, Love for Knowledge, Love for the Environment, Love for Self and Fellow Humans, and Love for the Homeland. The five values show that love is not positioned as a purely emotional concept but as the basis for value education that connects spiritual, cognitive, social, ecological, and national dimensions. A love-based curriculum aims to form a generation that is tolerant, inclusive, social, environmentally caring, and morally strong through the integration of values across subjects (Purnomo & Ariyoga, 2025). This framework shows the compatibility between Hindu education and a humanistic approach that places students as whole individuals. Therefore, the integration of Panca Cinta in Pratama Widyalyaya needs to be studied conceptually so that the value does not remain a normative formulation in the curriculum document.

Pratama Widyalyaya, as a level of early childhood education, requires the integration of a curriculum that is in harmony with the stage of child development. Sari (2025) explained that Pratama

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Widyalaya is a Widyalaya at the early childhood education level, while Widyalaya is a formal education unit that organizes general education with Hindu religious distinctions. This peculiarity demands a curriculum that is able to bring together general education, Hindu religious values, and the formation of children's character. Early childhood learns through hands-on experience, habituation, play, example, and safe emotional relationships. Therefore, Panca Cinta needs to be translated into activities that are close to children's lives, such as praying, loving friends, taking care of plants, maintaining cleanliness, asking questions, telling stories, singing, and getting to know Hindu culture. Conceptual studies are needed to develop an academic understanding of how the five values of love can be integrated into the goals, content, strategies, learning culture, and evaluation of Pratama Widyalaya.

Preliminary data from the study indicate that the integration of values in Widyalaya education still faces conceptual and implementation challenges. The Love-Based Curriculum document mentions national education challenges in the form of intolerance, discrimination, bullying, violence, and a crisis of human values as important reasons for the presence of a curriculum based on compassion, empathy, and positive relationships. Initial observations in the (Sari, 2025) research on the Widyalaya unit also show the obstacles teachers face in integrating general subjects with Hindu religious subjects. This condition shows that there is a gap between the value integration policy and the readiness of the education unit in translating it into learning. This gap is relevant for Pratama Widyalaya because early childhood education requires a simpler, concrete, and consistent integration design. Thus, this article addresses an academic problem by proposing a strong conceptual model for integrating Panca Cinta into the Pratama Widyalaya curriculum.

Previous research shows that the study of the curriculum of love and character education has developed in the past ten years but has not touched much on Pratama Widyalaya specifically. Qamariah & Anwar, (2025) analyzed the Love Curriculum with a humanistic approach in Islamic education and found three main dimensions, namely philosophical foundations, emotional intelligence development, and implementation challenges. Nurlathifah & Hidayat (2025) show that affection-based education affects the character and learning motivation of students. Saleh et al., (2025) emphasized the effectiveness of education based on compassion and tolerance in reducing bullying and intergroup conflicts. Vettriselvan (2025) highlights the importance of human values-based education in the digital era. Marhamah et al., (2026) discuss the analysis of the independent curriculum and the 2013 curriculum through the aspects of learning outcomes, objectives, and curriculum tools. Durrani et al (2014) position the Independent Curriculum as a more flexible, active, adaptive, and fun learning effort. Wang & Lin, (2025) Shows that the analysis of the early childhood curriculum needs to look at the objectives, learning experiences, the roles of teachers and parents, the environment, and program evaluation.

The research gap arises because most previous studies have addressed the curriculum of love in the context of Islamic education, the Independent Curriculum, or general early childhood education. The study has not specifically examined Panca Cinta as a construction of Hindu values in the Love-Based Curriculum in Pratama Widyalaya. Studies on Widyalaya also still focus a lot on institutional transformation, legality, management, and implementation of education, not on the integration of Panca Cinta values in the early childhood curriculum. Sari (2025) makes an important contribution to the transformation of Widya Pasraman into Widyalaya, but the focus of his study is not on the value integration model in Pratama Widyalaya learning. Qamariah & Anwar (2025) offer a conceptual framework for a humanistic-based love curriculum, but the context is Islamic education. Therefore, this article fills the scientific gap by compiling a conceptual analysis of the integration of Panca Cinta in the Love-Based Curriculum in Pratama Widyalaya based on policy documents, curriculum theory, humanistic theory, character education, and Hindu education.

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The theoretical study of this article uses curriculum theory, humanistic education, character education, Tri Hita Karana, and Hindu early childhood education. Curriculum theory views the curriculum as a design of objectives, content, learning experience, learning process, and expected outcomes (Alfauzan & Tarchouna, 2017; Hays, 2024; Ibeh, 2021; Syomwene, 2020). Humanistic education emphasizes respect for the dignity of learners, unconditional acceptance, empathy, freedom to develop, and self-actualization (Aloni, 2007; Amini et al., 2025; Patty et al., 2024). Character education places moral values as the basis for the formation of behavior that appears in students' habits, decisions, and social relationships (Lickona, 2013; Purwaningsih & Ridha, 2024). Tri Hita Karana provides a Hindu framework for the harmony of human relationships with God, humans with others, and humans with their environment. Panca Cinta can be read as an expansion of the value of Tri Hita Karana because it connects the Love of God with Parahyangan, the Love of Self and Others with Pawongan, and the Love of the Environment with Palemahan, and expands it into the Love of Science and the Love of the Fatherland.

This research places the integration of Panca Cinta as a conceptual need to strengthen the design of the Love-Based Curriculum in Pratama Widyalyaya. Grade integration cannot be done just by mentioning the Five Loves in the curriculum document. Integration needs to be present in learning outcomes, materials, methods, learning environment, habituation, teacher-child relationships, parental involvement, and evaluation of child development. The Love-Based Curriculum itself emphasizes value-based education, character development, an exemplary holistic approach, community involvement, experiential learning, deep learning, open dialogue, and process-based evaluation. In Pratama Widyalyaya, these principles need to be translated into practices that are appropriate for the child's age, such as symbolic games, valuable stories, art, movement, natural activities, and simple social habits. The scientific contribution of this article consists of the development of a conceptual map that systematically links Panca Cinta with the curriculum structure of Pratama Widalaya.

This study aims to conceptually analyze the integration of Panca Cinta in the Love-Based Curriculum in the Pratama Widyalyaya education unit. The specific objectives of this study include explaining the concept of Panca Cinta, mapping the value of Panca Cinta in the curriculum structure of Pratama Widyalyaya, analyzing the relevance of Panca Cinta to Hindu early childhood character education, and identifying conceptual challenges in its implementation. The theoretical benefit of this research is to enrich the study of value-based curriculum in Hindu education, especially at the early childhood level. The practical benefit of this research is to provide references for teachers, heads of Pratama Widyalyaya, curriculum developers, and Widyalyaya stakeholders in designing a more operational integration of love values. The benefit of this research policy is to provide input on strengthening the implementation guidelines of the Love-Based Curriculum to be more responsive to the needs of early childhood development. With these benefits, this article aims to foster the growth of a humanistic, contextual, and character-based Hindu education by leveraging them. The goal is to contribute to the development of a humanistic, contextual, and character-based Hindu education.

The integration of Panca Cinta in the Love-Based Curriculum can strengthen early childhood character education in Pratama Widyalyaya if these values are systematically translated into learning objectives, curriculum content, learning strategies, educational unit culture, and evaluation of child development. God's love is thought to strengthen the spiritual consciousness of children through simple and joyful religious habits. Love of knowledge is suspected to foster curiosity, courage to ask questions, and meaningful learning habits. Love for the environment is thought to foster ecological concern through direct experience in caring for the surrounding nature. Love for self and others is suspected to increase empathy, polite communication, and children's ability to build social relationships. Love for the Motherland is suspected of introducing national and cultural identity through activities that are appropriate to the stage of child development. Thus, Panca Cinta can be a value framework that unites

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Hindu spirituality, character education, and early childhood learning in the Love-Based Curriculum at
Pratama Widyalyaya.

II. METHOD

This study uses a literature review method with a descriptive qualitative approach to analyze the integration of Panca Cinta in the Love-Based Curriculum in Pratama Widyalyaya. The researcher identified data through searching the main documents in the form of a love-based curriculum guide on Widyalyaya, regulations on Widyalyaya education, scientific articles on the love curriculum, humanistic education, character education, Hindu education, early childhood education, Tri Hita Karana, and value-based curriculum studies. Library sources were selected based on the criteria of relevance to the themes of Five Love, Love-Based Curriculum, Widyalyaya Primary, Early Childhood Character Education, and Hindu Education, with priority on the publications of the last ten years as well as official documents directly related to Widyalyaya's policies. The research instruments used were in the form of a literature identification sheet, a literature review matrix, a conceptual data card, and a content analysis guideline containing five main categories, namely Love of God, Love of Knowledge, Love of the Environment, Love of Self and Others, and Love of the Fatherland. The data were analyzed through the stages of source selection, in-depth reading, recording key concepts, coding themes, grouping findings, comparisons between sources, conceptual interpretation, and drawing conclusions. The validity of the study is maintained through triangulation of sources by comparing official documents, scientific articles, and previous research results so that interpretation does not rely on only one type of reference. The results of the analysis were then compiled to explain the relationship between the Five Loves, the structure of the Love-Based Curriculum, the characteristics of Pratama Widyalyaya, and the strengthening of Hindu early childhood character education.

III. RESULTS AND DISCUSSION

1. Result

The results of the literature review indicate that the Love-Based Curriculum at Pratama Widyalyaya has a conceptual position as a value curriculum that integrates spiritual, moral, social, ecological, intellectual, and national dimensions. The Directorate General of Hindu Community Guidance (2026) places the Five Loves as the main basis of the Love-Based Curriculum, namely, love for God, love for knowledge, love for the environment, love for self and fellow humans, and love for the homeland. These findings show that Panca Cinta does not stand as an additional theme but becomes a value axis that needs to be included in the goals, content, learning strategies, educational interactions, educational unit culture, and evaluation of student development. A critical analysis of the guidance document indicates that the Love-Based Curriculum has a transformative orientation because it is directed to respond to humanitarian crises, intolerance, and ecological degradation through humanist education. Thus, the integration of Panca Cinta in Pratama Widyalyaya needs to be understood as a holistic strategy for the formation of Hindu early childhood character, not just an addition of religious content in learning.

Table 1. Conceptual Coding Matrix of Panca Cinta Integration in Pratama Widyalyaya Curriculum

Love of God	Spiritual awareness, devotion, gratitude, and	Religious values, moral education, daily routines,	Prayer, sacred stories, simple worship practice, devotional songs, symbolic	Religious awareness, gratitude, discipline, and
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	religious habituation	local Hindu practices	religious introduction	spiritual sensitivity
Love of Knowledge	Curiosity, meaningful learning, critical thinking, and lifelong learning	Literacy, numeracy, science, art, technology, inquiry-based learning	Storytelling, observation, questioning, simple experiments, creative play, picture based learning	Curiosity, confidence, learning motivation, and early reasoning ability
Love of Environment	Ecological care, cleanliness, harmony with nature, and responsibility	Environmental education, school culture, outdoor learning, daily habits	Plant care, waste sorting, classroom cleaning, water saving, animal and plant observation	Environmental responsibility, cleanliness, empathy toward living beings
Love of Self and Others	Self awareness, empathy, emotional regulation, friendship, and social care	Social emotional learning, classroom interaction, child protection, inclusive culture	Sharing toys, waiting turns, greeting friends, apologizing, helping peers, recognizing emotions	Empathy, self control, cooperation, respectful communication
Love of Homeland	National identity, cultural pride, local wisdom, and social responsibility	Civic values, local culture, arts, national symbols, traditional games	Singing national songs, storytelling about heroes, cultural arts, traditional games, respecting diversity	National awareness, cultural pride, tolerance, and social belonging
Love of God	Spiritual awareness, devotion, gratitude, and religious habituation	Religious values, moral education, daily routines, local Hindu practices	Prayer, sacred stories, simple worship practice, devotional songs, symbolic religious introduction	Religious awareness, gratitude, discipline, and spiritual sensitivity

The results of the study of the institutional context show that Pratama Widyalyaya has a special character as an early childhood education unit in the Widyalyaya education system. Sari (2025) explained that Pratama Widyalyaya is Widyalyaya education at the early childhood education level, while Widyalyaya education is a formal education unit that provides general education with Hindu religious distinctions. These findings show that Pratama Widyalyaya not only functions as a religious education institution but also as a general education space that must develop children's basic abilities according to their developmental stages. This position demands a pattern of curriculum integration that does not separate the child's religion, character, knowledge, and play experience. Critical analysis indicates that the Five Loves can be an integrative framework that bridges general education and Hindu

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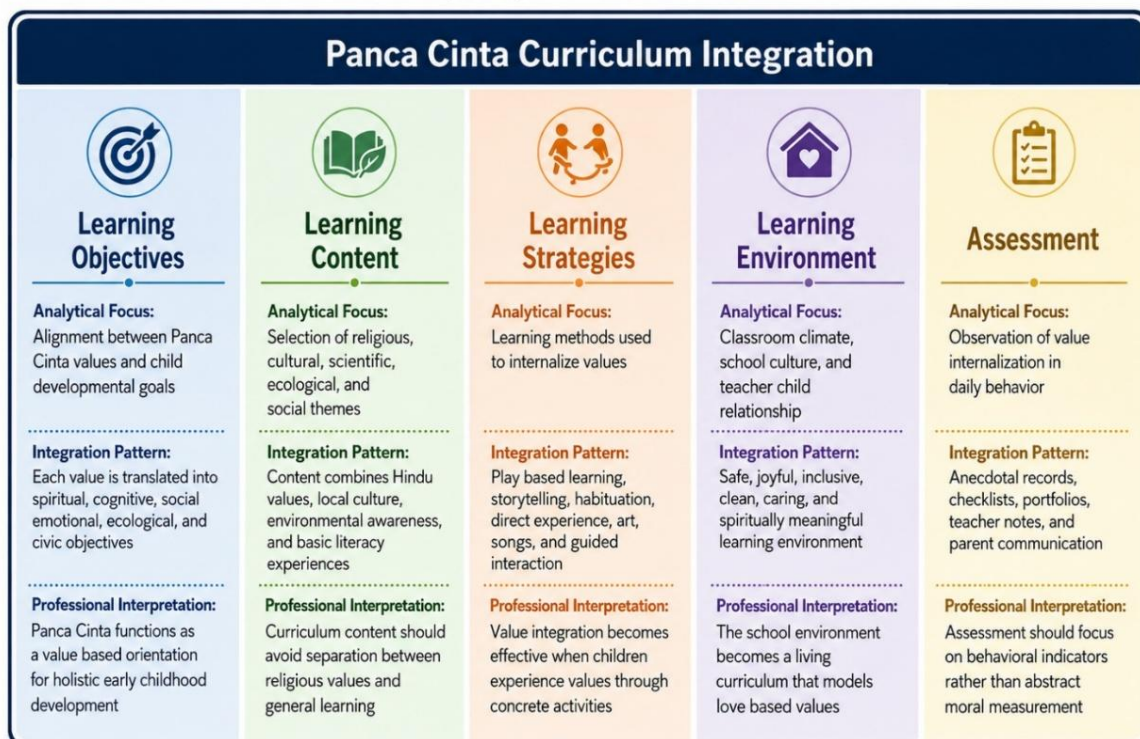
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distinctiveness in early childhood learning. Therefore, Pratama Widyalyaya needs a curriculum design that is concrete, simple, and in accordance with the characteristics of child development.

The results of the analysis show that love for God is the spiritual foundation of the love-based curriculum at Pratama Widyalyaya. These values can be integrated through prayer, sacred stories, the introduction of Hindu religious symbols, the simple practice of worship, religious songs, and the habit of gratitude. The Directorate General of Hindu Community Guidance (2026) emphasizes that the love-based curriculum integrates the values of Dharma, Bhakti, and Tri Hita Karana as a holistic approach that connects religious, moral, social, and cultural aspects. These findings suggest that the formation of a child's spirituality does not need to be through heavy dogmatic memorization but through religious experiences close to the child's life. At the Widyalyaya primary level, students are taught to develop a love for God. The study results indicate that a love of science is the basis for developing curiosity, the ability to ask questions, the courage to try, and the habit of learning in a meaningful way. This goal: The study results indicate that love for science serves as the foundation for developing curiosity, the ability to ask questions, the courage to try, and the habit of meaningful learning. The results of the study show that love for science serves as the foundation for developing curiosity, the ability to ask questions, the courage to try, and the habit of meaningful learning. Critically, this score needs to be given a more operational developmental indicator so that teachers can assess children's religious attitudes reasonably and not impose adult sizes on early childhood.

Analytical Mapping of Panca Cinta Across Curriculum Components

Conceptual synthesis, not statistical data



 Treemap areas indicate conceptual categories, not numerical magnitude.

Figure 1. Analytical Mapping of Panca Cinta Across Curriculum Components

The results of the study show that love for science plays a role as the basis for the development of curiosity, the ability to ask questions, the courage to try, and the habit of meaningful learning. The Directorate General of Hindu Community Guidance (2026) stated that the love-based curriculum is here

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to overcome students' apathy towards science by connecting knowledge, human values, spirituality, and usefulness to others. These findings are relevant to early childhood learning because children learn through hands-on experience, exploration, simple experiments, play, storytelling, and observation of the environment. At Pratama Widyalyaya, Love for Science can be realized through the activity of recognizing colors, shapes, numbers, nature, sounds, stories, art, and simple technology that does not eliminate social interaction. Critical analysis indicates that the love of science should avoid a narrow academic orientation that is too early. This value needs to be directed at the formation of curiosity, not the acceleration of calistung that ignores the emotional and social development of children.

The results of the study on the value of love for the environment show a strong relationship between Panca Cinta and Tri Hita Karana. The Directorate General of Hindu Community Guidance (2026) emphasized that the Love-Based Curriculum is directed to realize an environmentally friendly Widyalyaya through a commitment to environmental sustainability with the concept of Tri Hita Karana. In the context of Pratama Widyalyaya, this value can be integrated through activities of caring for plants, disposing of garbage in its place, saving water, maintaining classroom cleanliness, getting to know animals, and understanding nature as God's creation. These findings show that ecological education in early childhood needs to start with small habits. These findings indicate that early childhood ecological education should begin with consistently practiced small habits. consistently. Critical analysis indicates that environmental education is insufficient if it constitutes merely a weekly educational theme. This value must be integrated into the culture of the educational unit, as evidenced by its reflection in spatial planning, cleanliness, teacher habits, parental involvement, and children's daily activities.

The results of the analysis show that love for self and fellow humans is the core of early childhood social-emotional formation. The Directorate General of Hindu Community Guidance (2026) places child-friendly Widyalyaya as an important goal of the love-based curriculum, which is a safe, tolerant, non-violent, discrimination-free, and supportive learning environment for children without fear. These findings show that Panca Cinta has a direct relationship with child protection, empathic communication, emotion management, and the formation of healthy social relationships. In Pratama Widyalyaya, this value can be present through the activities of greeting each other, sharing toys, waiting for their turn, apologizing, thanking them, helping friends, and recognizing their feelings. Critical analysis indicates that the integration of these values is highly dependent on the quality of the teacher-child interaction. Teachers are not only teachers but also models of compassionate, patient, fair, and consistent behavior.

The results of the study of Love for the Motherland show that national values in Pratama Widyalyaya need to be developed through a cultural approach that is close to children's experiences. This value can be realized through the introduction of national symbols, national anthems, simple heroic stories, traditional games, regional languages, Hindu cultural arts, and the habit of appreciating diversity. The Directorate General of Hindu Community Guidance (2026) places Love of the Homeland as part of the Five Loves related to the formation of a humanist, nationalist, tolerant, and characterful generation. These findings show that early childhood nationalism does not need to be understood in the abstract but through a sense of pride in the environment, culture, family, school, and nation. The literature review found that Panca Cinta integration needs teachers, education unit heads, and parents to work together. In this way, children learn that loving the nation means respecting friends, taking care of nature, obeying simple rules, and maintaining harmony in life together.



Figure 2. Critical Synthesis of Research Findings

The results of the literature review found that the integration of Panca Cinta requires the simultaneous role of teachers, heads of education units, and parents. The Love-Based Curriculum guidance document contains a training design for teachers, widyalaya heads, and parents with the aim of uniting the vision of implementing the Five Loves, equipping participants with practical methods and Hindu philosophies, and creating a learning environment based on the Tri Hita Karana (Directorate General of Hindu Community Guidance, 2026). These findings show that the success of the integration of Panca Cinta does not only lie in the curriculum documents but also in the educational ecosystem that works together. In Pratama Widyalyaya, parents have an important role because most of the children's habituation takes place at home. Critical analysis shows that without family involvement, the value of love built in school can weaken as children experience different parenting styles at home. Therefore, the results of this study confirm the need for more practical school and family collaboration guidelines to support the internalization of Panca Cinta.

The results of the comparison with the literature of the love curriculum show that the concept of Panca Cinta is in accordance with the humanistic approach and compassion-based education. Qamariah & Anwar (2025) found that the love curriculum emphasizes the principles of holism, humanism, inclusivity, and sustainability in the formation of students' characters. These findings strengthen the analysis that the Love-Based Curriculum in Widyalyaya Primary must pay attention to the development of children, including cognitive, affective, social, spiritual, and psychomotor aspects. Qamariah & Anwar (2025) also emphasized that affection functions as the main value that serves as an umbrella for other character values. A critical analysis of these findings indicates that Panca Cinta has the advantage of not only placing affection as a common value but also mapping love into five more

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operational domains of education. Thus, Panca Cinta can be positioned as a model of Hindu character education that has a spiritual, social, ecological, intellectual, and national basis.

The final results of the study resulted in a conceptual construction that the integration of Panca Cinta in Pratama Widyalaya needs to be carried out through five main paths, namely integration in learning objectives, integration in play experience, integration in daily habituation, integration in the culture of educational units, and integration in child development evaluation. Love for God is the spiritual basis; love for science is the basis of curiosity; love for the environment is the basis of ecological concern; love for self and others is the social-emotional basis; and love for the homeland is the basis of cultural and national identity. This construction shows that the Five Loves can function as a value framework that unites Hindu education, character education, and early childhood education. These findings make a conceptual contribution to the development of a value-based curriculum at Widyalaya, as it offers a more operational integration map. This study also emphasizes that the success of the love-based curriculum cannot be measured only by the completeness of the documents but also by changes in the learning atmosphere, teacher-child relationships, social habits, environmental concerns, and family involvement. Thus, Panca Cinta can be the conceptual basis for the formation of Pratama Widyalaya that is religious, humanist, child-friendly, ecological, and rooted in Hindu values.

Table 2. Professional Assessment Matrix for Panca Cinta Internalization

Love of God	The child follows simple prayer routines and expresses gratitude	Daily routine notes	Teacher observation and anecdotal record	Spiritual habituation
Love of Knowledge	The child asks questions, explores objects, and responds to stories	Learning activity documentation	Observation checklist and teacher notes	Curiosity and learning motivation
Love of Environment	The child plants, keeps the classroom clean, or saves water	Environmental activity record	Checklist, photo portfolio, and teacher reflection	Ecological responsibility
Love of Self and Others	The child shares, waits for turns, helps friends, and apologizes	Social interaction notes	Anecdotal record and social behavior checklist	Empathy and emotional regulation
Love of Homeland	The child participates in cultural songs, traditional games, and national activities	Cultural activity documentation	Portfolio and performance observation	Cultural and national awareness

2. Discussion

The results of this study show that the integration of Panca Cinta in the Love-Based Curriculum in Pratama Widyalaya has a substantive meaning as a holistic value education model. The Five Loves not only serve as a list of moral values but also become a conceptual framework that connects spirituality, science, social relations, ecological concerns, and national identity. This finding is in line with the Directorate General of Hindu Community Guidance (2026), which places the Love-Based

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Curriculum as a curriculum that aims to form a generation that is tolerant, inclusive, socially and environmentally careful, and morally strong through the integration of the values of the five loves across subjects. However, this article expands on the study by placing Pratama Widyalyaya as a special context for Hindu early childhood education. Thus, the contribution of this article lies in sharpening the analysis that Panca Cinta needs to be translated differently at the early childhood level than at the primary and secondary levels. In Pratama Widyalyaya, the integration of values is not enough through teaching materials but must be present through habituation, examples, games, stories, art, simple rituals, and daily interactions that are safe for children.

The findings of this study show that love for God is a spiritual foundation that leads children to know religious values through simple, concrete, and joyful experiences. The Directorate General of Hindu Community Guidance (2026) emphasized that the love-based curriculum departs from the values of Dharma, Bhakti, and Tri Hita Karana as a holistic approach that connects religious, moral, social, and cultural aspects. These findings are in line with Qamariah and Anwar (2025), who show that the curriculum of love for Islamic education is also based on spiritual foundations and humanistic approaches. The difference is that this article does not place love only as a universal affection but connects it to Hindu values through Dharma, Bhakti, Tat Twam Asi, and Tri Hita Karana. The originality of this article can be seen in the effort to compile the meaning of love for God as a process of forming early childhood spirituality that is not purely doctrinal. This value needs to be present in prayers, thanksgiving, sacred stories, respect for religious symbols, and compassionate relationships with children's teachers.

The results of this study also show that love for science functions as the basis for the development of children's curiosity. The Directorate General of Hindu Community Guidance (2026) explained that the love-based curriculum is here to overcome students' apathy towards science by connecting it with the values of humanity, spirituality, and usefulness to others. This finding has a common point with Syahbana et al., (2024), who stated that curriculum innovation needs to encourage creativity, independence, critical thinking, and active student participation. However, this article rejects the reading of Love for Science as too early an academic encouragement for early childhood. In Pratama Widyalyaya, love for science must be interpreted as an encouragement to ask, observe, try, hear stories, become acquainted with knowing nature, and express ideas through art or games. Thus, this article conceptually contributes by arguing that early literacy in Pratama Widyalyaya should be developed through meaningful experiences, rather than through academic achievement pressures unsuitable for the child's developmental stage.

The findings on Love for the Environment show a strong relationship between Panca Cinta and Tri Hita Karana. The Directorate General of Hindu Community Guidance (2026) explained that the love-based curriculum seeks to create an environmentally friendly vidyalaya through a sustainable, clean, and neat learning environment. These findings expand on the research of Qamariah & Anwar, (2025), who emphasized that the love curriculum can respond to social fragmentation and modernization challenges. This article adds a stronger ecological dimension because in the Hindu context, love is directed not only to humans but also to nature as part of the harmony of life. At Pratama Widyalyaya, these ecological values can be realized through activities to take care of plants, maintain classroom cleanliness, become acquainted with and know animals, save water, and get children used to using objects responsibly. This analysis shows that love for the environment should not stop as a learning theme but should become a culture of educational units that is visible in the space, habits, and behavior of Widyalyaya residents.

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The results of this study confirm that love for self and fellow human beings is the core of early childhood social-emotional strengthening. The Directorate General of Hindu Community Guidance (2026) explained that the love-based curriculum aims to create a child-friendly Widyalyaya that is safe from violence, bullying, discrimination, and intolerance. These findings are in line with Saleh et al., (2025) and the study of Wu & Jia, (2023) who show that education based on compassion and tolerance plays a role in reducing bullying and intergroup conflicts. The main difference of this article lies in the context of early age, since the formation of empathy in Pratama Widyalyaya must be done through observable microbehaviors. Children learn to love themselves and others when teachers guide them to greet friends, share toys, wait their turn, apologize, express feelings, and help friends. Thus, this article expands the study of character education by emphasizing that character indicators in early childhood must be concrete, contextual, and rooted in daily interactions.

The findings on Love for the Motherland show that national values in Pratama Widyalyaya need to be built through cultural experiences that are close to children. The Directorate General of Hindu Community Guidance (2026) places Love for the Homeland as one of the pillars of the Five Loves that support the birth of a generation of humanists, nationalists, tolerants, and integrity. These findings differ from formal citizenship studies that often place nationalism within the framework of state knowledge. In Pratama Widyalyaya, nationalism is more appropriately realized through songs, stories, traditional games, cultural arts, the introduction of state symbols, and the habit of respecting differences. In this way, love for the homeland does not stand as an abstract discourse but is connected to a sense of belonging to the family, school, local culture, environment, and nation. This article provides novelty by linking Hindu early childhood nationalism to an experiential cultural pedagogy, rather than mere symbolic memorization.

The results of this study also indicate that the integration of Panca Cinta requires a shift in the role of teachers. Qamariah & Anwar, (2025) explained that the implementation of the love curriculum requires a shift from teacher-centered learning to student-centered learning while transforming teachers from knowledge conveyors to role models of compassion. The findings are relevant to Pratama Widyalyaya but need to be criticized contextually. Early childhood does require child-centered learning, but children also need structure, a sense of security, repetition, and consistent examples. Therefore, Widyalyaya Primary teachers are not only facilitators but also effective models that shape the classroom atmosphere. This article offers reinforcement that the quality of Panca Cinta integration depends heavily on the way teachers speak, set an example, resolve minor conflicts, reprimand without hurting, and provide appreciation fairly.

This study's results indicate that the main weakness of Panca Cinta's implementation is not its values but how those values are operationalized into indicators, activities, and evaluations. Qamariah and Anwar (2025) show that the implementation of the love curriculum faces challenges in the form of limited resources, resistance to change, difficulties in impact evaluation, and the unpreparedness of the education system Syahbana et al., (2024) also noted that the implementation of the Independent Curriculum faces obstacles in teacher readiness, facilities, and a comprehensive assessment system. The findings of this article are in line with the two studies but provide a new perspective that the challenge in Pratama Widyalyaya is more specific in translating abstract values into observable child behavior. Teachers need simple indicators, such as children who want to share, children who pray in an orderly manner, children who take care of plants, children who ask questions, and children who participate in cultural activities. Thus, the originality of this article lies in the proposal that the evaluation of Panca Cinta in early childhood should be based on behavioral observations, anecdotal notes, portfolios, and parental communication, not cognitive tests.

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The results of this study support the view that Pratama Widyalyaya has a strategic position in the development of formal and distinctive Hindu education. Sari (2025) explained that Widyalyaya Education is a formal educational unit that organizes general education with Hindu religious distinctions, while Widyalyaya Primary is at the level of early childhood education. This finding is important because the integration of the Five Loves must be read in two directions at once, namely as part of general education and as a strengthening of Hindu identity. Previously, Purnama Sari's research (2025) emphasized more the institutional transformation of Widya Pasraman into Widyalyaya and its implications for educational management and standards. This article moves further by discussing the dimensions of the value curriculum at the Widyalyaya Primary level. Thus, the contribution of this article is in the theoretical realm of the curriculum, which explains how Hindu peculiarities can be developed in early childhood learning without separating general education, character, and spirituality.

This discussion also shows that Panca Cinta differs from conventional character education. Qamariah and Anwar (2025) distinguish the love curriculum from conventional character education because the love curriculum places compassion as the main value, has an explicit spiritual dimension, and emphasizes empathy-based student-teacher relationships. This article develops the comparison in the Hindu context by showing that the Five Loves have a more detailed value structure. Love is not only an umbrella value but is mapped into five realms, namely God, knowledge, the environment, self and others, and the homeland. This structure makes Panca Cinta more operational for curriculum analysis because each dimension can be linked to goals, content, strategies, learning environments, and assessments. Thus, this article makes an original contribution in the form of a model for the integration of Panca Cinta as a framework for Hindu character education that is spiritual, social, ecological, intellectual, and national.

This study found that the integration of Panca Cinta resembles, but is not identical to, the humanistic approach. Qamariah and Anwar (2025) explain that the humanistic approach emphasizes unconditional acceptance, empathy, respect for individual dignity, and a learning environment that supports self-actualization. The Directorate General of Hindu Community Guidance (2026) also emphasized that the love-based curriculum provides space for meaningful learning experiences, emotional engagement, freedom of teacher creativity, independence, and responsibility. The difference is that this article places humanism in a Hindu frame so that the appreciation of children is not only understood as individual freedom but also as part of harmony with God, others, nature, science, and the nation. Thus, humanism in the Five Loves is not purely secular but culturally religious. The theoretical contribution of this article is the affirmation that Hindu humanistic education can be developed through the integration of Panca Cinta at the early childhood level.

The results of this study mean that curriculum integration must occur at the level of documents, processes, culture, and evaluation. The Directorate General of Hindu Community Guidance (2026) emphasized that the love-based curriculum guide was compiled as a comprehensive reference for educators in implementing a curriculum that is holistic, integrative, and oriented towards character building. This finding is in line with Sayekti (2016), who emphasizes that the analysis of the early childhood curriculum needs to look at objectives, learning experiences, the roles of teachers and parents, materials, child assessment, and program evaluation. This article provides a new addition because it connects the elements of the curriculum with the five dimensions of Panca Cinta. Thus, the integration of Panca Cinta should not only appear in the theme of learning or religious activities but also should be the way the educational unit designs routines, learning rooms, teacher language, play activities, school-family relations, and child development documentation. The originality of this article lies in the placement of Panca Cinta as an evaluative framework for reading the quality of the Pratama Widyalyaya curriculum.

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This research produces a theoretical proposition that the integration of Panca Cinta in the Love-Based Curriculum in Pratama Widyalyaya will be effective if it meets four conceptual requirements. First, the value of the Five Loves must be translated into simple and observable indicators of early childhood behavior. Second, these values must be integrated into the playing experience, not just in verbal teaching. Third, teachers must be models of affection, discipline, empathy, and respect for children. Fourth, families and schools must ensure that love is valued both in and out of the classroom. This proposition distinguishes this article from previous research that has dealt more with the curriculum of love in general, character education in general, or the institutional transformation of Widyalyaya. Thus, this article provides originality in the form of a conceptual framework for the integration of Panca Cinta that is specific to Pratama Widyalyaya as Hindu early childhood education.

CONCLUSION

This study concludes that the integration of Panca Cinta in the Love-Based Curriculum in Pratama Widyalyaya serves as a conceptual framework for holistic Hindu character education because it connects the Love of God, the Love of Knowledge, the Love of the Environment, the Love of Self and Neighbor, and the Love of the Motherland into learning objectives, curriculum content, learning strategies, the culture of educational units, and the evaluation of child development. The results of the study show that Panca Cinta is not sufficiently understood as a normative value in curriculum documents but needs to be translated into early childhood learning experiences through religious habits, games, stories, art, teacher example, environmental concern, safe social interaction, and concrete introduction of culture and nationality. The main findings of this study confirm that the strength of the Love-Based Curriculum lies in its ability to unite general education, Hindu distinctiveness, character education, and humanistic approaches in one learning design that is appropriate to the child's developmental stage. The novelty of this article lies in the preparation of a conceptual model of Panca Cinta integration that is specific to *Pratama Widyalyaya*, so that it can be a scientific contribution to the development of a religious, humanist, ecological, inclusive, and culture-based Hindu early childhood education curriculum.

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