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Research Article

The Meaning and Operationalization of Panca Cinta in Vocational Skills Instruction at Madrasah Aliyah

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Abstract. This study aims to construct the meaning of and operationalize the Panca Cinta values within vocational instruction at Madrasah Aliyah Keterampilan (Vocational Islamic Senior High Schools). Employing a qualitative approach with a phenomenological design, data were gathered through in-depth interviews, participant observation, and document analysis involving teachers and students across several such schools in West Java. The findings indicate that Panca Cinta provides a comprehensive framework that can be authentically operationalized in a vocational context: Love for Allah and His Messenger manifests as a work ethic rooted in worship and the principle of itqan (excellence/precision); Love for Knowledge as intellectual curiosity and critical reflection; Love for Others as team collaboration and professional empathy; Love for the Environment as workplace safety and sustainability; and Love for the Homeland as a contribution to local industry. The study identifies a significant gap between cognitive understanding and value embodiment, requiring strategies that include experiential learning, teacher modeling, and repeated practice in authentic contexts. Crucially, the findings show that operationalizing Panca Cinta does not compromise technical competence; instead, it enhances it of developing meta-skills (persistence, precision, collaboration) and imbuing technical learning with deeper meaning. This research contributes to the development of the "Integrated Vocational Pedagogy" theory by addressing the fragmentation among technical, character, and spiritual education. Practical implications include the need for coherent curriculum design,

institutional structural support, and leveraging the momentum of the "Love-Based Curriculum" (Kurikulum Berbasis Cinta) as a policy window for a holistic and humanizing transformation of vocational education.

Keyword: Panca Cinta, Pedagogy of Love, Vocational Education, Madrasah Aliyah.

Abstrak. Penelitian ini bertujuan untuk mengonstruksi makna dan mengoperasionalisasikan nilai-nilai Panca Cinta dalam pembelajaran vokasi di Madrasah Aliyah Keterampilan. Menggunakan pendekatan kualitatif dengan desain studi fenomenologi, data dikumpulkan melalui wawancara mendalam, observasi partisipan, dan analisis dokumen dari guru dan siswa di beberapa madrasah aliyah keterampilan di Jawa Barat. Temuan menunjukkan bahwa Panca Cinta menyediakan kerangka komprehensif yang dapat dioperasionalkan secara otentik dalam konteks vokasional: Cinta kepada Allah dan Rasul-Nya termanifestasi sebagai etos kerja ibadah dan prinsip itqan; Cinta kepada Ilmu sebagai keingintahuan intelektual dan refleksi kritis; Cinta kepada Sesama sebagai kolaborasi tim dan empati profesional; Cinta kepada Lingkungan sebagai keselamatan kerja dan keberlanjutan; serta Cinta kepada Tanah Air sebagai kontribusi pada industri lokal. Penelitian ini menemukan kesenjangan signifikan antara pemahaman kognitif dan penghayatan (*embodiment*) nilai, yang memerlukan strategi pembelajaran terhayati, pemodelan guru, dan praktik berulang dalam konteks otentik. Temuan penting menunjukkan bahwa operasionalisasi Panca Cinta tidak mengorbankan kompetensi teknis, melainkan justru meningkatkannya melalui pengembangan *meta-skills* (persistensi, ketelitian, kolaborasi) dan pemberian makna yang lebih dalam pada pembelajaran teknis. Penelitian ini berkontribusi pada pengembangan teori *Integrated Vocational Pedagogy* yang mengatasi fragmentasi antara pendidikan teknis, karakter, dan spiritual. Implikasi praktis mencakup perlunya desain kurikulum koheren, dukungan struktural institusional, dan pemanfaatan momentum Kurikulum Berbasis Cinta (KBC) sebagai policy window untuk transformasi pendidikan vokasi yang holistik dan memanusiakan.

Kata Kunci: Panca Cinta, Pedagogi Cinta, Pendidikan Vokasi, Madrasah Aliyah.

INTRODUCTION

Vocational education in Indonesia faces a significant paradigmatic challenge in balancing the demands for technical competence development with the cultivation of character and humanistic-spiritual values. On one hand, vocational education is required to produce graduates who are technically competent and prepared for the increasingly competitive workforce of the Industrial Revolution 4.0 and Society 5.0 eras (Iliescu et al., 2025). On the other hand, some argue that an excessive focus on technical competence may neglect the humanistic, character, and spiritual dimensions essential to holistic human development (Wahyuningsih et al., 2026a). The dichotomy between "technical rigor" and "values education" has long dominated vocational education discourse, often framing these two dimensions as mutually exclusive—a zero-sum game (Sofyan et al., 2025a).

In the context of vocational Madrasah Aliyah (Islamic senior high schools), this challenge is further complicated by dual demands: meeting national vocational competency standards while simultaneously internalizing the Islamic values that constitute the raison d'être of the madrasah institution (Ministry of Religious Affairs of the Republic of Indonesia, 2025; KBC Research Team, 2026). Vocational Madrasah Aliyah are responsible not only for producing skilled technicians but also for shaping Muslim individuals of noble character, faith, and piety. However, practices in the field often reveal fragmentation: technical education proceeds separately from character

and spiritual education, resulting in graduates who may be technically skilled yet lack a robust foundation of values (Sugiarto et al., 2026a).

In response to this challenge, the Ministry of Religious Affairs of the Republic of Indonesia launched the Love-Based Curriculum/Kurikulum Berbasis Cinta (KBC) in 2025 as a national initiative to restore the spirit of madrasah education through the internalization of the Panca Cinta (Five Loves) values: love for Allah and His Messenger, love for knowledge, love for others, love for the environment, and love for the homeland (Ministry of Religious Affairs RI, 2025; Directorate of KSKK Madrasah, 2025). The KBC provides a robust philosophical foundation and operational guidelines for implementing these values of love in intracurricular, co-curricular, and extracurricular learning, as well as in madrasah culture (KBC Research Team, 2026). Data indicate that by 2026, 88.5% of madrasahs across 29 provinces were prepared to implement the KBC, with 12,842 madrasahs already carrying out a phased implementation (KBC Research Team, 2026).

However, empirical research has of yet extensively explored the implementation of KBC within vocational learning—which is inherently target-driven and oriented toward technical competence. A critical question arises: How can abstract values such as "love" be operationalized within the context of concrete, technical skills training? Will the integration of these values compromise technical competence, or actually strengthen it? How do teachers and students interpret and embody the values of Panca Cinta in their daily learning practices within workshops, laboratories, and vocational projects?.

This research aims to bridge this gap by developing and testing the concept of "Loving Vocational Pedagogy"—a transformative pedagogical framework that integrates technical-vocational dimensions with humanistic-spiritual dimensions through the internalization and practice of love-based values during skills training. This study matters because it offers an alternative to the reductive, instrumentalist paradigm of vocational education, shifting toward a holistic model that prepares students not merely for employment, but for a meaningful life that contributes to civilization (OECD, 2025; UNESCO-UNEVOC, 2026).

This research engages with relevant academic scholarship in the fields of vocational education, character education, and Islamic pedagogy. Presented below is a critical discussion of prior studies and an explanation of how this research positions itself within that scholarly landscape. Several studies have explored the integration of values in vocational education. One study examined the integration of Islamic educational values with vocational training (Saridudin et al., 2024) and community service within vocational education, finding that this approach significantly enhances both the technical competence and the social character of learners (Syarif et al., 2026). These studies are relevant to our research focus on value integration within a vocational context. However, Syarif et al. (2026) focus more on community service as a vehicle for integration. In contrast, our study explores integration within core technical instruction—such as workshops, laboratories, and vocational projects—using the more comprehensive Panca Cinta framework. Other research has developed pesantren-based vocational education models that integrate Islamic values with technical competencies; findings indicate that these models enhance graduates' work

readiness while simultaneously strengthening their Islamic identity (Minhaji et al., 2026a). That research shares similarities with ours in its aim to integrate Islamic spirituality with vocational education. This is further supported by a study focusing on the pesantren context, which possesses unique characteristics (Saridudin et al., 2026), In contrast, the present study is situated within the context of formal vocational Madrasah Aliyah utilizing the more structured KBC framework.

Another study—a systematic literature review on the implementation of Project-Based Learning (PBL) in vocational education—found that PBL is effective for developing technological literacy and industry readiness (Darmadi & Maksum, 2026). This research is relevant to the value operationalization dimension of our study, particularly regarding the use of PBL as a vehicle for natural integration. However, that study did not explicitly integrate dimensions of values and spirituality, focusing instead on technical competencies and 21st-century skills.

In the field of Islamic character education, Wahyuningsih evaluated character education in Indonesia over the past decade and found that its implementation is often fragmented and poorly integrated into the core curriculum (Wahyuningsih et al., 2026b). This research confirms the issue of fragmentation, which of study also addresses. However, that study was a macro-level policy evaluation, whereas ours is a micro-level study focusing on pedagogical practices in vocational classrooms. Another study examined strategies to strengthen the character of Indonesian students in the Society 5.0 era. It recommended integrating Islamic values into instruction (Saridudin, 2026) to foster character that is both adaptive and grounded in faith (Mumthaza et al., 2026). This research is relevant to the character dimension of our study; however, it did not specifically address the context of vocational education, focusing instead on Islamic education in general.

Sugiarto examined the evolution of education policy in Indonesia and found that character education policies are often structurally robust yet operationally weak (Sugiarto et al., 2026). This research confirms the gap between policy and implementation, which of study also addresses. However, Sugiarto et al. (2026) focused on macro-level policy analysis, whereas our research focuses on micro-level implementation within madrasahs. In other literature, Puspitasari et al. (2025) examined the ethics of care and safe learning environments within Indonesian higher vocational education (Sofyan et al., 2025). Their findings indicate that caring and mutually respectful teacher-student relationships enhance learning effectiveness and student well-being. This study is highly relevant to the relational dimension of our research, particularly the concept of relational scaffolding. However, while that study focused on higher vocational education (polytechnics), our research focuses on vocational Madrasah Aliyah (Islamic senior high schools) utilizing the more specific Panca Cinta framework. Ansong investigated the role of teacher support in student academic performance and found that such support exerts a mediating effect through learning engagement and achievement goals (Ansong et al., 2024). This study relates to the relational support dimension of our research; however, it does not explicitly integrate a spiritual-religious dimension and instead focuses on general psychological support.

Another study conducted a systematic review of teacher-student relationships and academic outcomes, finding that positive relationships correlate with improved academic performance and student well-being (Di Lisio et al., 2025). This study confirms the importance of the relational dimension, which our research also focuses of. However, that study was general in nature, spanning various educational contexts, whereas our research focuses specifically on the vocational madrasah context within an Islamic value framework.

Finally, regarding the KBC context specifically, the KBC Research Team (2026) reported findings on KBC implementation across 19,087 madrasas in 29 provinces; they found that 84.7% of madrasas had received information regarding the program, and 50.5% of teachers perceived KBC and the Kurikulum Merdeka (Independent Curriculum) as mutually reinforcing. This study provides macro-level data on KBC implementation and serves as context for our research. However, the KBC Research Team (2026) conducted a macro-level descriptive survey. In contrast, our study is an in-depth qualitative study that explores the meaning and operationalization of Panca Cinta specifically within the context of vocational education.

Building on the preceding discussion, this study fills gaps in several ways: First, it is among the first empirical studies to examine the implementation of the Love-Based Curriculum (KBC) within the context of vocational learning in vocational Madrasah Aliyah. Most prior research on KBC has been macro-level (national surveys) or focused on general education rather than vocational education (KBC Research Team, 2026; Ministry of Religious Affairs RI, 2025). Second, this study develops the concept of "Loving Vocational Pedagogy," which integrates technical, character, spiritual, meaning-making, and meta-skill dimensions into a coherent framework. This concept addresses the fragmentation in existing literature that treats the technical, character, and spiritual domains as separate entities (Wahyuningsih, 2025; OECD, 2025). Third, this study uses a phenomenological approach to explore the meanings teachers and students construct about Panca Cinta (the Five Loves) in the vocational context. This approach yields a depth of understanding unattainable through quantitative research or surveys (Sofyan et al., 2025; Ansong et al., 2023). Fourth, this study contributes to the development of the "Integrated Vocational Pedagogy" theory, demonstrating that the integration of values does not compromise technical competence but rather strengthens it through the development of meta-skills and meaning-making. This contribution challenges the "zero-sum game" assumption that dominates vocational education literature (UNESCO-UNEVOC, 2026; Minhaji, 2026).

Based on the aforementioned background and literature gap, this study—conducted at MAN 1 Garut and MAN 1 Kota Bandung—aims to: (1) construct the meaning of Panca Cinta as a comprehensive pedagogical framework developed by students and teachers within vocational learning at Madrasah Aliyah Keterampilan (Vocational-Track Islamic Senior High Schools); (2) analyze the knowledge-practice gap—specifically the tension between understanding and embodiment—among students and teachers in this vocational learning context; and (3) analyze the dual benefits derived from the operationalization of Panca Cinta within vocational skills education at Madrasah Aliyah.

This research holds both theoretical and practical significance. Theoretically, it contributes to the development of a comprehensive and integrated theory of vocational education, addressing the fragmentation between technical, character, and spiritual education. Practically, it provides a roadmap for Madrasah Aliyah Keterampilan to effectively implement KBC in vocational learning, thereby producing graduates who are not only technically competent but also possess strong character and a deep spiritual foundation.

RESEARCH METHODS

This study employs a qualitative approach with a phenomenological design to explore the meanings constructed by teachers and students regarding the Pedagogy of Love, as well as how these values are operationalized in vocational instruction at Madrasah Aliyah Keterampilan (Vocational Islamic Senior High Schools). The phenomenological approach was selected because the study aims to understand the participants' lived experiences in internalizing and practicing the Panca Cinta values within the concrete context of skills-based learning (Sofyan et al., 2025b). This design enables the researcher to delve into the depth of subjective meaning without imposing a pre-existing theoretical framework, instead allowing themes to emerge naturally from the collected data.

The research was conducted at two Madrasah Aliyah Keterampilan in West Java—MAN 1 Garut and MAN 1 Bandung City—which have implemented the Love-Based Curriculum (KBC) or demonstrated best practices in integrating Islamic values into vocational instruction. The sites were selected purposively based on the following criteria: (1) the madrasah maintains active vocational skills programs (Light Vehicle Automotive Engineering, Motorcycle Business Engineering, Fashion Design, and Power Electronics and Communication); (2) teachers and school principals explicitly integrate Panca Cinta values into instruction; and (3) the madrasah has participated in KBC socialization or training. The study included 10 vocational teachers, 30 students in grades XI and XII, and two school principals.

Data collection was carried out using three primary techniques: (1) in-depth, semi-structured interviews with teachers, students, and principals to explore meanings, experiences, strategies, and perceptions regarding the implementation of the Pedagogy of Love; and (2) participant observation in workshops, laboratories, and theory classrooms to document actual pedagogical practices, teacher-student interactions, and the manifestation of values of love within the learning process; and (3) document analysis of the curriculum, lesson plans, assessment rubrics, and madrasah policies to understand the coherence between policy and practice (Ministry of Religious Affairs of the Republic of Indonesia, 2025; OECD, 2025). Source and method triangulation were employed to ensure data validity, incorporating member checking to confirm the researcher's interpretations with the participants.

Data were analyzed using a phenomenological thematic analysis approach based on the Braun & Clarke framework, comprising six stages: (1) data familiarization through repeated reading of interview transcripts and observation notes, (2) initial coding to identify units of meaning, (3) theme searching by grouping related codes, (4) theme reviewing to ensure coherence and relevance, (5) theme defining and

naming, and (6) report writing to present a coherent thematic narrative (Syarif et al., 2026; Minhaji, 2026). The analysis was conducted iteratively, moving back and forth between the data and the literature to ensure the validity of interpretations. All research procedures adhered to qualitative research ethical principles, including informed consent, the confidentiality of participant identities, and the use of data solely for academic purposes.

RESULTS AND DISCUSSION

Panca Cinta as a Comprehensive Pedagogical Framework for Students and Teachers at Vocational Madrasah Aliyah

Interviews and observations involving vocational education teachers reveal that they interpret Panca Cinta not merely as an abstract concept; rather, they understand Panca Cinta within the Love-Based Curriculum (KBC) as a practical and profound philosophy. This is as stated by JM, a vocational skills teacher at MAN 1 Garut:

> *"As a teacher of the Light Vehicle Automotive Engineering subject, I interpret Panca Cinta within the KBC [Vocational-Based Madrasah] framework not merely as an abstract concept displayed on the school walls, but as a profound philosophy that informs my teaching behavior. When I tell a student, 'You must work with love,' we hope it is not just a slogan. It implies that 'I work with the sole intention of pleasing Allah, I strive for steadfastness (istiqomah), I must not cause disappointment, I must maintain the cleanliness of the classroom or practical workshop, and I recognize that my skills can contribute to the nation'" (JM, Interview, May 2026).*

Research results indicate that Panca Cinta is not merely a set of abstract values but a pedagogically significant framework—with practical operational value—for both teachers and students within the context of vocational skills learning at the Madrasah Aliyah Keterampilan. These findings enrich the existing literature—which has traditionally separated character or values education from vocational or technical education—by offering an integrative paradigm that combines technical competence, character education, and spiritual development without compromising any of them (Waldan et al., 2025).

Field findings show that Panca Cinta at Madrasah Aliyah Keterampilan serves as a comprehensive pedagogical framework, integrating the cognitive, affective, and psychomotor domains into a unified vocational skills-learning experience. This aligns with current trends in vocational education, which emphasize the development of a student's comprehensive qualities rather than focusing solely on technical proficiency. In practice, teachers and students do not study Panca Cinta as isolated theory; instead, they internalize and operationalize it through real-world experiences in vocational settings—such as practice sessions, collaborative projects, and interactions in the workplace (Pan et al., 2025a).

This approach aligns with the principle that modern vocational education must cultivate learners' skills. Hence, they are not only capable of performing specific tasks but also able to develop themselves in step with advancements in science,

technology, and the arts, while simultaneously fostering a professional attitude. Panca Cinta serves as a medium that connects noble values with daily vocational practice, enabling learners not merely to know these values but to experience and embody them through concrete actions (Bailey & Belfield, 2019a).

A significant contribution of these findings is addressing a long-standing false dichotomy in vocational education discourse: the view that character education and vocational training are mutually exclusive or even contradictory domains. Conventional literature often separates "academic learning" from "occupational skills," assuming that a focus on technical competence comes at the expense of character formation, and vice versa (Bailey & Belfield, 2019a).

However, the integration of Panca Cinta into vocational education at Madrasah Aliyah demonstrates that this dichotomy is unnecessary. Vocational education in Madrasah Aliyah can simultaneously develop technical competence, character, and spiritual growth without neglecting any one aspect. This represents a paradigm shift in thinking about the purpose and design of vocational education—moving from a model oriented solely toward job readiness (shifting from supply-driven to demand-driven) to one focused on shaping well-rounded learners whose professional competence is integrated with moral and spiritual dimensions (Nasrullah et al., 2023).

As recent studies explain, 21st-century vocational education is no longer satisfied with merely producing "job-ready" graduates; it aims to cultivate lifelong learners capable of adapting, innovating, and providing solutions to real-world societal challenges. Panca Cinta provides a value-based foundation that enables this transformation to occur systematically and measurably within daily instructional practice (Mulholland et al., 2026).

Research findings indicate that students and teachers at the Madrasah Aliyah make meaning of Panca Cinta through lived experience in vocational education, rather than through abstract classroom study. This aligns with the principles of phenomenological study in education, which posit that meaning is embedded in concrete actions and relationships rather than in theoretical concepts detached from experience (Afifah et al., 2025). From a phenomenological perspective, lived experience refers to the representation of the totality of experiences, choices, and knowledge shaped by the society, culture, and language used within a specific context. Vocational students at the Madrasah do not perceive Panca Cinta merely as a list of values to be memorized; instead, they view it as a relational quality experienced when teachers demonstrate compassion *(rahmah)* while guiding practical work, when students perceive fairness *(adl)* in assessment, or when they cultivate wisdom *(hikmah)* while resolving technical issues in the workshop or laboratory (Tonelli, 2022).

This approach is also consistent with phenomenological studies in vocational education that explore students' lived experiences as a source of knowledge for understanding how meaningful learning occurs. Consequently, Panca Cinta is not merely taught content but a quality of experience embodied within the process of daily pedagogical interaction (Kelly, 2021).

Operationally, Panca Cinta reflects several principles of Islamic pedagogy, specifically three core values: compassion *(rahmah),* justice *(adl),* and wisdom *(hikmah).* These three values provide a robust spiritual foundation for excellence in vocational education (Pan et al., 2025b). In a pedagogical context, rahmah (compassion) manifests as a warm relationship between educator and learner—rejecting all forms of violence and coercion, embodying generosity, and setting an example through conduct. Teachers guided by rahmah educate children through ethical modeling and sincerity rather than mere instruction. A study indicates that compassion-based pedagogy is strongly linked to emotional aspects, moral development, and stronger intrinsic motivation among learners (Mastoni & Aziz, 2026).

Justice *(adl)* in Islamic pedagogy means giving every learner the right to develop to their potential, free from discrimination or favoritism. In vocational learning at the Madrasah Aliyah (Islamic senior high school) level, this takes shape through objective assessment, equitable opportunities for practical training, and recognition of diverse learning styles and student backgrounds. *Hikmah* (wisdom) necessitates the integration of revealed knowledge and reason, while emphasizing the cultivation of ethical students through exemplary conduct. In the context of vocational education, hikmah implies that students not only master technical skills but also understand the rationale and purpose behind those skills, as well as the ethical and social implications of their application (Mansor et al., 2025).

The Islamic pedagogical framework traditionally emphasizes holistic individual development—encompassing intellectual, spiritual, moral, and social dimensions—contrasting with secular models that often prioritize technical proficiency and marketability. The Panca Cinta approach operationalizes this vision within the context of vocational skills education in predominantly Muslim madrasahs, thereby ensuring high cultural and spiritual relevance (Budiman & Isnaeni, 2025).

Initially, students may perceive Panca Cinta as distinct from vocational competence; however, through teacher modeling and repeated practice in developing an integrated understanding, a shift occurs—a tangible exemplification of the Transformative Learning theory developed by Jack Mezirow (McClain, 2024). According to this theory, transformative learning occurs when an individual undergoes a fundamental shift in how they perceive themselves and the world around them through critical reflection on their experiences. This process involves several stages: first, the "disorienting dilemma," where students encounter a discrepancy between their initial understanding (that values and technical skills are separate entities) and a new experience in which the teacher integrates both elements into the learning practice. Second, critical reflection, in which learners begin to question their assumptions about the separation between the affective and psychomotor domains. Third, exploration of new roles, in which learners attempt to internalize Panca Cinta as part of their professional identity. Fourth, building competence, whereby learners—through repeated practice—develop the confidence to embody these values within the context of vocational education. Fifth, reintegration: a new

perspective that becomes the norm, where learners no longer view Panca Cinta as an add-on but as the essence of being an outstanding professional (McClain, 2024).

Transformative learning theory emphasizes that adults learn most deeply when they critically examine and revise their existing beliefs in response to a "disorienting experience." In this context, consistent teacher modeling can integrate the values and skills needed to create a "disorienting dilemma" that triggers a transformation in the learner's perspective (Naithani & Vasudevan, 2021a). Furthermore, the theory introduces an aspect often overlooked in lifelong learning discourse: the inclusion of personal development—specifically the capacity to navigate uncertainty and ambiguity—as an integral part of learning. Vocational skills training that integrates Panca Cinta prepares learners not merely for a specific job, but also for navigating a professional life that is complex in both ethical and spiritual terms.

These findings carry several implications. First, regarding curriculum design: vocational curricula in Madrasah Aliyah must be developed to meet competency demands aligned with the needs of society, business, and industry, while simultaneously fostering learners' skills and character. Panca Cinta can be integrated into the madrasah as a "hidden curriculum" embedded within every vocational learning interaction, rather than as a separate subject (Tucker, 2017).. Second, regarding teacher professional development: vocational teachers in Madrasah Aliyah need to be equipped not only with technical and pedagogical skills but also with a deep understanding of how to integrate Panca Cinta values into their daily teaching practices (Naithani & Vasudevan, 2021b). Third, regarding comprehensive assessment: evaluation systems must assess not only technical skills but also learners' character and spiritual development, using an authentic approach based on observing "lived experiences" in the vocational education context. Fourth, regarding strategic partnerships. Vocational education in madrasas needs to build an ecosystem through collaborative industry engagement, where madrasas and industry grow, learn, and innovate together to shape graduates who are technically competent and have strong moral character.

Vocational Education in Skill-Based Madrasah Aliyah; Knowledge-Practice Gap: Understanding versus Embodiment

The findings of this study confirm that the ability of students at Madrasah Aliyah Keterampilan to articulate the Panca Cinta values—such as defining them, providing examples, or discussing their importance—does not automatically translate into proficiency in embodying these values through concrete actions within a vocational education context. This phenomenon reflects what is known in character education literature as the "knowledge-practice gap"—a disconnection between acquired knowledge and the competence required for safe and effective independent practice (Gassas, 2021).

Interview results indicate that vocational teachers at Madrasah Aliyah Keterampilan in West Java possess a highly reflective understanding of Panca Cinta. These vocational teachers can distinguish between knowing Panca Cinta as a

cognitive concept and "living" it as a practice integrated into daily life. YT, a Fashion Design teacher at MAN 1 Garut, explains:

> *"Many students can explain Panca Cinta. They are familiar with its five elements, and some can articulate their meanings—even speaking quite fluently when asked in class. However, in my view, there is a distinction between knowing about Panca Cinta and actually practising it" (YT, Interview, June 2026).*

This teacher's account was corroborated by interviews with the students. A student from MAN 1 Garut stated that they understood the content of Panca Cinta and could clearly explain its five elements. However, when asked about applying these principles in daily life, the student admitted to frequently forgetting and lacking consistency in practice, stating:

> *"I understand the concepts when they are explained, but when it comes to putting them into practice, I sometimes forget. For instance, during group work, I sometimes focus more on completing my own task" (GZN, Interview, June 2026).*

In the context of character education, this gap is critical because it concerns the transformation from knowing what is good (moral knowing) to doing what is good (moral action). As outlined in Thomas Lickona's character education framework, good character comprises three interconnected, hierarchical aspects: moral knowing, moral feeling, and moral action. The finding that students are attempting to apply Panca Cinta values suggests that the process of internalising these values has not yet reached the stage of full integration; students may be in the process of understanding or attempting to practise them, but have not yet achieved the stage where these values automatically become part of their behaviour (Wu et al., 2025).

A study on value internalisation identifies four sequential stages: ignoring-resistance, understanding, attempt to practice, and integration. The understanding stage is characterised by cognitive recognition of various values after an individual overcomes resistance or acknowledges the importance of those values. The attempt-to-practice stage involves an effort to apply these values under the influence of external motivation while progressively deepening one's understanding. Only at the integration stage do the values become fully internalised and consistently manifested in behaviour without the need for external prompting. Research findings indicate that many Madrasah Aliyah students may be stuck between the understanding and attempt-to-practice stages, necessitating more intensive pedagogical intervention to reach the integration stage (Wu et al., 2025).

This gap between understanding and implementation aligns with Embodied Learning Theory, which emphasises that learning—including character education—is a distinct cognitive activity involving embodiment; here, students learn to interact with their environment through their bodies and sensorimotor systems to gain embodied experiences that lead to positive and relatively enduring behavioural changes (Zhang et al., 2025). Embodied cognition theory posits that cognitive

processes are deeply rooted in the interaction between the body and its environment. In an educational context, embodied learning emphasises the interaction among the environment, the body, and artefacts during the learning process. This approach challenges traditional educational concepts that separate mind and body, proposing the principles of mind-body unity instead, the unity of mind and intelligence, and the concept of "rootedness" in education (Liu et al., 2025).

In the context of Panca Cinta learning, this implies that learners cannot internalise these values solely through lectures, discussions, or cognitive reflection. Learners need to experience these values through their own bodies—via movement, gestures, sensory engagement, and physical interaction with the surrounding environment and other people. For instance, the value of compassion *(rahmah)* is implemented through supportive touch, a gentle tone of voice, and an attentive physical presence; the value of justice *(adl)* is embodied through the equitable distribution of resources and equal physical treatment of all learners; and the value of wisdom *(hikmah)* is embodied through measured movements, reflective pauses, and actions that demonstrate careful consideration (Anna & Bruno, 2026).

The findings of this study also confirm classic results in character education research: that moral knowing (cognitive understanding) alone is insufficient to generate moral behavior, as moral feeling (emotional connection) and moral action (behavioral practice) are equally important (Griyawana et al., 2026a).. Thomas Lickona's framework remains one of the most influential in character education; it posits that good character is not merely surface-level behaviour but a reflection of a holistic personality comprising three dynamically interconnected elements—knowing the good, wanting the good, and doing the good—operationalised as moral knowing, moral feeling, and moral action (Az-Zauri et al., 2026).

These findings have significant implications for teacher professional development, suggesting that training should focus not only on helping teachers cognitively understand Panca Cinta but also on developing pedagogical strategies to facilitate the embodiment of these values through modeling, coaching, and practice opportunities (Agarwal, 2026). Current teacher training often focuses too much on the cognitive dimension—providing definitions, examples, and rationales for the importance of these values—without offering concrete strategies to implement them in daily vocational learning practices. This approach can produce teachers who articulate values well but lack the pedagogical repertoire to help students implement them.

Based on the research findings, several pedagogical strategies can be developed for teacher training, including: first, teacher modelling. Teachers in madrasahs must consistently model Panca Cinta in every interaction with students. Second, regarding coaching and scaffolding, teachers need to develop coaching skills to guide students of they internalise values. Furthermore, scaffolding should be implemented gradually: start with structured practice where the teacher provides intensive support, then gradually reduce that support as students build competence and confidence (Gassas, 2021). Third, students require authentic and repeated practice opportunities within a meaningful vocational education context to develop internalised moral action. Fourth, given that moral action requires transformation

into a reflexive habit (habituation), teachers must design instruction that offers opportunities to repeat practices aligned with the values being cultivated. Fifth, the assessment system must encompass not only "moral knowing"—measured via cognitive tests—but also "moral feeling" (through affective reflection, journals, or interviews) and "moral action" (through behavioural observation during practice) (Rizky et al., 2026).

Furthermore, the findings suggest that integrating Panca Cinta into Madrasah Aliyah requires a systemic approach that involves not only classroom instruction but also school culture, institutional policies, and partnerships with the business and industrial sectors. This means that Panca Cinta must be embodied within the madrasah not merely through vocational training, but across all aspects of school life—ranging from student interactions and teacher-student relationships to disciplinary policies and recognition systems (Mulyani et al., 2026). Effective curriculum integration must be designed to encourage students not only to understand the definitions of these values but also to grasp their significance and consistently put them into practice through tangible actions. This necessitates an intentional instructional design that fosters the cognitive, affective, and behavioural domains in an integrated and balanced manner (Griyawana et al., 2026b).

The findings regarding the knowledge-practice gap in Panca Cinta instruction at Madrasah Aliyah offer crucial insight into the complexities of internalising values within a vocational education context. This gap between moral knowing and moral action shows that values education requires more than cognitive instruction; it demands an embodied approach involving repeated practice, consistent modelling, reflective coaching, and opportunities to live out these values in meaningful vocational educational settings. A key implication of these findings is the need to transform teacher professional development—shifting from training focused on the cognitive understanding of values of developing pedagogical strategies that facilitate value internalisation through practice in vocational education. Only through an approach that balances moral knowing, moral feeling, and moral action can vocational education in Madrasah Aliyah produce graduates who are not only technically competent but also morally and spiritually grounded.

Dual Benefit in the Operationalisation of Panca Cinta within the Context of Vocational Skills Education in Madrasah Aliyah

The findings of this study confirm that the operationalisation of Panca Cinta in vocational learning at the Madrasah Aliyah Keterampilan does not eliminate or diminish students' mastery of technical skills; rather, it enhances it. This phenomenon occurs because the practice of Panca Cinta values fosters meta-skills—such as persistence, attention to detail, and collaborative problem-solving—which serve as the foundation for mastering complex vocational skills (Jamil et al., 2026). In the context of this school, Panca Cinta functions not merely as a theological doctrine but as a pedagogical framework that integrates spiritual dimensions with technical competence. This implementation aligns with the concept of religious humanist

education, in which vocational skills training is guided not by market-driven logic but by the internalisation of humanistic-religious values (Jamil et al., 2026).

A teacher explained that when designing teaching modules or lesson plans, they consistently map out the specific Panca Cinta pillars to be cultivated in each session. The teacher stated:

> *"I do not view Panca Cinta as a set of separate topics. To me, it is a lens that must always be present in every learning activity."*

This statement demonstrates that Panca Cinta values at the school are not treated as a moral add-on external to the subject matter; instead, they serve as a primary orientation when structuring learning activities. The teacher noted that during lesson planning, they always identify which pillars they are fostering—for instance, "love for knowledge" through curiosity, "love for others" through group work, and "love for the environment" through maintaining the cleanliness of the classroom and its surroundings. The operationalisation of the Panca Cinta values at this Madrasah Aliyah creates a safe and comfortable learning ecosystem for students—a prerequisite for implementing deep learning. Findings support this, showing that integrating Islamic values into this vocational education significantly enhances both students' technical competence and character. Presented below is an analysis of how each dimension of Panca Cinta manifests and yields dual benefits for vocational learning at the Madrasah Aliyah.

First is the manifestation of love for Allah and His Messenger. In the context of vocational education, this dimension manifests as a work ethic rooted in worship. Students view technical skills (such as automotive mechanics, fashion design, electrical engineering, etc.) not merely as a means of economic livelihood, but as a way to draw closer to Allah *(taqarrub)* through service excellence *(itqan)*. Students' conviction that work is an act of worship fosters strong intrinsic motivation. They tend to work meticulously and responsibly, conscious of being under Allah's watchful eye, which directly improves the quality of their work outcomes (Minhaji et al., 2026b).

Second, the manifestation of a love for knowledge. This takes the form of technical literacy and intellectual curiosity. In vocational learning at Madrasah Aliyah (Islamic senior high schools), a love for knowledge encourages students not merely to memorise procedures but to understand the fundamental principles (first principles) underlying a technology or system. This attitude fosters problem-solving skills and adaptability. When faced with equipment malfunctions or novel technical challenges not covered in textbooks, students who "love knowledge" will independently conduct research and experiments, allowing their technical skills to evolve beyond the standard curriculum (Chen, 2023).

Third, love for others manifests of their actions. In the context of vocational education in madrasas, this value manifests as collaboration and empathy. Vocational learning often involves group projects or customer service simulations. Practising love for others cultivates students' soft skills, such as communication, teamwork, and negotiation. In today's workforce, technical skills alone are insufficient; the ability to

collaborate within a team is key to productivity. Research findings indicate that community-based services grounded in the value of care can simultaneously enhance customer satisfaction and students' technical skills (Kain et al., 2024).

Fourth, the manifestation of a love for the environment. This aspect manifests as Occupational Health and Safety (OHS) and sustainability. Students are taught how to maintain work equipment, manage waste generated during practical work, and operate according to environmentally friendly principles. An attitude of love for the environment instils strict discipline. In vocational learning, negligence regarding the work environment often leads to accidents or equipment damage. By internalising these values, students become more safety-conscious—a key indicator of professional vocational competence (Cahya & Meliyani, 2025).

Fifth is the manifestation of love for the homeland. This dimension is expressed through productive nationalism and economic self-reliance. Students are encouraged to master technology to reduce reliance on foreign products and foster national independence. This motivation imbues technical learning with broader significance; students do not study merely to pass exams but to contribute to the national industry. This mindset enhances their resilience when tackling challenging practical coursework, as they are driven by a noble long-term goal (Cahya & Meliyani, 2025).

The finding that a focus on values can actually enhance technical skills can be explained through two theoretical frameworks. First, 21st-century skills literature argues that these skills—specifically critical thinking, communication, collaboration, and creativity—along with character education, serve as the meta-competencies underpinning technical success (Chen, 2023). The practice of Panca Cinta in madrasahs can indirectly cultivate students' meta-skills; for instance, "Love for Others" fosters collaboration skills, while "Love for Knowledge" nurtures critical thinking. Without these meta-skills, technical proficiency often remains underdeveloped because students fail to adapt to the complex dynamics of the modern workplace (Kain et al., 2024). Second, Situated Cognition Theory posits that learning is most effective when it occurs within a meaningful, situated context (McGrath & Yamada, 2023). When technical skills are taught in a vacuum devoid of values, the learning becomes highly abstract and difficult to transfer. However, when techniques are taught within the context of Panca Cinta—such as repairing a machine as an act of worship and service—the learning becomes situated and meaningful. Students understand the rationale for being meticulous, not merely the procedural "how-to," making knowledge transfer to real-world situations more effective (Jamil et al., 2026).

These findings offer a strong counter-narrative to concerns that values-based education might erode technical competence; instead, this strategic integration strengthens both dimensions. Educational policies sometimes treat character education and vocational education as distinct, separate entities. This research underscores that such a separation is unnecessary. Panca Cinta acts as an enabler that accelerates technical mastery by fostering superior work character (Wibisono et al., 2026). The implementation of Panca Cinta in vocational education at Madrasah Aliyah Keterampilan is not an additional burden but a catalyst. It transforms

vocational learning from a mere transfer of skills into the holistic development of students—shaping them into individuals who are both technically competent and spiritually mature.

CONCLUSION

This study yields three conclusions. First, the study constructs the meaning of Panca Cinta as a comprehensive and meaningful pedagogical framework for teachers and students within vocational learning at Madrasah Aliyah Keterampilan. The findings demonstrate that Panca Cinta is not merely an abstract doctrine but a pedagogical framework that can be authentically operationalized within a vocational context: Love for Allah and His Rasul manifests as a work ethic rooted in worship and the principle of *itqan* (conscientious excellence) in technical practice; Love for Knowledge appears as intellectual curiosity and critical reflection on technical practices; Love for Others is expressed through team collaboration, professional empathy, and effective communication; Love for the Environment encompasses workplace safety, waste management, and sustainability; and Love for the Homeland is demonstrated through contributions to local industry and technological self-reliance. This conceptualisation shows that Panca Cinta provides a shared language that bridges the technical and spiritual domains, overcoming the fragmentation that has historically characterised vocational education.

Second, the study analyses the knowledge-practice gap between the cognitive understanding and the lived embodiment of Panca Cinta values among teachers and students. The findings reveal a significant disparity: while teachers and students may grasp the Panca Cinta concepts theoretically, internalising and embodying these values in daily practice requires deeper strategies. This gap indicates that values education cannot be achieved through lectures or mere knowledge transfer; it requires embodied learning, consistent role modelling by teachers, repeated practice in authentic contexts, and sustained relational support. Teachers who successfully embody Panca Cinta values do not merely teach them but consistently practice them in daily interactions with students, fostering a learning culture characterised by compassion and mutual respect.

Third, this study analyses the "dual benefit" of operationalising Panca Cinta in vocational education, finding that integrating Panca Cinta values does not compromise—but rather enhances—technical learning. The findings indicate that when these values are practiced in vocational instruction, students develop meta-skills—such as persistence, attention to detail, collaboration, and problem-solving—that directly support the mastery of technical competencies. Furthermore, integrating these values imbues technical learning with deeper meaning, shifting students' perceptions from "learning to pass" to "learning to contribute," which in turn boosts intrinsic motivation and resilience when facing technical challenges. This dual benefit challenges the zero-sum game assumption dominating vocational education literature, showing that well-designed integration strengthens both dimensions: technical and value-based. The study contributes to the development of "Integrated Vocational Pedagogy" theory, offering a new paradigm for holistic and integrated vocational education.

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