



A Love-Based Curriculum: A Preventive Strategy Against Violence and Radicalism in Islamic Boarding Schools

Ahmad Hafidz Lubis¹✉, Zurqoni², Mufiqur Rahman³, Sri Susmiyati⁴, Hamidullah Marazi⁵, Afandi⁶

¹Universitas Islam Syarifuddin Lumajang Indonesia.

^{2,4}Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia.

³Institut Agama Islam Al-Khairat Pamekasan, mIndonesia.

⁵Central University of Kashmir, India.

⁶STIT Al Ibrohimy Bangkalan, Indonesia.

Corresponding author: ahmadhafidzlubis@gmail.com

ABSTRACT

This study responds to the growing challenges of violence, hierarchical abuse, gender-based discrimination, and radicalism in pesantren, which underscore the need for alternative educational frameworks grounded in compassion, inclusivity, and justice. It examines the Love-Based Curriculum as a conceptual and practical approach to strengthening Islamic boarding school education in Indonesia. Using a descriptive qualitative library research method, the study analyzes a wide range of academic and policy literature, including classical Islamic thought, national educational philosophy, and contemporary perspectives, to explore how love-based values can prevent violence and reinforce religious moderation. The core novelty of this research lies in its synthesis of three key perspectives Al-Ghazali's ethical pedagogy, Ki Hajar Dewantara's humanistic educational philosophy, and Abdurrahman Wahid's (Gus Dur's) peace-oriented thought into an integrated framework of the Love-Based Curriculum. The findings indicate that compassion, inclusivity, and justice function as foundational principles for addressing hierarchical abuse, gender-based violence, radicalism, and intolerance in pesantren. Overall, the study highlights the Love-Based Curriculum as a preventive and transformative model that supports child-friendly education and promotes religious moderation amid the spread of exclusivist narratives in the digital era. It recommends institutional support from pesantren leaders and policymakers, as well as further research on practical models of implementation across diverse educational contexts.

OPEN ACCESS

ARTICLE HISTORY

Received: 12-10-2025

Revised: 22-11-2025

Accepted: 31-12-2025

KEYWORDS

Love-based curriculum, Pesantren, Violence prevention, Islamic education

1. Introduction

Recent incidents of violence, intolerance, and the weakening of compassionate values within pesantren signal a critical challenge for Islamic education in Indonesia (Rahman, Mo'tasim, Fahrurrobin, Masrufah, & Rasuki, 2025). As institutions historically rooted in the moral teachings of the Qur'an, Hadith, and classical Islamic texts, pesantren are expected to embody ethical cultivation alongside religious instruction. Traditionally, the pesantren curriculum has focused on classical texts as the primary source of religious knowledge. However, contemporary developments have led to the integration of pesantren curricula with the national education system to enhance educational quality, strengthen Islamic identity, and prepare students for modern societal demands (Kusumawati & Nurfuadi, 2024).

In line with national educational progress, pesantren curricula increasingly integrate transcendental values with psychological and scientific approaches, supported by policies (Ismail, 2025) that emphasize compassion-based learning within Islamic education (Rosidi, Soim, Arbi, & Kasmuri, 2024); (Putri, Dewi, & Najmi, 2025). Within this evolving context, a love-based curriculum in pesantren is not merely a theoretical proposition but a pedagogical necessity, as pesantren are formally recognized as a subsystem of the national education framework (El-Yunusi, 2023). Furthermore, amid ongoing efforts to strengthen religious moderation in pesantren (Jayadi, Thohri, Maujud, & Safinah, 2024), the integration of a love-based curriculum offers a strategic pathway to reinforce moderation and counter emerging tendencies toward intolerance and radicalism.

The persistent reality of violence in pesantren (Nabila, Baroroh, & Mashis, 2023) has become an ongoing challenge, whether perpetrated by peers, seniors, or teachers (Bafaqih & Sa'adah, 2022). The urgency of efforts to suppress all forms of violence, including gender-based violence, through various preventive strategies (Fauz, 2023). Violence occurring in pesantren is not always rooted in the educational system itself but may also stem from other aspects of students' social life. Consequently, many pesantren have adopted policies to provide assistance and support for victims of violence (Kurniawan, 2024). While cases of violence in pesantren do not represent the institution as a whole, preserving the dignity of pesantren remains essential (Triana et al., 2025).

The findings of Rohmah & Aimah, (2025) indicate that factors such as power inequality, lack of supervision, a permissive environment toward violence, and the stigmatization of victims are the main causes of bullying and sexual violence in pesantren. The impacts include psychological trauma, mental health disorders, and a decline in academic achievement.

Conceptually, the implementation of a love-based curriculum in pesantren has not yet been examined in any study that specifically confirms whether compassion has truly become an integral part of the pesantren curriculum. The Ministry of Religious Affairs issued Regulation No. 73 of 2022 concerning the prevention and handling of sexual violence in educational institutions under its authority. However, this regulation has not been effective, as cases of child abuse in pesantren remain high, with 37 reported cases of physical and sexual violence (Prihatin, 2024),

In 2024, the Ministry of Religious Affairs issued Decree No. 1262 of the Director General of Islamic Education, which provides technical guidelines on child-friendly care in pesantren. Nevertheless, this policy is still recent and requires more concrete and specific scholarly examination (Triana et al., 2025). In practical terms, further studies are

needed to evaluate whether the implementation of this regulation has had a real impact, remains merely a formality, or whether pesantren that adopt a love-based curriculum actually demonstrate lower rates of violence compared to other pesantren.

Gender-based violence remains a serious issue in pesantren, yet studies on how a love-based curriculum could serve as a strategy for preventing gender-based violence are still very limited. Public trust in pesantren faces significant challenges due to the prevalence of violence and sexual abuse cases (Wahyuni, Budiman, & Setiawan, 2024). Sexual violence in educational institutions often arises from unequal power relations between men and women, as well as from limited education on sexuality and social ethics. Therefore, the prevention of sexual violence must be carried out comprehensively at all levels, including within Islamic educational institutions (Suroso, Hufron, & Baharudin, 2023).

The study by Fadlia, (2024) shows that preventing gender-based violence requires the establishment of Gender Study Centers (PSGA), as demonstrated by UIN Syarif Hidayatullah Jakarta, which has implemented sexual violence prevention strategies through programs such as the Rumah, Ramah, dan Rahmah (R3) Task Force, the Gender Academy, and educational initiatives via social media. Meanwhile, Wahyuni et al. (2024), found that Muhammadiyah pesantren apply child-friendly caregiving practices by reducing the use of physical punishment and instilling the value of *rabmatan lil-'alamin*. However, in terms of preventing sexual harassment, the education provided remains limited and has yet to address substantive cross-gender dimensions. The commitment to gender justice is reflected in practices that provide equal opportunities for male and female students in organizational leadership and da'wah activities.

Given the limited research specifically addressing the implementation of a love-based curriculum in pesantren, no empirical studies have yet compared whether pesantren with a love-oriented curriculum exhibit lower levels of violence than other pesantren. Second, there are also limitations in studies evaluating the impact of government regulations, such as Regulation of the Ministry of Religious Affairs No. 73 of 2022 and the Decree of the Director General of Islamic Education No. 1262 of 2024 (Triana et al., 2025). This highlights the need for more concrete assessments of their effectiveness in preventing violence within pesantren. Furthermore, there is a lack of research linking a love-based curriculum with the prevention of gender-based violence. Most studies have focused on child-friendly caregiving practices, yet few have emphasized the connection between a love-based curriculum, gender equality, and the prevention of sexual harassment.

In addition, no best-practice model has been established. Although there are examples such as the Gender Study Center (PSGA) at UIN Syarif Hidayatullah Jakarta and the R3 Task Force, similar studies in pesantren remain very limited, leaving the field without a comprehensive model that could serve as a reference (Wahyuni et al., 2024).

The urgency of implementing a love-based curriculum in pesantren, as centers of Islamic education, also lies in its potential to strengthen deradicalization programs (Saputra & Mubin, 2021). In recent years, radicalism has become increasingly prevalent in Indonesia, as reflected in the rise of various intolerant activities within society. Movements that promote division within the Muslim community have blurred the image of Islam as a religion of compassion and peace. Ironically, the penetration of intolerant ideologies has also been found within educational settings, including pesantren, which should ideally serve as bastions of moderate and tolerant Islam (M. Rahman & Kizi,

2023); (Ismail et al., 2025). This situation presents a new challenge in maintaining the role of pesantren as centers of Islamic education grounded in compassion.

A love-based curriculum in pesantren will also strengthen religious moderation programs by grounding them in love for the homeland, as there is a close connection between patriotism and the millennial generation (Apriyansyah & Ferdianto, 2024).. Instilling nationalism is particularly important, considering that this generation is highly susceptible to the influence of foreign cultures and ideologies, including radicalism. By utilizing technology, national values and local culture can be creatively introduced to foster patriotism while simultaneously serving as a safeguard for the younger generation against the infiltration of radical ideologies (G. Rahman, 2025);(Apriyansyah & Ferdianto, 2024);(Irama & Zamzami, 2021).

Based on the above discussion, the urgency of this study lies in two main focuses. First, to analyze the role of a love-based curriculum as a strategy for preventing violence, particularly gender-based violence in pesantren. Second, to explore how a love-based curriculum can function as a means of deradicalization to strengthen religious moderation and preserve the existence of pesantren as centers of peaceful and inclusive Islamic education.

2. Method

This study employs a descriptive qualitative library research method (Chu, 2015). Given the conceptual nature of the research, which seeks to synthesize theoretical frameworks (Barnes, Wagner, Schabram, & Boncoeur, 2023) on love-based education, religious moderation, and violence prevention in pesantren, library research is the most appropriate approach. Data were drawn from a wide range of academic and policy literature, including books, journal articles, conference proceedings, and policy documents accessed through databases such as Google Scholar, DOAJ, and Scopus. The literature search focused primarily on publications from 2015–2025, while key classical works were retained to strengthen the conceptual foundation. Sources were selected based on relevance, credibility, and scholarly rigor.

Data analysis was conducted through content analysis (Chu, 2015) by identifying major themes, categorizing core ideas, and synthesizing them into a coherent conceptual framework. To ensure validity, cross-source comparisons (Li & Peleato, 2021) between academic studies and government policies were undertaken, alongside source criticism to assess credibility and internal consistency. This process enables the study to articulate the theoretical significance of the Love-Based Curriculum and its potential role in preventing violence and strengthening religious moderation in Islamic boarding schools.

3. Finding and Discussion

Finding

The recurring facts of violence in pesantren (Nabila et al., 2023) have become a persistent challenge, whether perpetrated by peers, seniors, or teachers (Bafaqih & Sa'adah, 2022). The existence of violence in pesantren reinforces the urgency of efforts to suppress all forms of violence, including gender-based violence, through various prevention strategies (Fauz, 2023). The violence that occurs in pesantren does not always originate from the educational system applied within pesantren but also arises from other aspects of santri's social life. Therefore, many pesantren have adopted policies to provide support and assistance for victims of violence (Kurniawan, 2024). Cases of violence in

pesantren do not represent pesantren as a whole; nevertheless, the dignity of pesantren must be preserved (Triana et al., 2025).

Radicalism has also been identified as one of the factors contributing to violence. Findings from [Nuha & Hayid, \(2024\)](#) reveal a strong and significant relationship between the deradicalization curriculum and the strengthening of religious moderation. This finding emphasizes that such a curriculum can serve as a model for other universities in preventing extremism and promoting religious moderation among students. The strong and significant correlation between this curriculum and moderate attitudes highlights the importance of education grounded in compassion, tolerance, and non-violence. Thus, deradicalization can be understood as part of the Love-Based Curriculum ([Saputra & Mubin, 2021](#)), which emphasizes moral development, respect for diversity, and the prevention of extremism.

Tabel.1 : Pesantren Curriculum, Violence, and the Love-Based Curriculum

Research Focus	Description	Implications / Impact	References
Development of Pesantren Curriculum	Pesantren integrate classical Islamic texts with the national curriculum. There is an integration of transcendental values with psychological and scientific approaches.	Pesantren become part of the national education subsystem, making them more relevant to modern challenges.	(Rosidi et al., 2024); (Putri et al., 2025); (El-Yunusi, 2023); (Kusumawati & Nurfuadi, 2024)
Love-Based Curriculum & Religious Moderation	Education based on compassion is seen as the essence of pesantren, strengthening the values of <i>rahmah</i> and moderation.	Shapes santri into peaceful, tolerant, and nationalist individuals.	(Jayadi et al., 2024) (Saputra & Mubin, 2021) (Apriyansyah & Ferdianto, 2024) (M. Rahman & Kizi, 2023) (G. Rahman, 2025)
Facts of Violence in Pesantren	Violence occurs in physical, verbal, structural, psychological, and sexual forms. Often perpetrated by seniors, teachers, or peers.	Causes trauma, decreases academic achievement, and weakens pesantren's public image.	(Nabila et al., 2023) (Bafaqih & Sa'adah, 2022) (Fauz, 2023)
Causes of Violence	Power inequality, lack of supervision, patriarchal culture, permissive environment, stigma against victims.	Reinforces the passivity of santri, especially women, and restricts their right to seek justice.	(Dewi, 2025) (Winarto, Mahmud, & Muadin, 2023)
Government Regulations & Policies	PMA No. 73/2022 (prevention of sexual violence) & Director General	Still new, requiring concrete studies to assess effectiveness;	(Prihatin, 2024); (Triana et al., 2025)

	Decree No. 1262/2024 (child-friendly parenting in pesantren).	violence cases remain high.	
Prevention Practices in Islamic Education	PSGA at UIN Jakarta, R3 Task Force, child-friendly parenting in Muhammadiyah pesantren, education through social media.	Provides examples of prevention models, but no comprehensive implementation in pesantren yet.	(Wahyuni et al., 2024)
Radicalism & Intolerance	Pesantren also face infiltration of radical and intolerant ideologies.	Love-based curriculum functions as a strategy for deradicalization and strengthening moderation.	(M. Rahman & Kizi, 2023);(Saputra & Mubin, 2021)

Discussion

a. Love-Based Curriculum as a Strategy for Preventing Violence in Pesantren

A Love-Based Curriculum offers a strategic pedagogical framework for addressing structural and cultural factors that perpetuate violence within pesantren (Sidik & Sari, 2025). Rather than positioning violence as an isolated phenomenon, this approach highlights unequal power relations, entrenched seniority structures, and the absence of compassion-centered pedagogy as underlying causes. By integrating transcendental values derived from the Qur'an and Hadith that emphasize compassion and human dignity (Ramdani & Ainiyah, 2025), the Love-Based Curriculum functions as a preventive mechanism embedded within the educational system. Compassion is operationalized not merely as a normative ideal but as a lived practice enacted through instructional design, caregiving models, and everyday social interactions in pesantren (Ifendi, 2025).

Love functions as a core pedagogical value that shapes transformative and humanistic education (Sahin, 2021).. In the context of contemporary pesantren, this concept can serve as the foundation for developing a Love-Based Curriculum that emphasizes compassion, respect for human dignity, and the character formation of students. This approach is particularly relevant given the challenges of violence and radicalism that are still present in several Islamic educational institutions (Saputra & Mubin, 2021).

By integrating the principle of love as inherited from the Islamic intellectual tradition—rooted in the image of God as the loving and nurturing educator (*al-Rabb/al-Wadud*)—pesantren can provide a more child-friendly education, foster harmonious relationships between *kiai*, teachers, and students, and create a learning environment free from physical or verbal violence (Prihatin, 2024).. Thus, a Love-Based Curriculum is not merely an innovation but also a continuation of the classical Islamic educational heritage that remains relevant in addressing issues of violence and radicalism in the modern era (Ifendi, 2025).

Muhammad et al., (2024) discuss the urgency of a loving relationship between teachers and students in Islamic education, as conceptualized by Al-Ghazali. Al-Ghazali's perspective highlights that the spirit of love in the educator-student relationship provides crucial guidance for mentoring and protecting students. By fostering strong bonds of affection, educators can create a healthy learning atmosphere and promote the development of students' potential.

In the recommendations of Muhammad et al., (2024), Al-Ghazali emphasizes that educators should not merely transmit knowledge but also cultivate moral character. According to Al-Ghazali, educators must be knowledgeable, virtuous, compassionate, and capable of serving as role models who guide students toward both intellectual and spiritual maturity. Six key recommendations are proposed: (1) developing students' potential according to their stage of growth; (2) designing varied teaching methods and learning materials; (3) understanding students holistically—morally, cognitively, physically, socially, emotionally, spiritually, and linguistically; (4) serving as role models and builders of students' personalities; (5) teaching with love, avoiding violence, and providing constructive recognition; and (6) respecting the differences in students' character, potential, and talents.

Al-Ghazali's recommendations align closely with the principles of a Love-Based Curriculum, as both emphasize the importance of compassion, role modeling, and moral character development (Ifendi, 2025). In cultivating students' potential within a Love-Based Curriculum, each student is valued according to their innate disposition and talents, rather than being standardized, thereby reducing pressure and the potential for violence (Muhammad et al., 2024);(Hmelak & Samai, 2021). However, from the author's perspective, in practice at pesantren, the exploration of students' potential is often limited to religious knowledge, while areas such as arts, sciences, and modern skills receive less attention. These areas need to be expanded to align with the demands of contemporary education. Secondly, teaching methods should be varied by integrating transcendental, psychological, and scientific approaches, making learning more child-friendly and inclusive (Koto, Hasibuan, Sandi, Siregar, & Darlis, 2025).

In implementing a Love-Based Curriculum, pesantren should develop teaching methods for *kitab kuning*, while traditional methods such as *sorogan* and *bandongan*, which are still dominant, should be adapted to more active and digital approaches. Thirdly, understanding students' conditions holistically demonstrates how a Love-Based Curriculum promotes child-friendly caregiving that considers the cognitive, emotional, and spiritual aspects of students (Nada & Listiana, 2025). In this context, teachers and *ustadz* in pesantren face challenges due to limited time, resources, and capacity to understand students individually. Pesantren still face the need for systemic support, such as counseling services and psychological assessment tools.

Fourth, educators must be able to serve as role models for their students or *santri*, as in pesantren teachers and *kyai* are positioned as moral figures, not merely transmitters of knowledge, in accordance with the principles of compassion and virtuous character (Ridho, Damanhuri, Luciana, & Rahman, 2022). However, this ideal often conflicts with reality; in some pesantren, not all teachers possess high moral integrity or spiritual readiness. Therefore, role modeling must be accompanied by pedagogical professionalism, rather than relying solely on the charisma of religious authority.

Fifth, teaching with compassion and without violence constitutes the core of a Love-Based Curriculum, where physical punishment is replaced with persuasive

approaches and positive reinforcement (Sahin, 2021). Cultural resistance still exists in some pesantren, where physical punishment is considered part of discipline. Implementation requires a paradigm shift and teacher training to ensure that the reward system is truly effective.

Sixth, teachers must respect the differences among students in pesantren to foster attitudes of tolerance and moderation, while preventing radicalism and gender-based discrimination (Shih, 2022).. In practice, pesantren tend to be collective and hierarchical, which often limits individual freedom. A major challenge is how to accommodate differences in students' character and talents without compromising the discipline that is characteristic of pesantren.

Al-Ghazali's recommendations can serve as a theoretical foundation, indicating that a Love-Based Curriculum in pesantren is not merely a modern concept but also draws from the classical Islamic heritage. This underscores its historical and theological relevance in efforts to prevent violence and radicalism within Islamic education

The six recommendations of Al-Ghazali (Muhammad et al., 2024) essentially serve as an antithesis to violent practices in education. For instance, he emphasizes that teachers should be compassionate, patient when students make mistakes, and avoid both physical and psychological punishment. However, in reality, violence still frequently occurs in many educational institutions, including pesantren, under the pretext of discipline or traditional teaching methods. This indicates that although Al-Ghazali's recommendations advocate for a compassionate approach, their implementation often clashes with entrenched cultures of violence, limited teacher competencies in classroom management, and inadequate child protection regulations in educational institutions.

From the author's perspective, in addition to the six recommendations mentioned above, pesantren should also ensure that the design of curricula, programs, and activities reflects the character of students in accordance with the values of Pancasila. As emphasized by Ki Hajar Dewantara through his motto, "*ing ngarso sung tulodo, ing madya mangun karso, tut wuri handayani*", it is important for educators to set an example in front, provide encouragement in the middle, and offer support from behind. In line with this, the President of the Republic of Indonesia has enacted the Minister of Education and Culture Regulation No. 20 of 2018 concerning the Pancasila Student Profile (Lila, 2024);(Rahayuningsih, 2021).

The principles established in the Pancasila Student Profile (Lila, 2024);(Dewi, 2025) and the ideas of Ki Hajar Dewantara are closely related to efforts to prevent violence and radicalism in education (Saputra & Mubin, 2021), including in pesantren. Teacher role modeling (*ing ngarso sung tulodo*) serves as a critical foundation for creating a humanistic and character-based educational environment, thereby minimizing verbal and physical violence. Encouragement and motivation during the learning process (*ing madya mangun karso*) function to strengthen the spirit of togetherness and reduce the potential for intolerant behavior. Meanwhile, the educator's role in providing support from behind (*tut wuri handayani*) reflects the importance of creating a safe and child-friendly learning space (Nada & Listiana, 2025).

The concept of Islamic education within the framework of a Love-Based Curriculum and strategies to address violence in pesantren also needs to incorporate the perspectives of prominent Indonesian Islamic figures such as Abdurrahman Wahid (Gus Dur). According to him, Islamic education should be oriented toward peace education, emphasizing values of tolerance, moderation, and religiosity. Students are encouraged to

understand the factors that contribute to the emergence of violence, introduced to new knowledge related to critical contemporary issues, and trained to seek alternative solutions. This process is carried out through three main stages: peace-keeping, peace-making, and peace-building (Sa'diyah & Nurhayati, 2019).

In this approach, students are not only taught religious knowledge but are also provided with an understanding of the root causes of violence, such as injustice, discrimination, or radicalism. They are then guided to acquire new knowledge regarding critical issues and directed to develop alternative solutions. Gus Dur formulated this process into three stages of peace education: Peace-keeping, which involves preventing the occurrence of violence; Peace-making, which entails reconciling conflicting parties through dialogue and mediation; and Peace-building, which focuses on establishing a just and harmonious social order in a sustainable manner (Sa'diyah & Nurhayati, 2019).

Gus Dur's ideas are highly relevant to a Love-Based Curriculum that focuses on compassion, empathy, and respect for others. By incorporating Gus Dur's values (Ahmad & Nihayatuzzain, 2024), a Love-Based Curriculum can serve as a concrete strategy for preventing violence in pesantren and other Islamic educational institutions, while simultaneously strengthening religious moderation and deradicalization.

The three thinkers complement each other. Al-Ghazali provides the classical foundation rooted in compassion and ethics, Ki Hajar Dewantara offers a humanistic pedagogical framework based on role-modeling, while Gus Dur contextualizes peace education through tolerance and moderation. Together, they strengthen the *Curriculum of Love* as a preventive strategy against violence in pesantren.

Table. 2. Core Ideas and Strategies for Preventing Violence

Thinker	Core Ideas	Relevance to the Curriculum of Love	Strategies for Preventing Violence
Al-Ghazali	The teacher-student relationship must be rooted in compassion; teachers are not only transmitters of knowledge but also moral role models.	Emphasizes compassion, role-modeling, appreciation of students' potential, and the avoidance of violence in education.	- Teachers should be patient and avoid physical/psychological punishment. - Respect for differences in character and talents. - Child-friendly education fostering students' morals and personality.
Ki Hajar Dewantara	The principle of “ <i>ing ngarso sung tulodo, ing madya mangun karso, tut wuri handayani</i> ” in education.	Builds humanistic education that respects human dignity, aligned with the Pancasila Student Profile.	- Teachers' role-modeling helps prevent a culture of violence. - Encouragement and motivation reduce intolerance. - Support from behind creates a safe and child-friendly learning space.
Gus Dur (Abdurrahman Wahid)	Islamic education as peace education	Highlights love, empathy, and respect for	- <i>Peace-keeping</i> : preventing violence from occurring. - <i>Peace-making</i> : reconciling

	rooted in tolerance, moderation, and social justice.	others in building a peaceful society.	conflicts through dialogue. - <i>Peace-building</i> : constructing a just and harmonious social order.
--	--	--	--

The perspectives of Al-Ghazali, Ki Hajar Dewantara, and Gus Dur converge on the necessity of compassion, moral integrity, and human dignity as foundations for education. Al-Ghazali provides the classical Islamic framework rooted in love and ethics, Dewantara contributes a pedagogical model of role-modeling and support, while Gus Dur contextualizes education as a vehicle for peace and tolerance. Together, their ideas strengthen the *Curriculum of Love* as a comprehensive and culturally grounded strategy for preventing violence in Islamic boarding schools.

b. Love-Based Curriculum as an Effort for Deradicalization and Strengthening Religious Moderation

Universitas Indonesia implemented a deradicalization curriculum within Islamic Religious Education in 2023 as an effort to cultivate religious moderation among new Muslim students. Research findings (Nuha & Hayid, 2024) indicate a strong and significant correlation between the deradicalization curriculum and increased religious moderation. These results suggest that the curriculum can serve as a model for other universities in preventing extremism and promoting religious moderation among students. The strong and significant relationship between this curriculum and moderate attitudes underscores the importance of education grounded in values of compassion, tolerance, and non-violence. Consequently, deradicalization can be understood as a component of a Love-Based Curriculum (Saputra & Mubin, 2021), which emphasizes moral development, respect for diversity, and the prevention of extremism. This model has the potential to serve as a reference for other higher education institutions in fostering religious moderation through humanistic and love-centered education (Ahmad & Nihayatuzzain, 2024).

The implementation of deradicalization efforts based on a Love-Based Curriculum in the context of pesantren can be observed through several core principles and values (Bakri & Werdiningsih, 2011) Pesantren inherently teach the values of *rahmah* (compassion), *tawassuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance) (Safira, 2024). These values align with a Love-Based Curriculum, which rejects violence and emphasizes moral education. By promoting moderate Islamic religious education, pesantren can strengthen students' immunity against radical ideologies (Saputra & Mubin, 2021).

A Love-Based Curriculum can be implemented through teaching methods that emphasize dialogue, role modeling, and respect for differences in *mazhab* and culture (Jamaluddin, 2022). The deradicalization learning model in pesantren can be integrated into subjects such as *fiqh*, *akhlak*, and *tafsir*, highlighting the meaning of love and the compassion of Allah. The role modeling of *kyai* and *ustadz* is crucial (Qamariah & Anwar, 2025), in accordance with the principle of *ing ngarso sung tulodo* (Ki Hajar Dewantara) and Al-Ghazali's non-violent approach. Peace-building education inspired by Gus Dur can also reinforce this, for example, through the practice of interfaith tolerance in the pesantren environment (Hermawati, Sujaryanto, & Nuryadi, 2025). With the implementation of a Love-Based Curriculum, pesantren not only serve as centers for transmitting religious knowledge but also as effective hubs for deradicalization.

Pesantren can exemplify peaceful, moderate Islamic education that remains relevant to contemporary national challenges (Sa'diyah & Nurhayati, 2019).

The findings of Aslinda & Amrizon, (2025) indicate that the implementation of a Love-Based Curriculum can create a more harmonious classroom environment, encourage active student participation, and instill discipline and a sense of responsibility. Thus, a Love-Based Curriculum combined with religious moderation has been proven effective in fostering a conducive learning environment and developing students' humanistic and tolerant character. It is recommended that the implementation of this curriculum be expanded across various *madrasah*, supported by teacher training and value-based curriculum evaluation to ensure its sustainability and alignment with educational needs.

Other studies also highlight the importance of integrating religious moderation into Islamic basic education as a strategy for preventing radicalization. Many educational institutions, including pesantren, still need to emphasize teacher training, develop specialized teaching materials, and strengthen digital literacy to protect students from radical influences (Faidkholidi & Fajri, 2025). Several studies have shown that the dominance of textual teaching approaches with limited dialogical interaction opens the door for radical ideologies to enter. In addition, the absence of a contextual and measurable model for implementing a moderation-oriented curriculum further increases this vulnerability. Ideally, the Islamic Religious Education (PAI) curriculum should integrate the values of *wasathiyah* (moderation), justice, and compassion through dialogical methods, supported by a comprehensive evaluation system. Thus, the PAI curriculum holds significant potential as a deradicalization instrument, provided that it is supported by the active involvement of educators and institutions in creating an inclusive, adaptive, and contextual learning ecosystem (Kurnia & Karinska, 2025).

The implementation of a Love-Based Curriculum is not only grounded in its four main pillars—love for God, fellow human beings, the environment, and the homeland—but also serves as a strategy to strengthen religious moderation (Khairani et al., 2025).. Rather than being a separate subject, the Love-Based Curriculum is designed to integrate the values of love across all subjects and interactions within the educational environment. According to the study by Khairani et al., (2025), integrating the values of love into the curriculum can create a harmonious school climate, reinforce national identity, and reduce tendencies toward exclusive religious attitudes. However, the successful implementation of a Love-Based Curriculum requires teacher readiness, optimal training programs, and full support from a coherent educational ecosystem. Therefore, the Love-Based Curriculum can be regarded as a strategic innovation for strengthening the practice of religious moderation in Indonesian education.

Furthermore, the implementation of a Love-Based Curriculum must also consider the social dynamics and contemporary challenges faced by the younger generation, particularly in the digital era. The rapid and massive flow of information often creates space for the dissemination of radical ideologies through social media and other digital platforms. According to Hayyi, (2025) a Love-Based Curriculum can be implemented through digital platforms such as Instagram, TikTok, and YouTube as mediums for representing universal Islamic values oriented toward hospitality, tolerance, and inclusivity. Hayyi, (2025) study indicates that social media functions as an effective non-formal learning arena for internalizing values of compassion, empathy, and constructing interfaith dialogue in a constructive manner. Developing a curriculum that

is responsive to the digital ecosystem is believed to enhance the relevance of religious education while making it more contextual for millennial and Gen Z learners. Thus, integrating a Love-Based Curriculum with religious moderation through social media is not merely an alternative but a strategic necessity in addressing the challenges of the digital era and the spread of religious radicalism.

Love Curriculum & Religious Moderation

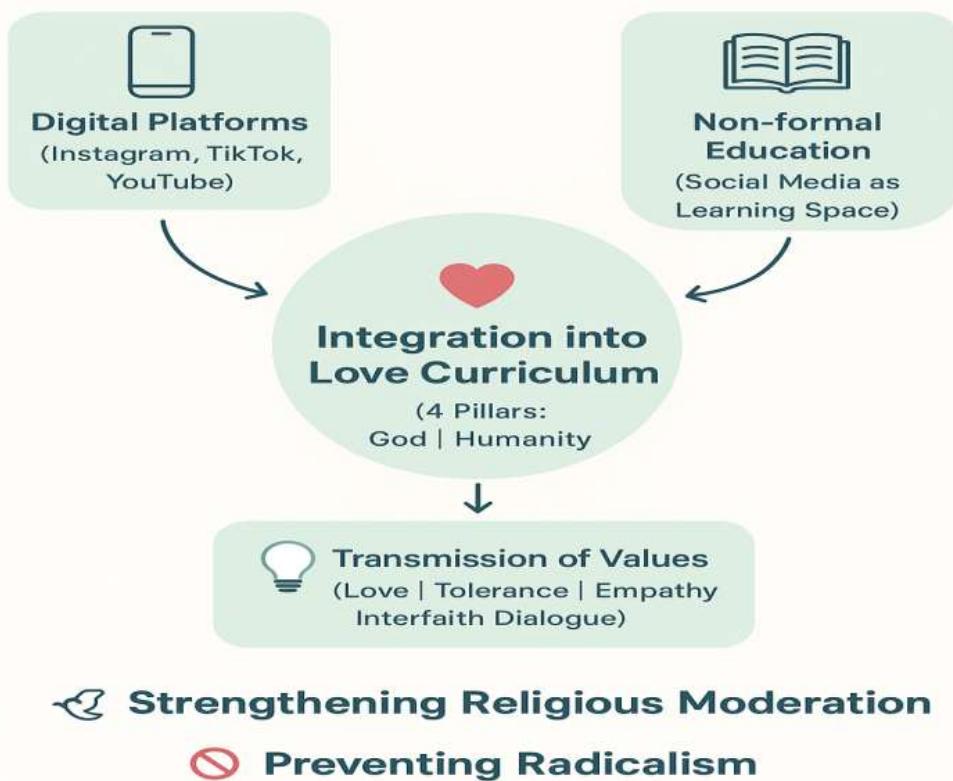


Figure 1. Love-Based Curriculum and the Strengthening of Religious Moderation

In the contemporary digital era, social media has become a powerful medium for shaping religious understanding and values among younger generations (Hayyi, 2025). Platforms such as Instagram, TikTok, and YouTube function not only as channels of entertainment but also as dynamic spaces for non-formal learning. Within this context, the Love Curriculum emerges as a relevant and transformative educational model. By embedding universal Islamic values such as compassion, empathy, tolerance, and respect for diversity, the curriculum offers a framework that is responsive to the realities of digital life while simultaneously addressing the growing challenges of intolerance and radicalism (Nada & Listiana, 2025).

The integration of the Love Curriculum into educational settings, both formal and non-formal (Khairani et al., 2025), reflects a pedagogical shift from a purely textual and rigid approach to one that is dialogical, inclusive, and human-centered. This paradigm positions love not as an abstract principle but as a lived value infused into teaching, interaction, and the overall learning environment. By prioritizing moral

cultivation, mutual respect, and constructive dialogue, the Love Curriculum strengthens the capacity of students to internalize religious moderation. In doing so, it fosters a culture of peace within schools, reinforces national identity, and minimizes the risks of exclusivist religious attitudes.

4. Conclusion

This study concludes that the Love-Based Curriculum is not only a pedagogical innovation but also a continuation of the classical Islamic educational heritage, contextualized for contemporary challenges. Insights from Al-Ghazali emphasize the teacher-student relationship rooted in compassion, Ki Hajar Dewantara highlights humanistic role-modeling aligned with the Pancasila Student Profile, and Gus Dur advocates for peace education through tolerance and moderation. Together, these perspectives reinforce the Love-Based Curriculum as a preventive framework against violence and radicalism in Islamic boarding schools.

The literature also demonstrates that integrating values of compassion, respect, and inclusivity into pesantren education strengthens religious moderation and provides resilience against radical ideologies. The curriculum fosters a child-friendly environment, reduces hierarchical abuse, and promotes dialogue across differences. In the digital era, its relevance extends to social media platforms, where love-based values can counteract intolerance and exclusivist narratives. Therefore, the Love-Based Curriculum represents a strategic and urgent necessity for Indonesian education: it nurtures human dignity, cultivates peace, and prepares younger generations—especially Millennials and Gen Z—to live harmoniously in a pluralistic society.

Bibliography

Ahmad, H. F., & Nihayatuzzain, B. (2024). Nilai Humanisme Pendidikan dalam Pandangan KH. Abdurrahman Wahid dan Mahatma Gandhi. *Jurnal Ilmiah Insan Mulia*, 1(1), 15–21. <https://doi.org/10.59923/jiim.v1i1.171>

Apriyansyah, D., & Ferdianto, F. (2024). Urgensi Penanaman Cinta Tanah Air Pada Generasi Milenial. *EDUCOUNS GUIDANCE: Journal of Educational and Counseling Guidance*, 1(1), 1–10. <https://doi.org/10.70079/egjecg.v1i1.20>

Aslinda, A., & Amrizon, A. (2025). Curriculum of Love and Religious Moderation in Madrasah Learning: Strategy for Building a Generation with Humanistic and Tolerant Character. *Indonesian Journal of Teaching and Learning*, 99–107. <https://doi.org/10.56855/intel.v4i2.1477>

Bafaqih, H., & Sa'adah, U. L. (2022). PESANTREN RAMAH SANTRI, RESPONS MENCEGAH KEKERASAN DI PESANTREN. *Jurnal Leverage, Engagement, Empowerment of Community (LeECOM)*, 4(2), 165–172. <https://doi.org/10.37715/leecom.v4i2.3510>

Bakri, M., & Werdiningsih, D. (2011). *Membumikan nilai karakter berbasis pesantren: Belajar dari best practice pendidikan karakter pesantren dan kitab kuning*. Nirmana Media.

Chu, H. (2015). Research methods in library and information science: A content analysis. *Library & Information Science Research*, 37(1), 36–41. <https://doi.org/10.1016/j.lisr.2014.09.003>

Dewi, N. M. T. (2025). Reaktualisasi Nilai Pancasila Dalam Pembangunan Hukum Nasional Di Era Globalisasi. *IJOLARES: Indonesian Journal of Law Research*, 3(1), 1–10. <https://doi.org/10.60153/ijolares.v3i1.95>

El-Yunusi, M. Y. M. (2023). Eksistensi Kurikulum Pesantren sebagai Sub Sistem Pendidikan Nasional (Konteks Kasus Pondok Modern Gontor Ponorogo). *Jurnal Kependidikan Islam*, 13(1), 30–43. <https://doi.org/10.15642/jkpi.2023.13.1.30-43>

Fadlia, A. S. (2024). *STRATEGI PENCEGAHAN KEKERASAN SEKSUAL PUSAT STUDI GENDER DAN ANAK (PSGA) UIN SYARIF HIDAYATULLAH JAKARTA* (bachelorThesis, Falkutas Dakwah Dan Komunikasi). Falkutas Dakwah Dan Komunikasi. Retrieved from <https://repository.uinjkt.ac.id/dspace/handle/123456789/82851>

Faidkholidi, F., & Fajri, Z. (2025). Mitigating the Risk of Radicalization: Management Strategies for Religious Moderation Programs in Islamic Boarding Schools. *Journal of Educational Management Research*, 4(4), 1349–1362. <https://doi.org/10.61987/jemr.v4i4.1066>

Fauz, R. A. (2023). Kekerasan Seksual di Pesantren Perspektif Gender. *Ma'mal: Jurnal Laboratorium Syariah Dan Hukum*, 4(5), 464–484. <https://doi.org/10.15642/mal.v4i5.286>

Hayyi, A. (2025). MEDIA SOSIAL SEBAGAI BASIS KURIKULUM CINTA DAN MODERASI BERAGAMA. *SUKIJO CiRCLE : Journal of Contemporary Islamic Education Studies*, 1(01), 118–129.

Hermawati, P. K., Sujaryanto, H., & Nuryadi, M. H. (2025). Strategi Resolusi Konflik Sosial Melalui Pendidikan Toleransi: Studi Kasus Intoleransi Antar Umat Beragama. *Integrative Perspectives of Social and Science Journal*, 2(03 Juni), 4056–4065.

Hmelak, M., & Samai, K. (2021). The Theme of Love in Various Pedagogical Concepts. *Nova Prisutnost*, XIX(1), 153–166. <https://doi.org/10.31192/np.19.1.11>

Ifendi, M. (2025). KURIKULUM CINTA: MEMBANGUN PARADIGMA PENDIDIKAN BERBASIS KASIH SAYANG DI MADRASAH. *As-Sulthan Journal of Education*, 1(4), 698–711.

Irama, Y., & Zamzami, M. (2021). Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020. *KACA (Karunia Cabaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 11(1), 65–89. <https://doi.org/10.36781/kaca.v11i1.3244>

Jamaluddin, J. (2022). IMPLEMENTASI MODERASI BERAGAMA DI TENGAH MULTIKULTURALITAS INDONESIA. *As-Salam: Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 7(1), 1–13.

Jayadi, T., Thohri, M., Maujud, F., & Safinah, S. (2024). Manajemen Integrasi Kurikulum Madrasah dengan Kurikulum Pesantren dalam Meningkatkan Moderasi Beragama. *Jurnal Manajemen & Budaya*, 4(1), 105–119. <https://doi.org/10.51700/manajemen.v4i1.640>

Khairani, V., Fitriani, F., Ekowati, E., Daulay, I. R., Darmawan, D., Anggraini, V., & Aslami, S. (2025). KURIKULUM CINTA SEBAGAI STRATEGI MODERASI BERAGAMA DALAM DUNIA PENDIDIKAN: TINJAUAN LITERATUR. *Studia Sosia Religia*, 8(2), 75–83. <https://doi.org/10.51900/ssr.v8i2.25008>

Koto, M. K., Hasibuan, E. K., Sandi, R. R., Siregar, A. S. B., & Darlis, A. (2025). PENDIDIKAN ISLAM DAN KURIKULUM CINTA. *NUSANTARA : Jurnal*

Ilmu Pengetahuan Sosial, 12(8), 3278–3287.
<https://doi.org/10.31604/jips.v12i8.2025.3278-3287>

Kurnia, S. V., & Karinska, A. N. (2025). Optimizing the Islamic Education Curriculum to Fight Religious Radicalism in Indonesia. *PENSA*, 7(2), 128–143.
<https://doi.org/10.36088/pensa.v7i2.5850>

Kurniawan, M. A. (2024). KEBIJAKAN PESANTREN DALAM PENDAMPINGAN DAN PEMBERDAYAAN PEREMPUAN KORBAN KEKERASAN: Studi Kasus Di Pondok Pesantren Al-Hidayat Magelang. *Edum Journal*, 7(1), 160–181.
<https://doi.org/10.31943/edumjournal.v7i1.159>

Kusumawati, I., & Nurfuadi. (2024). Integrasi Kurikulum Pesantren Dalam Kurikulum Nasional Pada Pondok Pesantren Modern. *Sanskara Pendidikan Dan Pengajaran*, 2(01), 1–7. <https://doi.org/10.58812/spp.v2i01.293>

Lila, M. M. N. (2024). INTERNALISASI FILOSOFI PENDIDIKAN KI HAJAR DEWANTARA UNTUK MEWUJUDKAN PROFIL PELAJAR PANCASILA. *Jurnal Pembelajaran, Bimbingan, Dan Pengelolaan Pendidikan*, 4(6), 14–14. <https://doi.org/10.17977/um065.v4.i6.2024.14>

Muhammad, A. A., Ardo, A. M., & Idriss, I. D. (2024). The Profound Bond as A Bedrock of Quality Education: Exploring Al-Ghazali's Perception of Love between Teachers and Students. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 10(2), 167–186. <https://doi.org/10.24952/fitrah.v10i2.10839>

Nabila, N. A., Baroroh, U., & Mashis, B. M. (2023). Fakta Kekerasan Seksual Di Pesantren Kabupaten Pati. *Al-I'timad: Jurnal Dakwah Dan Pengembangan Masyarakat Islam*, 1(1), 90–109. <https://doi.org/10.35878/alitimad.v1i1.724>

Nada, Z. Q., & Listiana, H. (2025). Analisis Kesiapan Guru Madrasah dalam Inersi Kurikulum Cinta. *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial*, 385–400. <https://doi.org/10.19105/ejpis.v1i.19188>

Nuha, U., & Hayid, M. N. (2024). Transformative Islamic Religious Education at The University of Indonesia: Implementation of The Deradicalization Curriculum as An Effort to Cultivate Religious Moderation. *Edukasia Islamika*, 9(2), 267–276.
<https://doi.org/10.28918/jei.v9i2.9877>

Prihatin, R. B. (2024). *URGENSI PESANTREN RAMAH ANAK*.

Putri, H. J., Dewi, E., & Najmi, V. N. (2025). Character Education Based on Al-Gazālī's Sprituality: A Solution to Moral Crisis in the Digital Era. *Bulletin of Indonesian Islamic Studies*, 4(1), 162–179. <https://doi.org/10.51214/biis.v4i1.1499>

Qamariah, Z., & Anwar, K. (2025). Analisis Konseptual Kurikulum Cinta: Pendekatan Humanistik dan Implikasinya terhadap Pendidikan Islam. *Nusantara: Jurnal Pendidikan Indonesia*, 5(2), 426–442. <https://doi.org/10.62491/njpi.2025.v5i2-13>

Rahayuningsih, F. (2021). INTERNALISASI FILOSOFI PENDIDIKAN KI HAJAR DEWANTARA DALAM MEWUJUDKAN PROFIL PELAJAR PANCASILA. *SOCIAL: Jurnal Inovasi Pendidikan IPS*, 1(3), 177–187.
<https://doi.org/10.51878/social.v1i3.925>

Rahman, G. (2025). Reconstructing Islamic Identity in Modern Times: A Narrative Review of Educational Reform and Intellectual Responses. *Sinergi International Journal of Islamic Studies*, 3(1), 29–43. <https://doi.org/10.61194/ijis.v3i1.708>

Rahman, M., & Kizi, N. (2023). Patterns of Strengthening Conservative Muslims in the Middle of Culture WasathiyahMadurese Society: PAI Approach to Religious

Moderation. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, 12, 1–17. <https://doi.org/10.32806/jf.v12i02.7284>

Ramdani, A. D., & Ainiyah, N. (2025). Integration of Hadith Values in the Islamic Education Curriculum. *Al-Afskar, Journal For Islamic Studies*, 8(3), 674–684. <https://doi.org/10.31943/afkarjournal.v8i3.2311>

Ridho, A., Damanhuri, D., Luciana, L., & Rahman, M. (2022). Kultur dan Sikap Kiai terhadap Politik Praktis: Studi di Pesantren Al-Hamidy dan Al-Amien Madura. *JRP (Jurnal Review Politik)*, 12(2), 229–242. <https://doi.org/10.15642/jrp.2022.12.2.229-242>

Rohmah, S., & Aimah, S. (2025). Konflik dan Kekerasan di Pesantren: Studi Kasus Penanganan Bullying dan Kekerasan Seksual di Pondok Pesantren Darussalam Blokagung. *Al-Amin: Jurnal Ilmu Pendidikan Dan Sosial Humaniora*, 3(1), 45–62. <https://doi.org/10.53398/alamin.v3i1.431>

Rosidi, I., Soim, M., Arbi, A., & Kasmuri, K. (2024). The Influence of the Living Values Education (LVE) Approach on Increasing Religious Moderation of PAI (Islamic Education) Teachers in Pekanbaru Indonesia. *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 16(1), 32–47. <https://doi.org/10.24014/trs.v16i1.29559>

Sa'diyah, H., & Nurhayati, S. (2019). Pendidikan Perdamaian Perspektif Gus Dur: Kajian Filosofis Pemikiran Pendidikan Gus Dur. *TADRIS: Jurnal Pendidikan Islam*, 14(2), 175–188. <https://doi.org/10.19105/tjpi.v14i2.2759>

Safira, D. (2024). *Implementasi Nilai-Nilai Kesetaraan Gender di Pondok Pesantren Jamiyyah Islamiyyah Tangerang Selatan* (bachelorThesis, Jakarta: FITK UIN Syarif Hidayatullah Jakarta). Jakarta: FITK UIN Syarif Hidayatullah Jakarta. Retrieved from <https://repository.uinjkt.ac.id/dspace/handle/123456789/81766>

Sahin, A. (2021). Love of Learning as a Humanizing Pedagogic Vocation: Perspectives from Traditions of Higher Education in Islam. In V. de Rijke, A. Peterson, & P. Gibbs (Eds.), *Higher Education and Love: Institutional, Pedagogical and Personal Trajectories* (pp. 137–187). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-030-82371-9_8

Saputra, M. N. A., & Mubin, M. N. (2021). URGensi KURIKULUM PENDIDIKAN AGAMA ISLAM DALAM FENOMENA RADIKALISME DI INDONESIA. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 3(1), 16–28. <https://doi.org/10.37680/scaffolding.v3i1.693>

Shih, Y.-H. (2022). Love-based relationships between teachers and students in early childhood education. *Policy Futures in Education*, 20(7), 748–761. <https://doi.org/10.1177/14782103211063050>

Sidik, A., & Sari, R. (2025). The Curriculum Of Love In The Perspective Of The Qur'an And Psychology: New Trends In Holistic Islamic Education. *Halaqa: Journal of Islamic Education*, 1(2), 95–120. <https://doi.org/10.61630/hjje.v1i2.22>

Suroso, S., Hufron, M., & Baharudin, A. (2023). Isu Gender dan Kekerasan Seksual di Lembaga Pendidikan Islam. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora*, 4(1), 580–594. <https://doi.org/10.37680/almikraj.v4i1.4017>

Triana, W., Noor, H., Nasir, N. M., Jannah, A. N., Billahi, S., Rachmanda, G. S. P., ... Dwikasari, C. (2025). *Menuju Pesantren Ramah Anak: Pemetaan Ketahanan dan Kerentanan Santri terhadap Kekerasan*. Penerbit A-Empat.

Wahyuni, H. I., Budiman, A., & Setiawan, F. (2024). Analisis Pencegahan Kekerasan dan Pendekatan Adil Gender pada Sekolah Muhammadiyah Berbasis Pesantren di Jawa Timur: Analysis of Violence Prevention and Gender Equality Approach in Muhammadiyah Boarding School in East Java. *Anterior Jurnal*, 23(3), 92–97. <https://doi.org/10.33084/anterior.v23i3.7697>

Winarto, A., Mahmud, E., & Muadin, A. (2023). Manajemen Humas dalam Membangun Citra Lembaga: Studi Multisitus di STAI Sangatta dan STIPER Sangatta Kutai Timur. *Sustainable Jurnal Kajian Mutu Pendidikan*, 6(1), 159–169. <https://doi.org/10.32923/kjmp.v6i1.3355>