

Cultivating religious moderation through a Kurikulum Berbasis Cinta: A teacher's strategy in a Bali Muslim-minority madrasah

Haris Nursyah Arifin^{1*} , Rusmayani², Arjiman³ Moh. Hafid⁴

¹⁻² Fakultas Tarbiyah, Sekolah Tinggi Agama Islam Denpasar, Bali, 80116, Indonesia.

³ Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Mataram, Nusa Tenggara Barat, 83314, Indonesia.

⁴ Fakultas Tarbiyah, Universitas Ibrahimy, Jawa Timur, 68314, Indonesia.

Article History:

Received: 11-03-2026

Accepted: 25-07-2026

Published: 26-07-2026

Keywords:

Love-Based Curriculum, Religious Moderation, Teacher Strategies, Muslim Minority Madrasah, Multicultural Islamic Education.

✉ Correspondence to:

harisnursyah@staidenpasar.ac.id

Orcid Detail :

<https://orcid.org/0009-0001-1377-6380>

Abstract: The persistence of intolerance in Indonesia makes cultivating religious moderation through madrasah education urgent, particularly in Muslim minority regions where Islamic education must preserve faith identity while sustaining interfaith harmony. This study seeks to explore teachers' perceptions and conceptual understandings of the Kurikulum Berbasis Cinta (Love-Based Curriculum) and religious moderation, investigate the pedagogical strategies employed to embed moderation values within learning processes, and interpret how these values are contextualized through Balinese local wisdom in a Muslim minority madrasah setting. Employing a qualitative case study at MA Al-Amin Tabanan, Bali, data were collected through in-depth interviews with teachers, the principal, students, religious leaders, and parents, complemented by participant observation and document analysis. The findings show, first, that teachers understand the Love-Based Curriculum and religious moderation as one integrated framework in which the graduate profile dimensions and the Panca Cinta (five loves) are mapped onto the four moderation indicators. Second, teachers integrate moderation values through Panca Cinta-based habituation, lesson planning that embeds the moderation indicators, experiential and problem-based learning, and the management of sensitive discussions supported by contextual media. Third, learning is contextualized with Balinese local wisdom, particularly *Menyama Braya* and *Tri Hita Karana*, and through arts programs such as *Hadrab-Gamelan*. The originality of this study lies in revealing that a minority context sharpens, rather than weakens, the operationalization of moderation values through teachers' deliberate mapping of curriculum dimensions onto moderation indicators. The research contributes to multicultural Islamic education models in minority contexts and to madrasah curriculum development in diverse societies.

INTRODUCTION

Indonesia, as a country with high religious, ethnic, and cultural diversity, faces complex challenges in realizing social harmony and inter-religious harmony (Abidin et al., 2025; Pangalila & Rumbay, 2024). The phenomena of intolerance and radicalism that still emerge in various regions underscore the importance of strengthening religious moderation through education (Afwadzi et al., 2024; Setinawati et al., 2025). Religious moderation, defined as a balanced attitude in religion that prioritizes tolerance, anti-violence, national commitment, and being

accommodative towards local culture, has become a priority agenda for the Ministry of Religious Affairs of the Republic of Indonesia (Fuadi et al., 2024).

In the context of Islamic education, madrasahs have a strategic role in internalizing the values of religious moderation in students (Sabarudin et al., 2025). However, the implementation of religious moderation in madrasahs faces various challenges, including teachers' lack of understanding of the moderation concept, limited contextual learning models, and resistance to curriculum change (Chotimah et al., 2025; Wahidmurni et al., 2024). This challenge becomes more complex when madrasahs are located in Muslim minority areas, where interaction with a majority community of a different religion is a daily reality.

Bali, as a province with a Hindu majority population, over 83%, provides a unique context for studying Islamic education in a minority setting (Harjatanaya, 2025). Madrasahs in Bali, particularly in Tabanan Regency which has a Muslim population below 10%, face distinct dynamics in developing Islamic education that maintains Islamic identity while building harmony with the Hindu majority community (Fahmi et al., 2022; Murtiningsih, 2022). Previous research indicates that madrasahs and *pesantren* (Islamic boarding schools) in Bali have developed multicultural education models through integrating Balinese local values, recruiting Hindu teachers, and using the Balinese language in the curriculum as a form of cultural acculturation (Fahmi et al., 2020, 2025).

These realities indicate that curriculum policy in Muslim minority settings cannot be implemented in a value-neutral manner; it must be translated into pedagogical practices that simultaneously safeguard students' Islamic identity and nurture harmonious coexistence with the non-Muslim majority. A curriculum that places compassion at its core is therefore particularly relevant in minority contexts, because it offers madrasahs a religiously grounded framework for teaching tolerance, non-violence, and appreciation of local culture without diluting Islamic teachings. It is against this backdrop that the recent curriculum reform initiated by the Ministry of Religious Affairs becomes strategically significant for madrasahs such as those in Bali.

In response to this challenge, the Ministry of Religious Affairs of the Republic of Indonesia, through Minister of Religious Affairs Decree Number 450 of 2024, updated by Number 1503 of 2025, launched the Love-Based Curriculum as a pedagogical innovation to strengthen character education and religious moderation in madrasahs. This curriculum emphasizes shaping graduate profiles through the *Panca Cinta* dimensions: love for Allah and His Messenger, love for the homeland, love for others, self-love, and love for the environment. Unlike previous curricula that emphasized competency achievement through the Strengthening the Profile of Pancasila

Students and *Rahmatan Lil Alamin* (P5RA) Project, the Love-Based Curriculum integrates academic learning with character formation through co-curricular activities and structured habituation.

Although the Love-Based Curriculum has been launched nationally, empirical research on its implementation, particularly in Muslim minority madrasahs, remains very limited. Previous studies on Islamic education in Bali have focused more on *pesantren* and have not specifically explored teacher strategies in implementing this new curriculum in the formal madrasah context (Fahmi et al., 2022). Yet, teachers are the key agents who determine whether curriculum reform is meaningfully realized in the classroom. Karwadi et al., (2025) found that teachers' epistemological understanding of how values are integrated into the curriculum constitutes the foundation of effective pedagogical transformation, while Prasetya (2024) argues that Islamic education requires a reconsideration of its pedagogical approaches so that teachers can move beyond doctrinal transmission toward contextual meaning-making. Consistent with these findings, Sasson et al. (2022) demonstrate that teachers' capacity to design innovative learning environments largely determines the success of curricular innovation, especially in contexts demanding cultural and pedagogical adaptation.

Furthermore, the scarcity of research deeply examining teachers' pedagogical strategies in integrating religious moderation through the Love-Based Curriculum in minority settings represents a research gap that needs to be addressed. Research on religious moderation in Indonesia tends to use theoretical approaches without highlighting the real implementation involving teachers as the main facilitators of multicultural-based learning (Chotimah et al., 2025). Similarly, studies on multicultural education in Indonesia still lack attention to contextual pedagogical strategies in pluralistic environments (Afifuddin et al., 2025; Cathrin & Wikandaru, 2023).

This research aims to fill this gap by deeply exploring teacher strategies in implementing the Love-Based Curriculum to foster religious moderation at MA Al-Amin Tabanan, Bali. Specifically, this study seeks to explore teachers' perceptions and conceptual understandings of the Love-Based Curriculum and religious moderation, investigate the pedagogical strategies employed to embed moderation values within learning processes, and interpret how these values are contextualized through Balinese local wisdom in a Muslim minority madrasah setting.

This study contributes theoretically to the advancement of contemporary IRE (Islamic Religious Education) learning by proposing a multicultural Islamic education framework rooted in the lived experiences and sociocultural ecology of Muslim minority communities. The findings demonstrate that a love-based curriculum framework functions as a conceptual nexus that bridges

the preservation of Islamic identity formation with the cultivation of religious moderation, thereby extending current scholarly discussions on the role of Islamic education in navigating religious diversity within increasingly pluralistic societies. Beyond reaffirming the importance of value-oriented education, this study provides a contextualized perspective on how Islamic educational practices can promote inclusivity, mutual respect, and social cohesion without compromising religious identity.

Practically, this research offers an empirically grounded model of teachers' pedagogical strategies for implementing the Love-Based Curriculum, encompassing value-based habituation, lesson planning embedded with religious moderation indicators, contextual and dialogical learning approaches, and the integration of local wisdom into educational practices. This model provides actionable insights for madrasah leaders, educators, and policymakers seeking to develop adaptive Islamic education practices, particularly in minority and multicultural contexts where the negotiation between religious identity, cultural diversity, and social harmony remains a critical educational challenge.

METHODS

This research uses a qualitative approach with an instrumental case study design to explore in depth the implementation of the Love-Based Curriculum in fostering religious moderation in a Muslim minority madrasah in Bali (Miller et al., 2023). The case study was chosen because it can provide a comprehensive understanding of complex phenomena in a specific real-life context (Vargas-Bianchi, 2025). The research was conducted at MA Al-Amin Tabanan, Bali, which was selected purposively considering the location in a Muslim minority area (below 10% of the population) in Tabanan Regency, implemented the Love-Based Curriculum since the 2025/2026, there was innovative programs in integrating Balinese local wisdom with Islamic education, the accessibility and willingness of the madrasah to participate in the research. Total participants were involved in this study were 27, selected on the basis of their direct involvement in the implementation of the Love-Based Curriculum and their willingness to share their experiences. The demographic characteristics of the research participants are presented in the table 1 below.

Table 1. Demographic Characteristics of the Research Participants

Participant Category	Initial	Gender	Number
Head of Madrasah	SA	F	1
Vice Head for Curriculum	IR	M	1
IRE Teachers	MS, MZ, HF	M	3
General Subject Teachers	SN, SQ, AM	M/F	3
Students	AVB, AVN, FD, FH, JY, GH, GZ, WF, JK, QZ, JSN, FT, HDR, RA, ZF,	M/F	15
Muslim Religious Leaders	MSL, HSD	M	2

Parents	PN, AD	M	2
Total			27

Data were generated through three complementary qualitative techniques: semi-structured interviews, participatory observations, and document analysis. In-depth interviews were conducted using a validated interview guide to explore participants' perspectives on the Love-Based Curriculum, religious moderation, pedagogical strategies, implementation challenges, and its impact on students' learning experiences. The participants included teachers, the head of madrasah, students, religious leaders, and parents. Each interview lasted approximately 45–90 minutes, was audio-recorded with informed consent, and transcribed for analysis.

The interview data were complemented by participatory observations of classroom activities, co-curricular programs, and students' interactions with the surrounding Hindu community. Observation data were documented through field notes and permitted visual records. Additionally, document analysis was conducted on the Madrasah Operational Curriculum (KOM), lesson plans, teaching modules, co-curricular programs, institutional reports, and relevant Ministry of Religious Affairs policy documents. These multiple sources of data enabled triangulation and provided a holistic understanding of the implementation of the Love-Based Curriculum within a Muslim minority madrasah context.

Data were analyzed using thematic analysis based on the interactive model of (Miles et al., 1994), consisting of data condensation, data display, and conclusion drawing/verification. Interview transcripts, field notes, and documents were systematically coded, categorized, and interpreted according to the research objectives. The credibility and dependability of the findings were ensured through triangulation of sources (teachers, students, head of madrasah, religious leaders, and parents) and methods (interviews, observations, and document analysis). Member checking was also conducted by allowing participants to review transcripts and preliminary interpretations. Ethical approval was obtained from MA Al-Amin Tabanan, with informed consent secured from all participants. Confidentiality was maintained through the use of pseudonyms, and all research data were securely stored and used solely for academic purposes.

RESULTS AND DISCUSSION

Teacher Understanding of the Love-Based Curriculum and Religious Moderation

Research findings indicate that teachers at MA Al-Amin Tabanan have a comprehensive understanding of the Love-Based Curriculum and its relation to religious moderation. An IRE teacher stated:

"I understand the concept of love as a concept of compassion, compassion for oneself, others, the environment, and most importantly, for Allah SWT and His Messenger. This concept is implemented in the educational process at MA Al-Amin, both through religious and national habituation programs, and through classroom learning by integrating the concept of love into the taught material through contextual learning." (MR - IRE Teacher, 25-09-2025)

This teacher understanding aligns with the conceptualization of the Love-Based Curriculum, which emphasizes holistic character formation based on compassion (Nst & Al-Husna, 2025; Qamariah & Anwar, 2025). Teachers identified fundamental differences between the Love-Based Curriculum and previous curricula, where the old curriculum emphasized learning outcomes through P5RA, whereas the new curriculum emphasizes achieving graduate profiles and the *Panca Cinta*, consist of love for Allah and His Messenger, love for the homeland, love for others, self-love, and love for the environment through two co-curricular programs: 1) the Seven Habits of Great Indonesian Children Movement (Gerakan 7 KAIH), a national habituation program covering routines such as worship, exercise, healthy eating, and learning, 2) Love-Based Collaborative Activities (KKBC) implemented through daily, weekly, monthly, and annual habituation programs.

More importantly, teachers understand the relevance and correlation between the Love-Based Curriculum and religious moderation. They identified that the four indicators of religious moderation from the Ministry of Religious Affairs, consist of national commitment, tolerance, anti-violence, and accommodation of local culture are integrated with the graduate profile dimensions and *Panca Cinta*. For example, the citizenship dimension through flag ceremonies fosters national commitment; collaboration and independence through the election of student organization (PEMILOS) foster tolerance and mutual respect; while creativity through the *Hadrah-Gamelan* program fosters love for Balinese local culture. This deep understanding by teachers is crucial, given that teachers' pedagogical competence positively influences student motivation and learning outcomes (Nurhalimah et al., 2020; Pratiwi & Megiati, 2023). Research by Karwadi, Setiawan, and Hasan (2025) also emphasizes that teachers' epistemological understanding of integrating values into the curriculum is the foundation for effective pedagogical transformation.

Beyond confirming that teachers hold an adequate conceptual understanding, these findings offer a new insight: in a Muslim minority madrasah, the Love-Based Curriculum and religious moderation are understood by teachers not as two separate policy agendas but as a single integrated framework, in which each dimension of the graduate profile is deliberately mapped onto a specific moderation indicator citizenship onto national commitment, collaboration and independence onto tolerance and non-violence, and creativity onto accommodation of local

culture. This deliberate mapping logic has not been explicitly described in previous studies of the Love-Based Curriculum (Nst & Al-Husna, 2025; Qamariah & Anwar, 2025), which generally discuss character formation in Muslim-majority settings. Theoretically, this finding extends the existing literature by showing that a minority context does not weaken but rather sharpens the operationalization of moderation values; practically, it suggests that the success of the curriculum depends on teachers' ability to construct such mappings consciously rather than treating moderation as an implicit by-product of character education.

The findings further reveal how this understanding was developed. Because socialization from the ministry was still limited, teachers built their comprehension of the Love-Based Curriculum gradually through self-directed learning, knowledge sharing among fellow teachers, participation in online seminars and workshops, and internal workshops facilitated by the head of madrasah together with senior teachers in designing love-based learning tools. In other words, teachers' conceptual mastery of the curriculum was constructed through a bottom-up professional learning process rather than passively received from top-down training.

Teachers also demonstrated a distinctive way of negotiating Islamic values within the realities of a Muslim minority context. They differentiated between the domain of worship, which they regard as an exclusive matter of faith that must be firmly guarded, and the domain of shared social goodness manners, praiseworthy conduct, and cooperation which is upheld together with the Hindu majority. As MZ, as IRE teacher explained:

"We respect differences in beliefs and promote togetherness in acts of goodness, while maintaining the boundaries of worship, as faith is a personal responsibility that must be preserved." (MZ - IRE Teacher, 25-09-2025)

The domain-differentiation strategy directly shapes their pedagogical decision-making: sensitive theological differences are addressed through respectful contextual examples rather than debate, while collaborative activities are concentrated in the shared civic and cultural domain, such as PEMILOS, scouting, and the *Hadrah-Gamelan* program.

Based on these findings, three competencies appear particularly critical for the successful implementation of the Love-Based Curriculum in a minority context: conceptual-curricular competence, namely the ability to translate the *Panca Cinta* and the four moderation indicators into concrete learning objectives and activities; intercultural competence, namely sensitivity to Balinese local wisdom and the ability to harmonize it with Islamic teachings; and adaptive professional-learning competence, namely the capacity to continue developing professionally despite limited official training. Read against the literature, these findings do more than demonstrate consistency with Nurhalimah et al., (2020); Pratiwi & Megiati (2023) on the influence of pedagogical

competence; they specify which competencies matter most in a minority setting and show that the epistemological understanding emphasized by Karwadi et al., (2025) operates, in this case, through teachers' theological reasoning about which domains of religious life may be shared and which must be preserved an analytical nuance that has rarely been articulated in previous studies of madrasah-based moderation education. The understanding of IRE teachers regarding the Love-Based Curriculum and religious moderation can be summarized in the following table:

Table 2. A summary of IRE Teachers' understanding of the Love-Based Curriculum and Religious Moderation

No	Teachers' Knowledge of the Love-Based Curriculum	Teachers' Knowledge of Religious Moderation
1	Teachers understand "love" as compassion toward oneself, others, the environment, and above all toward Allah SWT and His Messenger, manifested in interactions among members of the school community, in the preservation and care of the environment, and in daily religious practices.	Teachers understand religious moderation through the four indicators formulated by the Ministry of Religious Affairs: national commitment, tolerance, anti-violence, and accommodation of local culture.
2	Teachers understand that the Love-Based Curriculum differs from the previous curriculum: it emphasizes the achievement of graduate profile dimensions and the <i>Panca Cinta</i> , realized through classroom learning and the co-curricular programs Gerakan 7 KAIH and KKBC.	Teachers view the moderation indicators as integrated with the graduate profile dimensions and the <i>Panca Cinta</i> , for example, citizenship fosters national commitment, collaboration and independence foster tolerance and non-violence, and creativity fosters accommodation of local culture.
3	Teachers translate the curriculum into concrete daily practice at the madrasah: duha prayer, recitation of asmaul husna, congregational midday prayer, Friday <i>Sedekah Langit</i> (Sky Charity), flag ceremonies, and healthy exercise are used to habituate the <i>Panca Cinta</i> .	Teachers regard the combination of Islamic art (hadrah) with Balinese gamelan in co-curricular activities as a concrete form of accommodation of local culture and a means of fostering tolerance in a Hindu-majority environment.

The findings indicate that teachers' understanding of the "Love-Based Curriculum" integrated with the principles of religious moderation, is operationalized through a comprehensive educational framework that permeates intracurricular, extracurricular, and co-curricular practices.

Learning Strategies for Integrating Religious Moderation

Teachers at MA Al-Amin Tabanan developed various learning strategies to integrate religious moderation values through the Love-Based Curriculum. These strategies can be categorized into four main dimensions:

1. Habituation Strategies Based on *Panca Cinta*

Teachers applied habituation strategies through structured daily, weekly, monthly, and annual routine programs. To foster love for Allah and His Messenger, habituation included *Dhuha* Prayer, recitation of *Asmaul Husna*, midday prayer in congregation, *istighasah*, and

communal prayer. Habituation for national holidays such as flag ceremonies, Independence Day commemorations, and National Santri Day fostered love for the homeland. *Sedekah langit* on Fridays fostered love for others, while exercise and healthy eating fostered self-love. This habituation strategy aligns with the findings of Nst & Al-Husna (2025), which show that the Love-Based Curriculum effectively strengthens holistic character education through structured habituation. The habituation approach is also consistent with social learning theory, which emphasizes the importance of modelling and reinforcement in character formation (Puyo, 2020).

During fieldwork, the researchers observed the daily religious routines *Dhuha Prayer*, recitation of *Asmaul Husna*, and congregational midday prayer as well as the Friday *Sedekah Langit*, communal healthy exercise, and the routine singing of the national anthem every Monday and Thursday. Document analysis of the Madrasah Operational Curriculum confirmed that the Love-Based Curriculum has been formally adopted since the 2025/2026 academic year on the basis of Minister of Religious Affairs. The daily, weekly, monthly, and annual habituation programs are explicitly scheduled in the madrasah's co-curricular program documents. This triangulation of interviews, observation, and documentation strengthens the credibility of the finding that habituation is not incidental but institutionally structured.

2. Integration of Moderation Values in Lesson Planning and Implementation

Teachers integrated religious moderation values into lesson plans or teaching modules by incorporating the four moderation indicators (national commitment, tolerance, anti-violence, and accommodation of local culture) into core learning activities. A teacher stated:

"During the classroom learning process, besides delivering the learning material according to the learning objectives, we always insert the Panca Cinta according to the material being taught. For example, religious teachers insert the value of love for Allah and His Messenger when teaching the Qur'an, Fiqh, and the history of the Prophets. Civics teachers instill the value of love for the homeland through learning materials on democracy and citizens' rights and obligations." (HF - IRE Teacher, 25-09-2025).

An analysis of the lesson plans and teaching modules developed by the teachers reveals several interrelated components. These documents begin by specifying the subject identity and formulating learning objectives derived from the dimensions of the graduate profile. The learning sequence is subsequently organized into opening, core, and closing activities, with the four indicators of religious moderation, namely national commitment, tolerance, non-violence, and accommodation of local culture, explicitly incorporated into the core learning activities. The Panca Cinta values are also aligned with the distinctive characteristics of each subject. For example, love for Allah and His Messenger is emphasized in Qur'anic studies, *Fiqh*, and Islamic history, whereas

love for the homeland is integrated into civics topics concerning democracy and citizens' rights and responsibilities. Contextual pedagogical approaches, particularly experiential learning and problem-based learning, are adopted as the principal instructional strategies. In addition, a range of learning resources, including PowerPoint presentations, images, videos, and case studies drawn from students' everyday experiences and contemporary issues, are specified to facilitate meaningful and contextually relevant instruction.

The integration of religious moderation values into lesson planning is essential for ensuring that their implementation is systematic, consistent, and measurable. This finding corroborates the argument of Kosim et al. (2024), who emphasize the importance of strengthening teachers' moderation-related competencies through integrated instructional planning. At the same time, the findings provide a more nuanced perspective than the relatively pessimistic accounts presented by Chotimah et al., (2025); Wahidmurni et al., (2024), which highlight structural constraints and institutional resistance in moderation-oriented curriculum reform. The experience of MA Al-Amin demonstrates that, despite limited formal socialization and institutional guidance, teachers can proactively incorporate religious moderation indicators into their teaching modules through collective professional initiative and collaborative planning. Furthermore, this finding extends the observation of Chotimah et al., (2025) that studies of religious moderation in Indonesia have largely remained theoretical. In contrast, the present study provides empirical evidence of how religious moderation is translated into concrete instructional plans and implemented in classroom practice, rather than being addressed solely at the level of normative or conceptual discourse.

3. Application of Experiential Learning and Problem-Based Learning Methods

Teachers identified experiential learning and problem-based learning methods as the most effective approaches for fostering religious moderation. Experiential learning provides students with direct experience through case studies, field studies, and experiments, while problem-based learning invites students to solve contextual problems close to their daily lives. As one teacher explained:

"In my view, the most suitable methods are experiential learning and problem-based learning. Experiential learning gives students direct experience through case studies, field studies, and hands-on experiments for example, experiencing tolerance through the material on democracy, and an anti-violence attitude through the material on citizens' rights and obligations. Accommodation of local culture is taught through direct learning of the hadrah-gamelan arts, while national commitment is taught through the material that love for the homeland is part of faith. Problem-based learning presents students with problems close to their everyday lives and invites them to solve those problems according to the learning material." (MS - IRE Teacher, 27-09-2025)

A concrete example of experiential learning implementation is learning about disaster mitigation in geography, where students not only receive material on how to minimize disasters but are also directly invited to plant trees through the ecotheology program and habituate madrasah cleanliness activities. In arts and culture learning, students learn Balinese dance and gamelan directly, which are then collaborated with *badrah*.

The effectiveness of experiential learning and problem-based learning in Islamic education has been supported by various studies. Sasson et al. (2022) show that learning approaches providing direct experience create innovative and effective learning environments. Maros et al. (2023) also found that project-based learning is effective in the Slovakian educational context and can be adapted for Islamic education.

4. Managing Sensitive Discussions and Using Learning Media

Teachers developed specific strategies for managing sensitive discussions related to religious differences by providing concrete examples from Balinese reality. For instance, when discussing tolerance, teachers provide real examples of how *pecalang* (Hindu traditional village security officers) help maintain security during Muslim worship at the mosque, and conversely, how Muslims help maintain security and tranquillity during the *Nyepi* holiday.

Regarding learning media, teachers use PowerPoint by displaying images, videos, and case studies close to students' daily lives, as well as utilizing technology and AI to deliver material and real examples. The use of technology in Islamic education has been shown to increase student engagement and understanding, although attention to pedagogical effectiveness remains necessary (Siregar et al., 2025).

The instructional strategies developed by teachers at MA Al-Amin Tabanan demonstrate that the implementation of religious moderation through the "Love-Based Curriculum" is carried out in a structured and comprehensive manner, integrating habituation, lesson planning and implementation, pedagogical methods, and learning environment management. These four dimensions complement one another in shaping student character: habituation serves as a process for internalizing values; integration into open modules ensures that moderation values become part of learning objectives; and experiential and problem-based learning provide opportunities for students to construct understanding through real-world experiences and the resolution of contextual problems. Simultaneously, strategies for managing sensitive discussions and utilizing technology-based learning media strengthen students' ability to comprehend diversity critically, dialogically, and contextually. These findings indicate that the successful implementation of the

Love-Based Curriculum depends not only on the content taught but also on pedagogical strategies capable of linking moderation values with students' social experiences.

Therefore, moderate religious practices are developed as embodied competencies that are reflected through attitudes, habitual behaviors, and concrete actions rather than merely existing as normative knowledge. This process strengthens students' character as religious, nationalistic, humanistic, and culturally responsive individuals who are capable of engaging constructively with local diversity. A summary of the findings related to this dimension is presented in the following table.

Table 3. Learning Strategies for Integrating Religious Moderation

Strategy Dimension	Implementation	Religious Moderation Values Developed	Remarks
<i>Panca Cinta</i> -Based Habituation	Dhuha prayer, recitation of <i>Asmaul Husna</i> , congregational prayers, <i>istighasah</i> , flag ceremonies, National Santri Day, Friday charity programs, and healthy exercise and eating habits.	Love for Allah and the Prophet, love for the homeland, love for fellow beings, and love for oneself.	Habituation functions as a process of internalizing values through routine activities, thereby fostering a moderate character on a sustainable basis.
Integration in Learning Planning	Moderation values and the <i>Panca Cinta</i> are integrated into the lesson plans / teaching modules in accordance with the subject matter.	National commitment, tolerance, anti-violence, and accommodativeness toward local culture.	Integration in the planning phase makes religious moderation a systematic component of learning outcomes, rather than merely an additional topic.
Experiential Learning and Problem-Based Learning	Field studies, case studies, ecotheology, tree planting, clean madrasah programs, and local cultural arts learning.	Social awareness, responsibility, tolerance, and appreciation for local culture.	Direct hands-on experience and contextual problem-solving reinforce both the understanding and the application of moderation values in real-life situations.
Management of Sensitive Discussions and Learning Media	Examples of tolerance in Balinese community life, utilization of PowerPoint presentations, videos, case studies, technology, and AI.	Dialogical attitude, tolerance, critical thinking, and respect for diversity.	Contextual discussions and digital media help students understand diversity critically, reflectively, and in a manner relevant to their social environment.

Contextualization of Learning with Balinese Local Wisdom

Research findings reveal that the Muslim minority context in Bali shapes learning strategies through the integration of Balinese local wisdom and culture into the madrasah curriculum, and this contextualization is realized through several interrelated practices rather than a single

technique. In everyday instruction, teachers connect subject matter with the realities of local life by drawing examples from the multicultural life of Balinese society, including interactions between Muslim and Hindu communities, and by discussing local wisdom values such as *Menyama Braya*, *Tri Hita Karana*, *Megibung*, and *Nggejot* within relevant subjects. Through such examples, students learn that religious values can coexist harmoniously with local culture as long as that culture does not contradict religious principles. This practice is consistent with findings that mastery of material within a local context creates a more relevant and meaningful learning experience (Ramli et al., 2025), and that systematically integrating Balinese local wisdom into the curriculum can build interfaith harmony, so that the curriculum serves not only as an academic tool but also as a social instrument for harmony in a pluralistic society (Nadlir et al., 2026).

Contextualization is also achieved through the integration of religious moderation values into the daily routines of the madrasah. Teachers cultivate mutual respect among students with diverse religious backgrounds and encourage appreciation of local traditions and cultural practices while maintaining consistency with Islamic principles. These values are not merely conveyed as theoretical concepts but are continuously practiced within the everyday social environment of the school. The most visible manifestation of this approach is the incorporation of Balinese arts and culture into the curriculum. Balinese dance instruction is conducted directly by a Hindu teacher, Mrs. Ni Putu Mardiani, while an extracurricular program combining hadrah and Balinese gamelan provides students with meaningful opportunities to experience, understand, and appreciate local cultural heritage. This strategy supports the findings of Fahmi et al., (2025), who demonstrate that multicultural Islamic education contributes to social cohesion through cross-cultural learning experiences. Furthermore, the involvement of Hindu teachers as part of the school's cultural acculturation strategy corresponds with Fahmi et al., (2022), who discuss the adaptive approaches employed by Islamic educational institutions in Bali in responding to diverse sociocultural contexts.

At the pedagogical level, teachers implement a Contextual Teaching and Learning (CTL) approach by connecting academic concepts with students' lived experiences as members of a Muslim minority community in Bali. Classroom activities incorporate case studies derived from the students' immediate social environment, enabling them to relate learning content to real-world situations. This approach is consistent with previous research indicating that CTL grounded in Balinese local wisdom enhances students' academic development while simultaneously fostering the internalization of universal cultural and moral values that contribute to national character formation (Arya et al., 2025). Teachers also demonstrate careful consideration in selecting inclusive

instructional materials and learning resources. Books, videos, and narrative materials are selected to represent Indonesia's cultural and religious diversity while avoiding content that reinforces stereotypes or promotes discriminatory perspectives toward particular groups. This practice aligns with studies highlighting the role of culturally responsive teaching and local wisdom-based education in strengthening students' multicultural competence (Patras et al., 2025).

Theoretically, this study contributes to the development of contemporary IRE learning in three interrelated ways. It contextualizes Bronfenbrenner's Ecological Development Theory by showing how the macrosystem of a Muslim minority society in Bali shapes teachers' pedagogical strategies through cultural adaptation, the integration of local wisdom, and interfaith collaboration, thereby enriching our understanding of how the cultural ecosystem forms Islamic educational practice. The study also elaborates Social Identity Theory by demonstrating that integrating Balinese cultural values into Islamic learning does not weaken students' Islamic identity but instead strengthens an inclusive and adaptive Indonesian-Muslim identity; in this respect, the findings refine, rather than merely confirm, the proposition that multicultural education reduces identity conflict (Fahmi et al., 2025), because they identify the mechanism through which identity preservation and openness are reconciled, namely teachers' differentiation between the exclusive domain of worship and the shared domain of social goodness. Furthermore, the study generates a model of teacher pedagogical strategy for implementing the Love-Based Curriculum, encompassing habituation based on the *Panca Cinta*, integration of moderation values into lesson planning and its implementation, application of experiential and problem-based learning, and contextualization with local wisdom. This model can serve as a conceptual framework for future research on Islamic education in minority and multicultural settings.

Practically, the findings carry implications for several groups. Teachers in minority madrasahs need to cultivate cultural competence, covering appreciation of other cultures, openness, curiosity, and tolerance for ambiguity, alongside mastery of experiential and problem-based learning so that instruction remains contextual and meaningful. Heads of madrasahs are encouraged to provide strong institutional support through continuous professional development, structured monitoring and evaluation systems, and collaboration with external stakeholders to strengthen curriculum implementation. For policymakers, particularly the Ministry of Religious Affairs, the study underscores the need for more intensive socialization, structured training, and the development of specific teaching modules for the Love-Based Curriculum, especially for madrasahs operating in minority or multicultural areas. Finally, other madrasahs in comparable settings can adapt the strategies that have proven effective at MA Al-Amin Tabanan, including the

integration of local wisdom, interfaith collaboration, and habituation programs grounded in the *Panca Cinta*.

Finally, contextualization is supported by the social organization of learning. Teachers implement collaborative learning methods that encourage courteous and respectful dialogue about diversity, an approach corroborated by research at the Pesantren Bali Bina Insani showing that multicultural education involving interfaith interaction strengthens tolerance and social harmony (Qadam et al., 2022). Teachers involve the local environment and community figures by inviting religious and community leaders from various backgrounds to share their experiences of harmonious life in Bali and by organizing out-of-classroom learning activities that directly introduce cultural and religious diversity. Teachers also apply learning differentiation, adjusting strategies, media, and assignments to students' backgrounds, experiences, and needs, and giving students opportunities to share their own experiences as members of a multicultural society. All of these practices are held together by an inclusive classroom climate, in which classroom rules emphasize mutual respect and every student has an equal opportunity to express opinions without fear of discrimination. The overall pattern of these findings is visualized in the mind map in Figure 1.

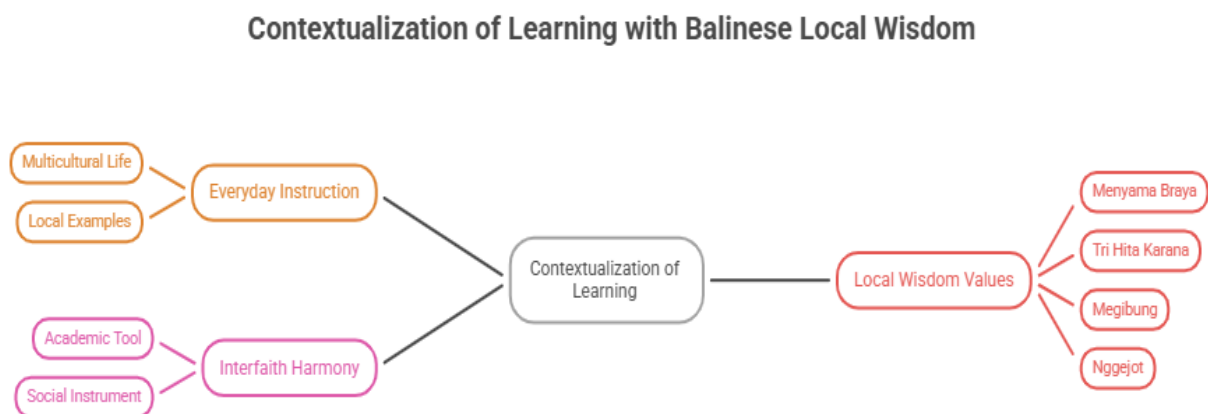


Figure 1. Mind map of the contextualization of learning with Balinese local wisdom

CONCLUSION

This study concludes that the implementation of the Love-Based Curriculum at MA Al-Amin Tabanan, Bali, represents a meaningful and contextually relevant pedagogical approach for strengthening religious moderation within a multicultural and minority religious context. The findings demonstrate that teachers play a central role in translating curriculum principles into contextual learning practices through four interconnected strategies: the habituation of *Panca Cinta* values, the integration of religious moderation principles into instructional planning and

classroom practices, the implementation of experiential and problem-based learning approaches, and the contextualization of learning through Balinese local wisdom. These strategies enable students to maintain their Islamic identity while simultaneously developing attitudes of tolerance, openness, respect, and appreciation toward cultural and religious diversity. The study further highlights that the unique sociocultural context of Bali encourages teachers to adopt adaptive pedagogical practices characterized by intercultural collaboration, cultural sensitivity, and inclusive learning design.

Theoretically, this research contributes to the development of multicultural Islamic education perspectives by demonstrating how ecological environments and social identity processes influence the formation of religious moderation among students. Practically, the findings provide an applicable pedagogical model for madrasahs operating in multicultural or minority settings seeking to implement value-based curricula. However, because this study focuses on a single madrasah, further research involving comparative and longitudinal designs is needed to examine the broader applicability and long-term impact of the Love-Based Curriculum on students' character development and religious moderation. Future studies should also explore the integration of digital technologies and artificial intelligence to support the sustainable implementation of inclusive and culturally responsive religious education.

REFERENCES

- Abidin, A A, I Fatawi, and S Kausar. 2025. "The Values of Islamic Education for Building Tolerance in the Jombang Community: A Qualitative Study of the Role of Religious Harmony Forum." *Tafkir: Interdisciplinary Journal of Islamic Education* 6 (1): 1–16. <https://doi.org/10.31538/tijie.v6i1.1182>.
- Afifuddin, A, M Amri, A Latif, R Rosmini, and S Z Bin Tahir. 2025. "Negotiating Multicultural Values within Centralized Education Systems: A Case Study of Indonesia." *Frontiers in Education* 10: 1620685. <https://doi.org/10.3389/feduc.2025.1620685>.
- Afwadzi, B, U Sumbulah, N Ali, and S Z Qudsy. 2024. "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts." *HTS Teologiese Studies/Theological Studies* 80 (1): 9369. <https://doi.org/10.4102/hts.v80i1.9369>.
- Arya, Y G N, P I G Diyana, and K M Ferry. 2025. "Traditional Game Megoak-Goakan and the Application of Contextual Teaching and Learning (CTL) Based on Local Wisdom in Learning at Elementary School 1 Panji, Buleleng, Bali." *Jurnal Edutech Undiksba* 13 (2). <https://doi.org/10.23887/jeu.v13i2.113982>.
- Cathrin, S, and R Wikandaru. 2023. "Establishing Multicultural Society: Problems and Issues of

- Multicultural Education in Indonesia.” *Jurnal Civics: Media Kajian Kewarganegaraan* 20 (1): 145–55. <https://doi.org/10.21831/jc.v20i1.59744>.
- Chotimah, C, S Z Qudsy, and M Yusuf. 2025. “Superficial Implementation of Religious Moderation in Islamic Educational Management.” *Cogent Education* 12 (1): 2442235. <https://doi.org/10.1080/2331186X.2024.2442235>.
- Fahmi, M, M Hilmy, and S A Prasetia. 2022. “Organic Tolerance and Harmony in the Pesantren Bali Bina Insani.” *Ulumuna* 26 (2): 500–524. <https://doi.org/10.20414/ujis.v26i2.567>.
- Fahmi, M, M R Nasir, and M Hilmy. 2020. “Islamic Education in a Minority Setting.” *Episteme: Jurnal Pengembangan Ilmu Keislaman* 15 (2): 345–64. <https://doi.org/10.21274/epis.2020.15.02.345-364>.
- Fahmi, M, M A Nuruzzaman, M Hilmy, H Y Alfiyah, N A Abdul Aziz, and L Huriyah. 2025. “Multicultural Islamic Education as Strategy for Strengthening Social Cohesion in Islamic School.” *Nazhruna: Jurnal Pendidikan Islam* 8 (1): 154–75. <https://doi.org/10.31538/nzh.v8i1.67>.
- Fuadi, M A, A Faishol, A A Rifa’i, Y Triana, and R Ibrahim. 2024. “Religious Moderation in the Context of Integration between Religion and Local Culture in Indonesia.” *Journal of Al-Tamaddun* 19 (1): 47–59. <https://doi.org/10.22452/JAT.vol19no1.4>.
- Harjatanaya, T Y. 2025. “Contextualising Religious Education in Multi-Religious Indonesia to Achieve Unity-in-Religious Diversity.” *Journal of Beliefs & Values* 46 (3): 488–506. <https://doi.org/10.1080/13617672.2025.2450958>.
- Karwadi, K, A Setiawan, and M F Hasan. 2025. “Integration of Critical Pedagogy in Islamic Education: A Case Study of Pre-Service Teacher Training.” *British Journal of Religious Education* 47 (2): 156–78. <https://doi.org/10.1080/01416200.2025.2560905>.
- Kosim, M, M Kustati, W R Sirait, S Fajri, S R Febriani, M Mufti, and D D Perrodin. 2024. “Developing a Religious Moderation-Based Curriculum Module for Laboratory Madrasah Tsanawiyah in Islamic Higher Education.” *Jurnal Pendidikan Islam* 10 (2): 350–62. <https://doi.org/10.15575/jpi.v10i2.39163>.
- Maros, M, M Korenkova, M Fila, M Levicky, and M Schoberova. 2023. “Project-Based Learning and Its Effectiveness: Evidence from Slovakia.” *Interactive Learning Environments* 31 (7): 4147–55. <https://doi.org/10.1080/10494820.2021.1954036>.
- Miles, M B, A M Huberman, and J Saldaña. 2014. *Qualitative Data Analysis: A Methods Sourcebook*. 3rd ed. SAGE Publications.
- Miller, E M, J E Porter, and M S Barbagallo. 2023. “Simplifying Qualitative Case Study Research

- Methodology: A Step-by-Step Guide Using a Palliative Care Example.” *The Qualitative Report* 28 (8): 2363–79. <https://doi.org/10.46743/2160-3715/2023.6478>.
- Murtiningsih, B S E. 2022. “The Role of Multicultural Competence Based on Local Wisdom in the Cross-Cultural Adaptation Javanese Muslim Minority in Pagayaman Village, Buleleng Regency, Bali Province.” *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia* 7 (1): 221–31. <https://doi.org/10.25008/jkiski.v7i1.625>.
- Nadlir, M Fahmi, H Y Alfiah, Syaifuddin, A Mas’ud, Sudirman, and A M Ibrahim. 2026. “Building Harmony through a Local Wisdom-Based Curriculum at a Madrasah in a Muslim Minority Setting.” *Nazhruna: Jurnal Pendidikan Islam* 9 (2): 387–405. <https://doi.org/10.31538/nzh.v9i2.322>.
- Nst, P T, and K I Al-Husna. 2025. “Implementasi Kurikulum Berbasis Cinta Pada Pembelajaran Akidah Akhlak Di Madrasah Aliyah Negeri 1 Mandailing Natal.” *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman* 11 (2): 202–11. <https://doi.org/10.46963/aulia.v11i2.3462>.
- Nurhalimah, N, H Baisa, and S Asmahanah. 2020. “Pengaruh Kompetensi Pedagogik Guru Terhadap Motivasi Belajar Siswa Di MI P’Anatusshibyan.” *JPG: Jurnal Pendidikan Guru* 1 (1): 29–41. <https://doi.org/10.32832/jpg.v1i1.2865>.
- Pangalila, T, and C A Rumbay. 2024. “Multicultural Relation between Religious Communities in Indonesia.” *HTS Teologiese Studies/Theological Studies* 80 (1): 9645. <https://doi.org/10.4102/hts.v80i1.9645>.
- Patras, Y E, M Japar, Y Rahmawati, and R Hidayat. 2025. “Integration of Culturally Responsive Teaching Approach, Local Wisdom, and Gamification in Pancasila Education to Develop Students’ Multicultural Competence.” *Educational Process: International Journal* 14: 2025045. <https://doi.org/10.22521/edupij.2025.14.45>.
- Prasetia, S A. 2024. “Reconsidering Islamic Education Pedagogical Approach within Islamic Studies.” *Jurnal Penelitian Pendidikan Islam* 12 (1): 1–39. <https://doi.org/10.36667/jppi.v12i1.1568>.
- Pratiwi, N K, and Y E Megiati. 2023. “Pengaruh Kompetensi Pedagogik Guru Terhadap Hasil Belajar Bahasa Indonesia Siswa Kelas V.” *Jurnal Pendidikan Tambusai* 7 (2): 9174–83. <https://doi.org/10.31004/jptam.v7i2.7712>.
- Puyo, G B. 2020. “A Value and Character Educational Model: Repercussions for Students, Teachers, and Families.” *Journal of Culture and Values in Education* 4 (1): 100–115. <https://doi.org/10.46303/jcve.2020.7>.
- Qadam, I U, A L Manawi, M Fathurrozaq, I M Alfi, and H M Wahyuni. 2022. “Implementasi Pendidikan Multikultural Sebagai Adaptasi Pesantren Bali Bina Insani Di Daerah Minoritas

- Muslim.” *Jurnal Penelitian* 16 (2). <https://doi.org/10.21043/jp.v16i2.17451>.
- Qamariah, Z, and K Anwar. 2025. “Analisis Konseptual Kurikulum Cinta: Pendekatan Humanistik Dan Implikasinya Terhadap Pendidikan Islam.” *Nusantara: Jurnal Pendidikan Indonesia* 5 (2): 426–42. <https://doi.org/10.62491/njpi.2025.v5i2-13>.
- Ramli, R, R Razali, A N Gadeng, N Diana, and J Hariadi. 2025. “Integrating Local Knowledge into Higher Education: A Qualitative Study of Curriculum Innovation in Aceh, Indonesia.” *Education Sciences* 15 (9): 1214. <https://doi.org/10.3390/educsci15091214>.
- Sabarudin, S, M Arif, Z Zainudin, A Akhyak, M Guswenti, and R Abdullah. 2025. “Developing Moderate Islamic Education: Special Reference to Al-Daghasyi’s Thought and Its Contextualization in Indonesia.” *International Journal of Educational Narratives* 3 (3): 303–16. <https://doi.org/10.70177/ijen.v3i3.2161>.
- Sasson, I, I Yehuda, S Miedijensky, and N Malkinson. 2022. “Designing New Learning Environments: An Innovative Pedagogical Perspective.” *The Curriculum Journal* 33 (1): 61–81. <https://doi.org/10.1002/curj.125>.
- Setinawati, I Jeniva, M Tanyid, and Merilyn. 2025. “The Framework of Religious Moderation: A Socio-Theological Study on the Role of Religion and Culture from Indonesia’s Perspective.” *Social Sciences & Humanities Open* 11: 101271. <https://doi.org/10.1016/j.ssaho.2024.101271>.
- Siregar, H S, N Nurhamzah, M Munir, and M Fikri. 2025. “Enhancing Islamic Education through Technology Integration: A Study of Teaching Practices in Indonesia.” *Jurnal Ilmiah Peuradeun* 13 (2): 959–86. <https://doi.org/10.26811/peuradeun.v13i2.1875>.
- Vargas-Bianchi, L. 2025. “Pattern Matching Analysis: Overview of Its Rationale and Application in Qualitative Research.” *Methodological Innovations* 18 (1): 66–75. <https://doi.org/10.1177/20597991251325451>.
- Wahidmurni, W, S Susilawati, and A A Abidin. 2024. “Resistance to Curriculum Changes among Teachers of Madrasah Ibtidaiyah in Indonesia.” *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9 (1): 16–27. <https://doi.org/10.31538/ndh.v9i1.4300.016322>