INTEGRATION OF THE CURRICULUM OF LOVE IN ISLAMIC BOARDING SCHOOL EDUCATION TOWARD ACHIEVING THE SUSTAINABLE DEVELOPMENT GOALS (SDGs)

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Abstract

This study aims to analyze the integration of the Curriculum of Love in Indonesian Islamic boarding schools (pesantren) as an effort to support the achievement of the Sustainable Development Goals (SDGs). The Curriculum of Love emphasizes compassion, moderation, empathy, and social responsibility as the foundation of character formation. This research employs a qualitative descriptive approach through literature review, analyzing primary and secondary sources related to pesantren education, Islamic value-based curricula, and their relevance to SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). The results show that pesantren have strong potential to realize sustainable education through the values of rahmah (love) and moderation. These values are reflected in educational practices based on adab, social care, and the balance between knowledge, action, and morality. By integrating the Curriculum of Love, pesantren can strengthen their role in building ethical, peaceful, and just human development.
***Keywords**: Curriculum of Love, Islamic Boarding School, Islamic Education, SDGs, Moderation*

Abstrak

Penelitian ini bertujuan untuk menganalisis integrasi Curriculum of Love dalam pendidikan pesantren di Indonesia sebagai upaya mendukung pencapaian Sustainable Development Goals (SDGs). Konsep Curriculum of Love menekankan nilai kasih, moderasi, empati, dan tanggung jawab sosial sebagai dasar pembentukan karakter santri. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode studi kepustakaan yang menelaah sumber-sumber primer dan sekunder terkait pendidikan pesantren, kurikulum Islam berbasis nilai, serta relevansinya dengan SDGs, terutama SDG 4 (Pendidikan Berkualitas) dan SDG 16 (Perdamaian, Keadilan, dan Kelembagaan yang Tangguh). Hasil penelitian menunjukkan bahwa pesantren memiliki potensi kuat dalam mewujudkan pendidikan berkelanjutan melalui nilai rahmah (cinta kasih) dan moderasi. Nilai-nilai ini tercermin dalam praktik pendidikan berbasis adab, kepedulian sosial, serta keseimbangan antara ilmu, amal, dan akhlak. Dengan mengintegrasikan Curriculum of Love, pesantren dapat memperkuat kontribusinya dalam pembangunan manusia yang beretika, damai, dan berkeadilan.
Kata Kunci: Curriculum of Love, Pesantren, Pendidikan Islam, SDGs, Moderasi

INTRODUCTION

Education plays an important role in national development, so that the demands of an ever-evolving era require continuous innovation (Afryansyah & Sirozi, 2025). Education is understood as a means to create a high-quality society, as well as being one of the basic needs in human life (Widiandari & Sutrisno, 2022). In this context, Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, have a strategic role in shaping the character and spiritual values of the nation. Along with the development of globalization and the challenges of the modern era, pesantren education is required not only to produce santri who are faqih fiddin (well-versed in religion), but also able to contribute to sustainable development. In this context, the concept of the Curriculum of Love is relevant because it places love, compassion, and moderation as the main pillars of humanistic and transformative education.

This humanistic and transformative educational concept plays an important role in shaping individuals who are ethical and responsive to social realities. Humanistic education is aimed at respecting human dignity by using information as a tool to strengthen human values, prevent dehumanization, and reject all forms of hate speech. Meanwhile, the transformative approach in education aims to inspire positive change in students and society at large (Ambat dkk., 2024). Thus, the integration of the Curriculum of Love into the pesantren education system is an important step in developing an education that is not only spiritual in nature but also relevant to contemporary social and humanitarian challenges.

The curriculum is one of the important elements in the implementation of education, because it acts as a compass that directs students towards the expected educational goals (Widiandari & Hamami, 2022). One curriculum approach that is relevant to current educational needs is the Curriculum of Love. This approach emphasizes the affective dimension and universal human values as the basis for the learning process. From an Islamic perspective, love (mahabbah) is a manifestation of rahmah (compassion), which is the main foundation of the teachings of the Prophet Muhammad SAW. This love-based curriculum aims to instill the values of love, compassion, and care among fellow human beings (Yunadi, 2025).

The Curriculum of Love, or love-based curriculum, was introduced by Prof. Dr. KH. Nasaruddin Umar, M.A., Minister of Religious Affairs of the Republic of Indonesia for the period 2024 to 2029, who emphasized the importance of presenting love as a foundation of values in education, including the mandate of literature and information communication. The concept of love in Islam has divine and human dimensions. At the transcendental level, love is a form of mehabbah to Allah Subhanahu Wa Ta'ala as stated in the Quran Surah Al-Baqarah verse 165, which means “Those who believe have great love for Allah.” Meanwhile, on a social level, love is manifested in the form of compassion, care, and respect for fellow human beings (Saragih, 2025). Thus, love becomes a universal principle that can be used as a foundation in shaping a generation that is not only intellectually intelligent but also wise in managing information and ethically responsible.

In a global context, the Sustainable Development Goals (SDGs) adopted by the United Nations (UN) in 2015 emphasize the importance of balance between human, social, and environmental development. Of the 17 SDGs, at least two goals show a substantive relationship with Islamic education, namely SDG 4, which concerns the provision of inclusive, equitable, and quality education (Suyudi & Putra, 2024), and SDG 16, which emphasizes the importance of building peaceful, just

societies based on human values and strong institutions. Therefore, SDG 4 and SDG 16 are strongly relevant to Islamic education, as both emphasize the importance of quality education and the development of peaceful and just societies.

The integration of the Curriculum of Love into the pesantren education system is expected to strengthen the contribution of pesantren in supporting the achievement of sustainable development goals, particularly SDG 4 (Quality Education) and SDG 16 (Peace and Justice). Based on spiritual and social values, pesantren have great potential to become a model of sustainable education based on love and compassion. The application of values such as love, empathy, and social responsibility in the pesantren environment not only shapes the character of santri to be moderate and tolerant, but also gives birth to a generation committed to universal human values.

METHOD

This study uses a descriptive qualitative approach with a library research method. The data sources consist of primary and secondary literature related to the concepts of Curriculum of Love, Islamic boarding school education, and SDGs, as well as their relationship with Sustainable Development Goals (SDGs) through a comprehensive literature review.

The research steps include:

1. Identification of theoretical concepts about the Curriculum of Love and the values of rahmah in Islam.
2. Analysis of Islamic boarding school curricula in Indonesia in general from academic literature and national education documents.
3. Mapping the relevance of Islamic boarding school values to SDG indicators, particularly SDG 4 and SDG 16.
4. Synthesis of study results to find a Curriculum of Love integration model that is in line with SDG objectives.

Data analysis was conducted in stages, including data collection, data reduction, data classification, and conceptual interpretation of meaning, resulting in a deep understanding(Rianto, 2024) of the synergy between Islamic spiritual values and the principles of sustainable development. To maintain data validity, this study used source triangulation techniques by comparing various literature from Islamic, educational, and sustainable development perspectives.

The results of the analysis were then presented in a descriptive-analytical manner to produce a deep and comprehensive understanding of the synergy between the values of love in Islam and their implementation towards SDG goals in the pesantren educational environment. Thus, this study not only focused on theoretical aspects but also provided conceptual contributions that are applicable in the development of a humanistic, transformative pesantren curriculum oriented towards global development goals.

FINDINGS

Integration of the Curriculum of Love into the Pesantren System

The integration of the Curriculum of Love into the pesantren system is a strategic step to strengthen the role of pesantren as centers of character formation and sustainable development (Harahap dkk., 2025). With their rich educational traditions and cultural heritage, pesantren possess strong social, spiritual, and institutional capital that supports the comprehensive implementation of a love-based curriculum. This curriculum not only complements the classical pedagogical approach of

pesantren but also enables their adaptation to contemporary demands that emphasize holistic education, empathy, tolerance, and environmental as well as social awareness (Sarwadi & Raihan, 2025).

The integration of the Curriculum of Love essentially encompasses three main aspects: 1) thematic curriculum design based on rahmah, 2) the development of empathy and leadership among students (santri), and 3) the implementation of socio-environmental activities as the practical embodiment of love. These three components reinforce one another, allowing education in pesantren to take place not only in the classroom but also in the everyday life of the students.

1. Thematic Curriculum Design Based on Rahmah

Curriculum design is the fundamental pillar of implementing the Curriculum of Love (Sidik & Sari, 2025). Pesantren can develop thematic curricula that integrate the core values of *rahmah* (compassion), *tawazun* (balance), *adab* (ethics), and *ukhuwwah* (brotherhood) across various subjects (Rohimah dkk., 2022). For example, in the teaching of social fiqh, teachers may emphasize justice, empathy, and concern for marginalized communities. Students not only learn legal rulings but also understand that the purpose of Islamic law is to safeguard human welfare. The maqasid al-shariah framework is likewise used in contemporary Indonesian legal studies to assess how regulations protect the essential interests and basic rights of women and families (Rizki dkk., 2022a).

In eco-theology, students are encouraged to understand the relationship between humans, nature, and God. Such learning fosters ecological awareness rooted in Islamic values such as *amanah* (trust), the prohibition of corruption of the earth, and the command to preserve the environment as God's vicegerents (*khalifah*) on earth. Through a thematic approach, the value of love is not taught as a separate subject; rather, it is embedded across all disciplines, both religious and general (Nasr, 1968).

In language studies, whether Arabic or Indonesian, students are trained to use language as a tool for fostering peaceful and constructive communication (Leech, 2014). Here, love manifests through respectful speech avoiding harsh words, honoring differing viewpoints, and choosing language that promotes harmony. Pesantren may also develop textbooks featuring stories of prophets, scholars, and pesantren figures who exemplify *rahmah, tawazun, adab,* and *ukhuwwah* in their daily lives.

2. Cultivating Empathy and Leadership

The second aspect of integrating the Curriculum of Love is the cultivation of empathy and leadership. Pesantren naturally possess an effective internal leadership structure such as musyrif, dormitory officers, or activity coordinators which allows students to develop leadership skills from an early age. In the context of the Curriculum of Love, leadership is directed not merely toward management and organization but toward nurturing, motivating, and serving others.

Empathy can be cultivated through halaqah tarbiyah, values-based discussions, spiritual counseling, and the habit of listening to peers' stories and concerns. Teachers may provide open dialogue spaces where students can express feelings, understand others' experiences, and communicate without causing harm. Activities such as case studies, conflict simulations, role-playing, and daily reflections strengthen students' emotional sensitivity.

Leadership grounded in love can also be reinforced through character education. Students are trained to build healthy communication, resolve conflicts peacefully, and initiate acts of goodness within the pesantren community. Here, the values of SDG 16 (peace, justice, and strong institutions) become tangible. Love-

based leadership helps create a safe, supportive, and inclusive environment, enabling students to grow into intelligent, empathetic, and responsible individuals.

3. Socio-Environmental Activities as Practical Applications

The integration of the Curriculum of Love is incomplete without concrete implementation (Noddings, 2013). Pesantren applying love-based education need to provide opportunities for students to engage directly in social and environmental activities. Programs such as community service, charity work, elderly assistance, or Qur'an classes for local residents serve as avenues to cultivate compassion and deepen students' understanding of social realities (Abu-Nimer, 2003).

On the environmental front, pesantren may develop eco-pesantren programs, including tree planting, waste management, recycling initiatives, composting, and small-scale renewable energy projects. These activities are not merely extracurricular tasks but embedded components of the curriculum that instill ecological responsibility as an expression of love for the earth. Through these initiatives, the values of SDG 3 and SDG 13 health and climate action are practically integrated into students' daily lives (Alcántara-Rubio dkk., 2022).

Socio-environmental activities not only benefit the community but also strengthen students' character. They learn that knowledge must be accompanied by action and meaningful contribution (Azra, 2019). The long-standing pesantren tradition of *khidmah* (service) becomes even more significant when aligned with sustainable development goals. Ultimately, pesantren function as "social laboratories" where students practice the values of love in concrete, transformative ways.

Furthermore, pesantren play a strategic role as agents of long-term sustainable change. Through the integration of the Curriculum of Love, pesantren hold tremendous potential to become agents of transformation for broader society (Dakir & Umiarso, 2017). With a curriculum that engages the heart, sharpens the intellect, and motivates action, pesantren can produce generations who are caring, creative, and capable of driving social change. These are the generations needed to address global challenges such as moral degradation, inequality, intolerance, and environmental crisis (Abdullah & Muawaroh, 2024).

Thus, the Curriculum of Love is not merely an educational innovation; it is a meaningful contribution from pesantren toward a more humane and sustainable model of development. This integration reaffirms that education rooted in love can cultivate a civilization that is peaceful, just, and in harmony with nature (Anđić & Mažar, 2023).

Pesantren as Agents of Sustainable Change

The findings indicate that pesantren play a strategic role as agents of sustainable change. This role emerges from the social, moral, and cultural strength that pesantren have historically built within their communities (Dhofier, 2011). Through educational practices rooted in values of compassion, adab, moderation, and environmental as well as social responsibility, pesantren make a significant contribution to inclusive and sustainable development (Wahid, 1995).

1. The Role of Pesantren in the Community

Pesantren possess a distinctive character as educational institutions that are closely connected to their surrounding communities. The findings show that pesantren actively engage in community empowerment through programs such as skills training, religious counseling, social services, and initiatives to strengthen religious literacy. Comparable patterns appear in other Islamic institutions, such as mosque-based empowerment of micro, small, and medium enterprises guided by maqashid sharia (Fathma, Rizki, & Fatimah, 2024) and sharia ta'awun cooperatives that provide

business capital to community members in need (Rizki dkk., 2022b). In many cases, the local community regards pesantren as moral centers that offer guidance, inspiration, and social stability.

This role is strengthened by the emotional bond between the kiai, the santri, and the community. The core values of the Curriculum of Love compassion, brotherhood, and social care are reflected in the daily interactions between pesantren and their communities. Thus, pesantren function not only as centers of learning but also as drivers of social welfare that are responsive to local needs.

2. Pesantren as Social Laboratories

The second finding reveals that pesantren function as *social laboratories*, places where moral values and community principles are practiced in daily life. Everyday activities in pesantren ranging from congregational prayers, communal work, deliberation, student leadership, to disciplined time management serve as continuous processes of character internalization.

The values of the Curriculum of Love, such as adab, empathy, and moderation, are not taught merely as theoretical concepts; they are embodied through consistent habituation. Through this collective living structure, pesantren shape students into individuals who can collaborate, appreciate diversity, resolve conflicts peacefully, and maintain harmony between knowledge and ethics. This makes pesantren a living model of sustainable character education that occurs organically and continuously.

3. Long-Term Impact on Sustainable Development

The findings also show that integrating the values of the Curriculum of Love strengthens pesantren's contribution to sustainable development principles, particularly those related to SDG 4, SDG 16, and SDG 3 & 13. Contributions to SDG 4 are evident in the provision of inclusive, value-based education that balances cognitive, affective, and moral dimensions. Meanwhile, practices of moderation, tolerance, and peaceful conflict resolution reinforce contributions to SDG 16 on peace, justice, and strong institutions.

In terms of environmental and health aspects (SDG 3 and SDG 13), many pesantren have implemented eco-pesantren initiatives, including waste management, water conservation, tree planting, composting, and clean and healthy living practices. These programs cultivate ecological habits and long-term health consciousness that students carry into broader society.

Taken together, these findings demonstrate that pesantren are not merely traditional educational institutions but also catalysts for social and ecological transformation. Through the integration of the Curriculum of Love, the contribution of pesantren to sustainable development becomes more systematic and impactful, positioning them as a moral force capable of addressing contemporary global challenges.

Synthesizing Pesantren and the Curriculum of Love

The synthesis of the pesantren model with the Curriculum of Love demonstrates that the two frameworks do not merely coexist but actively strengthen one another in producing a holistic and sustainability-oriented educational ecosystem. Rather than positioning the Curriculum of Love as an external or modern addition, the findings show that its core elements compassion, ethical discipline, balance, and social connectedness are already embedded structurally within pesantren culture. What the curriculum does, therefore, is provide a conceptual language and pedagogical structure that articulates what pesantren have long practiced implicitly.

This synergy becomes particularly visible when the empirical themes such as thematic curriculum design, emotional leadership training, and socio-environmental engagement are placed within the broader theoretical framework of Islamic educational thought. The pesantren's emphasis on disciplined routines, shared responsibility, and community service aligns naturally with Ibn Arabi's notion of expansive compassion and Al-Ghazali's emphasis on ethical formation. However, the integration revealed by this research goes beyond simple compatibility: pesantren operationalize these classical ideas in tangible, daily practices that shape learners' emotional, social, and environmental consciousness (Rakhman, 2025)(Sumarni & Rochbani, 2025).

What emerges from this synthesis is a distinctive Indonesian model of sustainable education. While global frameworks such as ESD highlight environmental care, peace-building, and well-being, pesantren add an additional, culturally rooted dimension: *spiritual sustainability*. This dimension positions love, moral intention, and inner balance as drivers of responsible action. In this sense, sustainability is not only about ecological survival but about cultivating inner virtues that anchor long-term societal resilience.

The findings also indicate that the Curriculum of Love provides pesantren with a vocabulary that enhances their relevance within the national educational landscape. By framing long-standing Islamic values in terms aligned with contemporary educational discourse such as empathy, social cohesion, and communal well-being pesantren gain conceptual bridges to national policies emphasizing character education and holistic learning. This strengthens their position as contributors not only to religious education but also to Indonesia's broader mission of building compassionate and future-ready citizens.

In essence, the synthesis shows that pesantren embody the Curriculum of Love, and the Curriculum of Love amplifies the impact of pesantren. Their integration forms a coherent, context-sensitive model of education that is simultaneously spiritual, communal, and future-oriented demonstrating how traditional institutions can serve as powerful agents in advancing sustainability and national educational goals.

DISCUSSION

Pesantren as a Model of Sustainable Education

Pesantren are among the oldest educational institutions in Indonesia and have made significant contributions to shaping the nation's character. Historically, pesantren developed as institutions that not only emphasized religious education but also formed students' personalities through values of love, discipline, social concern, hard work, and simplicity (Sidik dkk., 2025). In the modern context, pesantren have become increasingly relevant when linked to the concept of Education for Sustainable Development (ESD). ESD emphasizes human development that is balanced cognitively, affectively, and psychomotorically. The values that have long been at the heart of pesantren tradition are fully aligned with this paradigm, even long before the concept was formalized in global education discourse (Prihatin & Setiawati, 2025).

One of the main characteristics of pesantren education is its holistic approach. Students not only study religious texts but are also taught how to practice noble values in everyday life. Traditions such as *ta'lim*, *talaqqi*, *riyadhah*, and *mujahadah* are not merely spiritual rituals; they are also exercises in self-discipline, emotional control, and moral internalization (Fitri dkk., 2021). The presence of *kiai* and *ustadh* as living role models is also crucial in shaping students' character. Education does not end with

the transfer of knowledge; it involves the cultivation of manners (*adab*) and ethics (*akhlaq*), which serve as the foundation for all actions.

From an ESD perspective, this approach is highly relevant. Sustainable education cannot rely solely on cognitive or academic aspects it must develop individuals capable of living harmoniously with themselves, others, and the environment. Pesantren excel in this regard because character building is integrated into daily routines. Activities such as congregational prayer, regular study sessions, communal work, cleanliness duties, and time discipline are consistent, repeated practices of character education that shape positive habits in students.

The connection between pesantren and sustainable development principles can be seen in their contributions to three key Sustainable Development Goals (SDGs): SDG 4, SDG 16, and SDG 3 & 13.

First, SDG 4: Quality Education. Pesantren provide inclusive, affordable education that emphasizes character formation. Many pesantren accept students from diverse economic, social, and cultural backgrounds without discrimination. With flexible, often solidarity-based financing systems, pesantren offer access to education for those who cannot afford more expensive formal schools. Moreover, modern pesantren integrate general subjects such as mathematics, science, foreign languages, and technology, enabling their graduates to compete globally without losing their identity and moral grounding.

Second, SDG 16: Peace, Justice, and Strong Institutions. Pesantren play a vital role in cultivating a culture of peace, tolerance, and justice. The intellectual tradition of pesantren emphasizes *tawassuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance), fostering inclusive perspectives among students. This is particularly important in an era marked by rising radicalism and social polarization. Studies on religious moderation in Indonesia likewise identify education as a key arena for preventing radicalism (Murad & Rizki, 2022). Pesantren do not merely teach the theory of tolerance they enact it in daily life through interactions among students from various regions and cultural backgrounds. Thus, pesantren become social spaces that nurture a peaceful culture and appreciation of diversity.

Third, SDG 3 and SDG 13: Health and Environment. Although this aspect has developed more recently, many pesantren in Indonesia have begun implementing environmental and health education grounded in Islamic values. Eco-pesantren programs promote the integration of religious practice with ecological awareness. Pesantren cultivate organic gardens, manage waste, establish student recycling banks, conserve water, and provide training on healthy lifestyles based on Islamic teachings such as maintaining cleanliness, practicing balanced nutrition, and avoiding harmful behaviors. These practices are embedded in daily routines, allowing students not only to understand ecological theory but to live within an environmentally conscious culture.

Beyond their contributions to the SDGs, pesantren also have the capacity to drive social development at the local level. They often function as centers of community empowerment through skills training, productive economic initiatives, health education, and religious guidance. Faith-based social institutions have shown a similar capacity, for example, zakat institutions that mobilized and distributed funds to help communities affected by the Covid-19 pandemic (Athief dkk., 2023). With a strong community base and emotional ties between society and the pesantren, the transfer of positive values becomes more effective and widespread. Thus, pesantren serve not only as educational institutions but also as agents of social transformation.

In an era filled with challenges such as moral degradation, environmental crises, and social inequality pesantren can serve as a relevant and adaptive model of sustainable education. The rich moral tradition embedded within pesantren, when systematically incorporated into an integrative curriculum, can offer solutions for the nation's need to prepare a generation that is virtuous, intelligent, globally competitive, and committed to sustainability.

The Concept of the Curriculum of Love in the Islamic Perspective

In the tradition of Islamic scholarship, love is not merely an emotional feeling but a spiritual energy that underlies all human actions. Classical scholars and Sufi thinkers have long discussed love as the essence of the relationship between human beings, God, others, and the universe. Therefore, when speaking of the *Curriculum of Love*, we refer to an educational framework rooted in the Islamic view of love as a moral, spiritual, and social foundation. This concept is highly relevant to modern education, especially within the context of sustainable development, as love nurtures empathy, care, balance, and respect for life (Widiawati, 2023).

According to scholars such as Ibn Arabi, love is "*the essence of creation*." For him, all existence comes into being because of God's love to be known by His creations. This leads to the understanding that the relationship between humans, nature, and God is bound by an intrinsic bond of love that must be protected and nurtured through civilized and mindful behavior (Chittick, 2010). Meanwhile, Al-Ghazali emphasizes that true love grows from *ma'rifatullah* a deep recognition and understanding of God's attributes. Education, from this perspective, must guide learners toward a higher understanding of God, the self, and the natural world, which then manifests in virtuous character (Wahab, 2022).

The concept of the Curriculum of Love in Islam is not merely abstract; it can be translated into a systematic educational structure. This curriculum places love as the goal, method, and atmosphere of learning. In practice, love becomes the driving force of the educational process, shaping the relationship between teacher and student, among students, and between humans and their environment through compassion, respect, and balance. This is what makes the Curriculum of Love strongly aligned with the values of Education for Sustainable Development (ESD) and the Sustainable Development Goals (SDGs) (Ioan dkk., 2005).

There are four core values within the Curriculum of Love that serve as the primary pillars of education: *rahmah*, *tawazun*, *adab*, and *ukhuwwah*.

First, Rahmah (compassion). Rahmah is a fundamental value in Islam, reflected in the two most frequently mentioned names of God: *Ar-Rahman* and *Ar-Rahim*. In education, rahmah forms the basis of the teacher–student relationship. A teacher is not only an instructor but also a nurturer who guides and directs students with gentleness and care. Through rahmah, the learning environment becomes emotionally safe, allowing students to grow without fear or excessive pressure. A curriculum grounded in love encourages teachers to consider learners' individual needs, provide personal guidance, and create a humane learning atmosphere.

Second, Tawazun (balance). Islam consistently emphasizes harmony between the spiritual and worldly, intellect and heart, individual rights and social responsibilities. In education, tawazun demands a curriculum that not only pursues academic excellence but also strengthens morals, emotional well-being, and life skills. Such a curriculum does not separate knowledge from values, making learning more meaningful and shaping a holistic human being. Tawazun also calls for environmental harmony; therefore, environmental ethics, ecological awareness, and responsibility toward the earth become integral aspects of the Curriculum of Love.

Third, Adab (ethics). In Islamic education, adab is regarded as superior to knowledge, for without ethics, knowledge may be misused. This concept is profoundly relevant in today's world, which faces technological misuse, moral crises, and ecological destruction. Adab reflects love for God and His creation. Education based on love emphasizes respectful, honest, responsible behavior and the protection of others' rights. Adab also includes environmental care, cleanliness, and the preservation of the earth. Thus, a curriculum prioritizing adab contributes to the development of moral and sustainable human beings.

Fourth, Ukhuwwah (brotherhood). Ukhuwwah extends beyond relationships among Muslims; it encompasses universal human relationships. Within the Curriculum of Love, ukhuwwah emphasizes social solidarity, empathy, and cooperation. Education should encourage learners to help one another, appreciate diversity, and work collectively toward a better life. This value is crucial in addressing global challenges such as social conflict, intolerance, and polarization. Strong ukhuwwah fosters peaceful and inclusive societies. In Aceh, for example, local traditions rooted in Islamic teachings have been shown to foster social solidarity and tolerance (Mulia dkk., 2024).

Integrating these four values with SDG principles generates an educational model that not only enhances academic achievement but also promotes holistic human well-being. The Curriculum of Love supports SDG 4 by providing value-based quality education. It strengthens SDG 16 by building a culture of peace, tolerance, and social justice. It also supports SDG 3 and SDG 13 by fostering ecological awareness and healthy lifestyles rooted in religious teachings. Thus, this curriculum bridges Islamic intellectual tradition with contemporary global challenges.

Ultimately, the Curriculum of Love offers a more humane educational paradigm. Rather than focusing solely on academic outcomes, it encourages the cultivation of harmonious relationships between humans and God, humans and fellow humans, and humans and nature. This paradigm is not only suitable for pesantren but can also inspire national education systems in shaping a generation that is ethical, empathetic, and globally conscious.

CONCLUSION

This study demonstrates that pesantren embody a deeply rooted model of sustainable education whose values organically align with the principles of Education for Sustainable Development (ESD) and multiple Sustainable Development Goals (SDGs). Through holistic character formation grounded in discipline, compassion, communal responsibility, and lived ethical practice, pesantren effectively cultivate individuals who are spiritually balanced, socially engaged, and environmentally aware. When integrated with the Islamic-based Curriculum of Love anchored in the values of *rahmah*, *tawazun*, *adab*, and *ukhuwwah* the pesantren framework becomes an even more powerful educational model capable of addressing contemporary challenges related to moral degradation, social fragmentation, and ecological crisis. The synthesis of pesantren tradition and the Curriculum of Love not only strengthens students' moral and emotional development but also positions pesantren as strategic institutions contributing to national education goals and global sustainability agendas.

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