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Transforming Educators' Paradigm Toward a Pedagogy of Love: Assisting the Implementation of Panca Cinta at LPI Al-Azhar Menganti Gresik

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ABSTRAK

Program Pengabdian kepada Masyarakat (PkM) ini merespons krisis struktural terkait pendisiplinan berbasis rasa takut, legalisme punitif (Nomos), dan maraknya kekerasan di lingkungan satuan pendidikan Islam tingkat dasar dan menengah. Bekerja sama dengan Lembaga Pendidikan Islam (LPI) Al-Azhar Menganti Gresik, sebuah kompleks pendidikan terpadu multijenjang yang menaungi jenjang anak usia dini (RA), pendidikan dasar hingga menengah atas/kejuruan (MI, MTs, MA, SMA, SMK), serta tenaga kependidikan (N = 209). Program ini mendampingi implementasi sistemik Kurikulum Berbasis Cinta (KBC) melalui kerangka kerja Panca Cinta. Dengan menerapkan model Asset-Based Community Development (ABCD) yang dipadukan dengan Participatory Action Research (PAR), intervensi dilaksanakan melalui lima tahapan: (1) pemetaan diagnostik psikometrik awal, (2) lokakarya transformatif penguatan kapasitas yang membedah empat pergeseran paradigma, (3) self-mirroring kualitatif dan emigrasi pedagogis (Hijrah Paradigma), (4) perancangan prototipe aksi kontekstual berbasis akar rumput, dan (5) penyelarasan strategis melalui sidang pleno. Asesmen psikometrik baseline mengungkap defisit teologis yang mendasar, di mana dimensi Cinta Allah mencatatkan skor rata-rata institusional terendah (16,03 dari skala 25,00), disertai anomali pemisahan empiris yang signifikan antara kesalehan ritual dan praksis ekologis (r = 0,218; p = 0,001). Audit naratif kualitatif membuktikan terjadinya migrasi pedagogis yang nyata dari pola koersif punitif dan permaluan di depan umum (public shaming) menuju pengasuhan restoratif ("Connection Before Correction") serta penerimaan emosional yang holistik. Inovasi akar rumput berhasil menginstitusikan jaringan dukungan sebaya (Teman Penjaga) dan kebijakan reduksi sampah plastik. Secara krusial, Sidang Pleno Ide melembagakan deskripsi kerja berjenjang (job description), memberdayakan Lembaga Penjaminan Mutu (LPM) mandiri berbasis instrumen Indeks Cinta Madrasah (ICM), serta membangun kemitraan akademik dengan perguruan tinggi (ISTAZ) untuk menyusun modul kurikulum terapan Fikih Lingkungan. Pengabdian ini menegaskan bahwa reformasi pedagogi berbasis cinta yang berkelanjutan menuntut sinkronisasi antara pembaruan spiritual personal dan tata kelola kelembagaan yang kokoh.

Kata kunci: Kurikulum Berbasis Cinta; Panca Cinta; Pedagogi Kasih; Nomos ke Eros; Ekoteologi; Iklim Sekolah; Disiplin Restoratif; Pengabdian kepada Masyarakat.

ABSTRACT

This community engagement (Pengabdian kepada Masyarakat / PkM) initiative addresses the structural crisis of fear-based discipline, punitive legalism (Nomos), and pervasive school violence across basic and secondary Islamic educational institutions. In collaboration with Lembaga Pendidikan Islam (LPI) Al-Azhar Menganti Gresik, an integrated multi-tier complex spanning early childhood (RA) to senior secondary levels (MI, MTs, MA, SMA, SMK) and non-teaching personnel (N = 209), this program assisted the systemic execution of the Love-Based Curriculum (Kurikulum Berbasis Cinta / KBC) through the Panca Cinta (Five Loves) framework. Utilizing an Asset-Based Community Development (ABCD) model intertwined with Participatory Action Research (PAR), the intervention unfolded across five stages: (1) baseline psychometric diagnostic mapping, (2) transformative capacity-building workshops deconstructing four paradigm shifts, (3) qualitative self-mirroring and pedagogical 'emigration' (Hijrah Paradigma), (4) contextual grassroots action prototyping, and (5) strategic plenary alignment. Baseline psychometric assessments revealed a profound theological deficit, wherein Love for God recorded the lowest institutional mean (16.03 out of

25.00), accompanied by a pronounced empirical decoupling between ritual piety and ecological praxis (r = 0.218, p = 0.001). Qualitative narrative audits demonstrated a decisive pedagogical migration away from punitive coercion and public humiliation toward restorative care ('Connection Before Correction') and holistic emotional containment. Grassroots innovations successfully institutionalized peer-support networks ('Teman Penjaga') and plastic-reduction mandates. Crucially, the Strategic Plenary Assembly institutionalized hierarchical job descriptions, empowered an autonomous Quality Assurance Institute (LPM) utilizing the Madrasah Love Index, and established an academic partnership with higher education (ISTAZ) to co-author an applied Environmental Jurisprudence (Fiqih Lingkungan) module. This study demonstrates that sustainable love-based pedagogical reform requires synchronizing internal spiritual renewal with robust structural governance.

Keywords: *Love-Based Curriculum; Panca Cinta; Pedagogy of Love; Nomos to Eros; Ecotheology; School Climate; Restorative Discipline; Community Engagement.*

INTRODUCTION

Contemporary society finds itself navigating a profound civilizational paradox. On the one hand, exponential advancements in digital technology, algorithmic networks, and artificial intelligence offer unprecedented global connectivity and operational efficiency (Alahi et al., 2023; Lee & Lim, 2021; Satam et al., 2023). On the other hand, this rapid technological acceleration has not yielded an equivalent expansion in human empathy and social solidarity. Rather, the educational and social landscapes are increasingly shadowed by escalating social friction (Satria, 2017; Talmadge, 2021), toxic discourse and digital aggression (Battista, 2025), and creeping dehumanization that reduces living subjects into mechanical, utilitarian units (Bell, 2024). Within educational institutions—spaces fundamentally mandated to safeguard human dignity and foster ethical maturity—this moral crisis manifests in pervasive acts of intolerance (Madyansyah, 2025; Putri, 2025) and systemic school-based violence. Empirical records from the Indonesian Child Protection Commission (KPAI) and the Indonesian Teachers' Association Federation (FSGI) reveal an alarming pattern of physical abuse, emotional neglect, sexual violence, and persistent peer bullying (perundungan) occurring within school environments (Humas KPAI, 2023). These empirical realities demonstrate that modern schooling remains critically vulnerable to practices that wound the human psyche rather than cultivate it.

This crisis of school culture is deeply intertwined with a structural pathology in religious and moral pedagogy. In many faith-based educational institutions, religion is frequently distorted into a rigid apparatus of legalistic control and punitive authority (Nomos), where divine encounters are mediated almost exclusively through fear of retribution (Jalaliyah) rather than spiritual affection, mercy, and relational beauty (Jamaliyah / Eros). As highlighted by the Indonesian Minister of Religious Affairs, religious traditions are fundamentally revealed to ennoble human dignity, yet pedagogical

practices often reduce them into mechanisms of doctrinal coercion and punitive surveillance (Rani, 2024; Yaputra, 2024). When schooling is governed by fear-based discipline and transactional compliance (reward and punishment), students' moral development remains arrested at superficial levels, failing to cultivate genuine internal conscience or empathetic connection with the other.

On the global educational stage, this predicament has triggered extensive scholarly critique against hyper-cognitive, authoritarian schooling models. Organizations such as UNESCO (2014, 2020) have persistently called for a return to the moral and affective center of schooling, emphasizing education as a collective process of "learning to live together". Parallel movements internationally most notably Social and Emotional Learning (SEL) frameworks in the United States (Dalrymple & Phillips, 2024; Jones & Doolittle, 2017), holistic wellbeing curricula in Nordic contexts (Fonsén et al., 2022), and collaborative moral life (Dotoku and Tokkatsu) in Japan (Kyomen, 2025) underscore that cognitive mastery without emotional literacy and relational safety produces an inherently fractured pedagogy.

Within critical educational theory, this holistic vision is articulated as the Pedagogy of Love (Darder, 2017; Freire, 2017; hooks, 1994; Johnson, 2008; Liambas & Kaskaris, 2014). Grounded in the transformative philosophy of Paulo Freire (2017), authentic education cannot be an act of banking transmission or oppressive imposition; it is fundamentally an act of courage, radical dialogue, and love that liberates both educator and learner from cycles of authoritarian control. Expanding this framework, Loreman (2011) and Määttä and Uusiautti (2013) conceptualize pedagogical love as an indispensable professional disposition characterized by profound respect, emotional presence, and unconditional positive regard for the learner's developmental dignity. Contemporary empirical studies further demonstrate that cultivating loving teacher-student interactions substantially enhances school climate, diminishes behavioral deviance, and elevates psychological well-being across diverse cultural contexts (Bradshaw et al., 2014; Domínguez et al., 2020; Ryberg et al., 2020; Wang, 2021, 2022; Zembylas, 2017).

In response to these systemic challenges, the Ministry of Religious Affairs of the Republic of Indonesia officially instituted the Love-Based Curriculum (Kurikulum Berbasis Cinta / KBC) through the Decree of the Director General of Islamic Education Number 6077 of 2025. KBC represents a structural epistemic leap that repositions love (mahabbah) and compassion (rahmah) as the foundational ontology, epistemology, and

axiology of Islamic schooling. Rather than serving as an auxiliary character education module, KBC is operationalized through five integrative dimensions known as Panca Cinta (The Five Loves): (1) Love for God and His Messenger (Cinta Allah dan Rasul-Nya), (2) Love for Knowledge (Cinta Ilmu), (3) Love for the Environment (Cinta Lingkungan), (4) Love for Self and Fellow Humans (Cinta Diri dan Sesama), and (5) Love for the Homeland (Cinta Tanah Air). Rooted in the rich tradition of Islamic humanism and Sufic metaphysics (Herawati, 2020; Hilmy, 2010), KBC operationalizes four monumental pedagogical shifts. 1) Nomos to Eros: Migrating from legalistic rigidity, punitive discipline, and fear-based compliance toward heart-centered understanding, empathy, and voluntary devotion; 2) Atomistic to Holistic: Transcending fragmented, grade-obsessed assessments in favor of honoring the learner's integrated physical, psychological, cognitive, and spiritual realities; 3) Masculine Hegemony to Feminine Balance: Replacing authoritarian dominance, harsh verbal reprimands, and aggressive command-and-control with nurturing care, active listening, and restorative dialogue; and 4) Anthropocentric to Ecotheological: Moving beyond human-centered exploitation of nature toward a cosmic awareness (Sympathea) where caring for the Earth is experienced as an ontological expression of divine worship.

However, bridging macro-level curriculum ideals with micro-level classroom practice presents formidable operational hurdles. Educational transformation frequently stagnates because field practitioners remain locked in institutional inertia and traditional punitive habits. This precise vulnerability was acutely evident at Lembaga Pendidikan Islam (LPI) Al-Azhar Menganti Gresik, a comprehensive multi-tier private Islamic foundation in East Java that manages educational units spanning early childhood education (RA/TK), primary madrasah (MI), junior secondary institutions (MTs/SMP), senior secondary tracks (MA/SMA/SMK), and administrative-support personnel (Tenaga Kependidikan).

A rigorous baseline diagnostic assessment administered to 209 educators and personnel across all tiers at LPI Al-Azhar Menganti revealed three critical systemic contradictions. First, The Dominance of Fear-Based Pedagogy (The Theological Deficit): Despite operating within faith-based institutions, educators recorded their lowest average score on the dimension of Love for God and His Messenger (16.03 out of 25.00). A substantial proportion of educators (nearly 48%) still framed fundamental spiritual practices such as prayer and daily devotions around the threat of divine punishment,

formalistic obligation, or pragmatic transactions (e.g., academic luck or material reward) rather than an existential longing for the Divine. This theological posture directly translated into punitive classroom discipline, where infractions (tardiness, forgotten textbooks, disengagement) were routinely met with public humiliation, shouting, and physical sanctions.

Second, The "Missing Link" Between Ritual Piety and Ecological Conscience: A bivariate correlation analysis revealed a remarkably weak relationship between Love for God and Love for the Environment ($r = 0.218$, $p = 0.001$). This empirical disconnect confirmed that high levels of individual ritual piety fail to translate organically into ecological stewardship46. The school grounds struggled with severe plastic waste accumulation, uncontrolled tap-water squandering during ablutions, and neglected sanitation facilities. Strikingly, non-teaching support staff (tendik) recorded the lowest ecological score (18.43 out of 25.00), perceiving cleanliness merely as an exhausting, menial administrative burden detached from any transcendental meaning. Third, Interpersonal Fragility and Relational Aggression: Classroom observations and qualitative self-mirroring reflections highlighted rampant verbal bullying, peer exclusion, name-calling, and student academic insecurity, accompanied by an authoritarian teacher persona that prioritized syllabus completion over student emotional containment.

Recognizing that structural transformation cannot be achieved through passive policy dissemination or isolated administrative mandates (Laporan Sidang Pleno Ide, 2025), a targeted community engagement (Pengabdian kepada Masyarakat / PkM) program was executed. This intervention engaged all 209 teachers, institutional leaders, and administrative staff at LPI Al-Azhar Menganti Gresik in an intensive, reflective, and participatory capacity-building framework.

This article aims to examine the processes and substantive outcomes of this community service assistance, specifically analyzing the baseline diagnostic mapping of educators' theological, ecological, and pedagogical orientations across institutional levels and employment profiles; the dynamic facilitation of pedagogical "emigration" (Hijrah Paradigma) from punitive legalism toward the ethic of "Connection Before Correction"; and the organic emergence and institutionalization of school-based action initiatives ranging from peer-support programs (Teman Penjaga) to contextual ecological modules (Fikih Lingkungan) designed to establish an enduring, love-centered educational ecosystem.

METHOD

Partner Profile and Target Participants

This community engagement program was conducted in collaboration with Lembaga Pendidikan Islam (LPI) Al-Azhar Menganti Gresik, East Java, Indonesia. LPI Al-Azhar Menganti represents an integrated, multi-tier Islamic educational complex serving a diverse student body across basic, secondary, and vocational education levels. The target participants comprised 209 educators and educational personnel (Tenaga Kependidikan / Tendik) representing all academic units and administrative divisions within the foundation, as summarized in Table 1.

Tabel 1. Demographic distribution of program participants across educational units and roles

Educational Unit / Tier	Teaching Personnel (Guru)	Institutional Leaders (Kepala/Waka)	Support Personnel (Tendik/Staf)	Total Participants	Percentage (%)
Raudhatul Athfal (RA/TK)	18	2	2	22	10.53%
Madrasah Ibtidaiyah (MI)	48	4	5	57	27.27%
Madrasah Tsanawiyah (MTs)	34	4	4	42	20.10%
Madrasah Aliyah (MA)	22	3	3	28	13.40%
Sekolah Menengah Atas (SMA)	16	2	2	20	9.57%
Sekolah Menengah Kejuruan (SMK)	18	2	2	22	10.53%
Central Foundation & Operational	—	—	18	18	8.61%
Total	**156**	**17**	**36**	**209**	**100.00%**

The strategic inclusion of non-teaching support personnel (Tendik) and school leadership alongside classroom teachers was essential. In the KBC paradigm, school culture cannot be transformed through classroom instruction alone; it necessitates the active engagement of administrative personnel, gatekeepers, and institutional policymakers.

Program Framework and Implementation Stages

The community engagement intervention utilized an Asset-Based Community Development (ABCD) model integrated with Participatory Action Research (PAR) principles. Rather than positioning external facilitators as expert dispensers of top-down knowledge, the assistance process cultivated critical consciousness, collective problem diagnosis, and organic action planning from within the school community. The program was executed across five iterative, interdependent stages, as structured in Figure 1.

Stage 1: Baseline Diagnostic Assessment (Pre-Assistance Mapping): Prior to experiential workshops, all 209 participants completed the standardized digital psychometric inventory titled Peta Paradigma Cinta Pendidik (The Educator's Love Paradigm Map). This diagnostic tool established an empirical baseline measuring the five core dimensions of Panca Cinta on a 5-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree, theoretical range: 5.00 to 25.00 per dimension): (1) Love for God and His Messenger (spiritual motivation: fear-based vs. love-centered), (2) Love for Knowledge (pedagogical passion and epistemic humility), (3) Love for the Environment (ecological conscience, plastic reduction, water stewardship), (4) Love for Self and Fellow Humans (empathy, emotional safety, anti-bullying awareness), and (5) Love for the Homeland (civic inclusion and social justice).

Stage 2: Transformative Capacity-Building Workshop: The core training was delivered through an interactive, multi-modal workshop deconstructing conventional authoritarian education and introducing the epistemic architecture of KBC (SK Dirjen Pendis No. 6077/2025). Facilitators guided participants through four critical paradigm shifts: Nomos to Eros (relational boundaries grounded in 'Connection Before Correction'), Atomistic to Holistic (dismantling fragmented test-obsessed metrics), Masculine Hegemony to Feminine Balance (nurturing presence and restorative dialogue), and Anthropocentrism to Ecotheology (elevating ecological stewardship into an ontological act of worship).

Stage 3: Qualitative Self-Mirroring and Pedagogical Emigration (Tugas 1): Following conceptual training, participants underwent an introspective self-mirroring audit titled Tugas 1: Hijrah Paradigma Pendidik. Participants completed structured reflective narratives confessing past punitive pedagogical behaviors (public shaming, physical punishment, yelling), analyzing the psychological harm inflicted on students, and articulating personal pledges detailing concrete communicative transitions from aggressive reprimands to compassionate dialogue.

Stage 4: Contextual Action Planning and School-Level Prototyping (Tugas 2): To bridge personal reflection with observable institutional change, participants formulated innovative, low-cost intervention prototypes in Tugas 2: Merancang Aksi Menuju Madrasah Penuh Cinta. Working individually and in departmental clusters, educators designed targeted initiatives addressing social cohesion (peer-support networks like 'Teman Penjaga' and 'Wall of Kindness') and campus ecology (mandatory personal tumblers, waste sorting, and classroom plant adoption).

Stage 5: Strategic Plenary Alignment and Institutional Governance (Sidang Pleno Ide): The culminating phase synthesized grassroots initiatives into foundation-level institutional commitments during the Sidang Pleno Ide. Attended by foundation trustees, school principals, vice-principals, and academic mentors from Institut Studi Islam Terpadu Al-Azhar (ISTAZ), this assembly produced three systemic institutional resolutions: (1) formulating standardized hierarchical job descriptions to eliminate operational ambiguity, (2) establishing and empowering a centralized Quality Assurance Institute (LPM) to monitor KBC implementation, and (3) launching an institutional partnership with higher education (ISTAZ) to co-author an applied Environmental Jurisprudence (Fiqih Lingkungan) module.

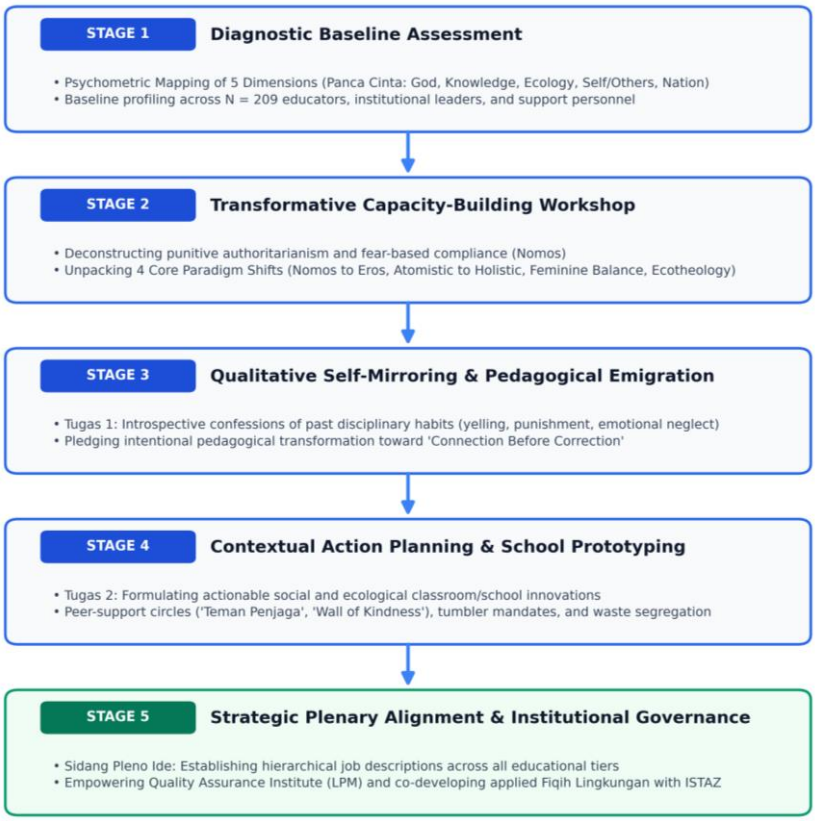


Figure 1. Sequential stages of the PkM assistance framework at LPI Al-Azhar Menganti

Data Collection Instruments and Techniques

A mixed-methods triangulation approach was employed utilizing four primary instruments: (1) Quantitative Diagnostic Inventory (Peta Paradigma Cinta Pendidik) yielding cross-sectional baseline scores across 25 Likert indicators; (2) Narrative Reflection Matrices (Tugas 1 Responses) capturing verbatim reflections of past punitive practices and pedagogical pledges; (3) Innovation Action Plan Protocols (Tugas 2 Responses) detailing problem diagnoses, intervention mechanisms, timelines, and success metrics; and (4) Plenary Records and Strategic Resolutions (Dokumen Sidang Pleno Ide) containing minutes of assembly meetings and official institutional policy pacts signed by foundation leadership.

Data Processing and Evaluation Techniques

Data analysis followed an explanatory mixed-methods design. Quantitative data from the 209 participants were analyzed using descriptive statistics (means, standard deviations, percentage distributions disaggregated by tier and role), bivariate Pearson correlation coefficients (r) to verify the theological-ecological gap, and K-Means cluster

profiling (identifying The Champions, The Followers, and The Strugglers). Qualitative narrative data were examined using Reflexive Thematic Analysis (Braun & Clarke), progressing through familiarization, initial coding, candidate theme generation, theme review against the dataset, and selecting authentic verbatim quotations.

HASIL, PEMBAHASAN, DAN DAMPAK

Baseline Diagnostic Profile: The Theological Deficit and the 'Missing Link'

The baseline psychometric diagnosis administered to 209 educators and personnel across all academic tiers at LPI Al-Azhar Menganti Gresik revealed two critical systemic phenomena: a foundational theological deficit and a structural disconnection between ritual piety and ecological conscience. As detailed in Table 2, the dimension of Love for God and His Messenger (Cinta Allah dan Rasul-Nya) registered the lowest mean score across the entire institution (M = 16.03, SD = 3.12 on a 25.00 scale, or 64.12% of theoretical maximum). This deficit persisted across all educational levels: Early Childhood / RA (14.45), Primary / MI (15.84), Junior Secondary / MTs (16.03) and SMP (16.03), Vocational / SMK (16.09), and Senior High / SMA (17.00) and MA (17.21).

Table 2. Mean diagnostic scores across panca cinta dimensions by educational tier and professional role (n = 209)

Tier / Role	Love for God (Spiritual)	Love for Knowledge (Intellectual)	Love for Environment (Ecological)	Love for Self & Others (Social)	Love for Homeland (Civic)
Raudhatul Athfal (RA/TK)	14.45	19.09	17.64	21.27	21.00
Madrasah Ibtidaiyah (MI)	15.84	19.71	20.39	22.52	22.68
Madrasah Tsanawiyah (MTs)	16.03	20.71	20.79	22.45	22.18
Sekolah Menengah Pertama (SMP)	16.03	21.71	21.69	23.29	22.43
Madrasah Aliyah (MA)	17.21	20.38	20.59	22.83	22.59

Tier / Role	Love for God (Spiritual)	Love for Knowledge (Intellectual)	Love for Environment (Ecological)	Love for Self & Others (Social)	Love for Homeland (Civic)
Sekolah Menengah Atas (SMA)	17.00	20.93	21.67	22.74	23.44
Sekolah Menengah Kejuruan (SMK)	16.09	20.51	20.11	23.00	21.74
School Principals (Kepala)	17.88	22.00	20.38	24.50	22.88
Classroom Teachers (Guru)	16.12	20.55	20.83	22.74	22.42
Support Staff (Tendik)	16.00	20.21	18.43	21.71	21.29
Foundation Composite Mean	**16.03**	**20.48**	**20.41**	**22.68**	**22.38**

Item-level inquiry into the teleology of daily prayer (Shalat) illuminated the cognitive root of this score: only 52.4% of educators viewed prayer through the lens of divine longing and soul sustenance (Jamaliyah / Eros). In contrast, 25.0% framed prayer strictly as a defensive measure against sin and punishment (Jalaliyah / Nomos), and 22.6% regarded it as a transactional instrument for worldly discipline or academic fortune. Furthermore, bivariate Pearson correlation testing revealed the empirical 'missing link': the relationship between Love for God and Love for the Environment was remarkably weak ($r = 0.218$, $p = 0.001$), compared to the robust correlation between Love for Self and Love for Homeland ($r = 0.495$, $p < 0.001$). Non-teaching support personnel (Tendik) registered the lowest environmental score (18.43 out of 25.00), perceiving campus cleanliness merely as an exhausting, menial administrative chore detached from spiritual meaning.

Psychographic Quadrant Matrix and Cluster Typology

To capture the mental distribution of educators, participants were cross-tabulated across a four-zone quadrant matrix using empirical medians (Spiritual Median = 17.0; Ecological Median = 21.0), as displayed in Figure 2:

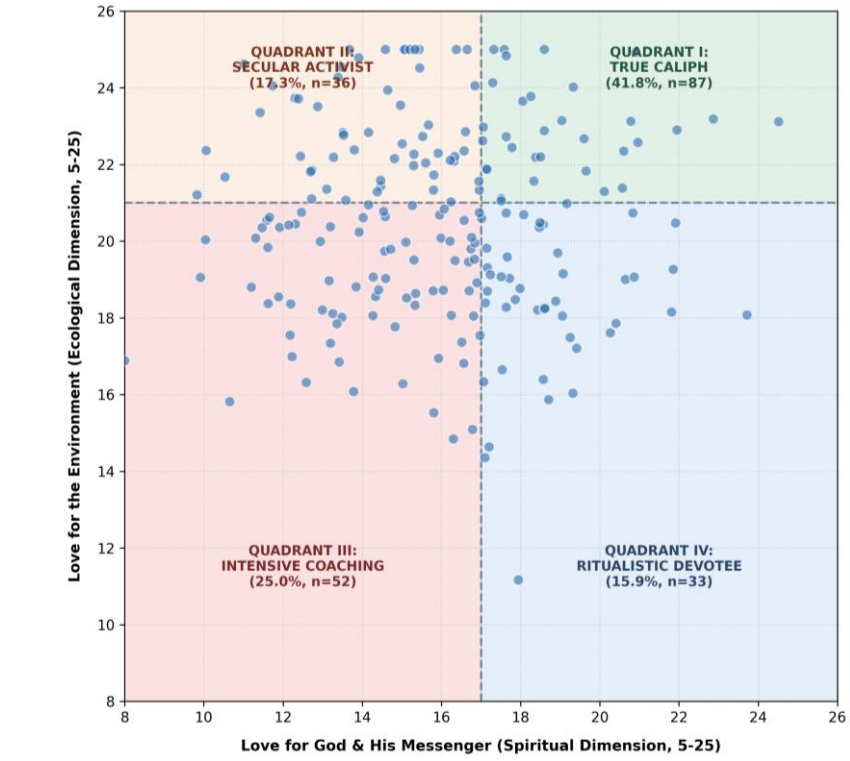


Figure 2. Mental paradigm quadrant matrix: the decoupling of ritual piety and ecological action at LPI Al-Azhar Menganti

The matrix revealed four distinct psychographic zones: (1) Quadrant I: True Caliph (41.8%, n = 87), exhibiting high spirituality and high ecological stewardship; (2) Quadrant II: Secular Activist (17.3%, n = 36), demonstrating high ecological concern but low spiritual grounding; (3) Quadrant III: Intensive Coaching Zone (25.0%, n = 52), scoring low across both dimensions and signaling professional disengagement; and (4) Quadrant IV: Ritualistic Devotee (15.9%, n = 33), characterized by high ritual piety alongside complete indifference toward environmental stewardship. K-Means clustering corroborated this distribution, categorizing participants into The Champions (45%, n = 93), The Followers (35%, n = 74), and The Strugglers (20%, n = 41).

Qualitative Self-Mirroring: The 'Connection Before Correction' Migration

Qualitative reflections from Tugas 1 (n = 209) documented a profound collective migration (Hijrah Paradigma) across four foundational pedagogical axes:

From Nomos to Eros (Restorative Discipline): Educators renounced punitive measures such as yelling, forcing tardy students to stand before the class, ear-pulling, or

physical push-ups. In their place, teachers across all units adopted the foundational maxim ‘Connection Before Correction’. Rather than scolding students who forgot textbooks, primary teachers instituted peer-sharing pairs, safeguarding the child’s emotional dignity.

> “Dulu ketika siswa tidak membawa buku paket atau terlambat masuk kelas, refleks pertama saya adalah membentak dan menyuruh mereka berdiri di depan kelas agar jera. Melalui refleksi ini, saya menyadari tindakan itu hanya menanamkan dendam dan rasa malu. Sekarang, saya memilih 'Connection Before Correction': memanggil mereka secara pribadi, mendengarkan alasan mereka tanpa menghakimi, dan mencari solusi bersama.” Teacher, Madrasah Ibtidaiyah (MI)

From Masculine Hegemony to Feminine Balance (Communicative Empathy): Early childhood and primary teachers confronted their habit of shouting over noisy classrooms, adopting gentle physical proximity, kneeling to eye level, and soft vocal modulation during emotional tantrums. Emotional outbursts were reframed as cries for connection rather than insubordination.

> “Saya sering terpancing emosi ketika anak-anak RA menangis atau melempar mainan, menganggap mereka nakal. Kini saya belajar memeluk mereka, merendahkan tubuh hingga sejajar dengan mata anak, dan memvalidasi perasaan mereka: 'Ibu tahu kamu lelah dan marah, tidak apa-apa menangis dulu ya.' Seketika suasana menjadi tenang tanpa kekerasan.” Teacher, Raudhatul Athfal (RA)

From Atomistic to Holistic (Whole-Child Assessment): Teachers abandoned the hyper-cognitive obsession with numerical test scores, actively observing passive, sleeping, or withdrawn students to uncover underlying home problems or economic burdens. Principals redefined classroom success by students' emotional safety and enthusiasm rather than rigid silence.

From Anthropocentrism to Ecotheology (Cosmic Sanctity): Cleanliness was ontologically elevated from an exhausting janitorial chore to an act of divine devotion. Support staff (Tendik) redefined their role from menial cleaners to ‘Custodians of School Civilization’ (Penjaga Peradaban Sekolah), pairing sanitation with the 5S hospitality culture (Senyum, Salam, Sapa, Sopan, Santun).

Collaborative Innovations: From Organic Ideas to Classroom Action

Through Tugas 2, participants designed concrete, low-cost prototypes to address diagnosed love deficits: (1) 'Teman Penjaga' (Guardian Friend) and 'Wall of Kindness' peer

networks across MTs, SMP, and SMA to dismantle peer bullying and student insecurity; (2) mandatory reusable tumbler policies paired with 'Satu Siswa Satu Tanaman' green adoption and vocational ‘Zero Waste Lab’ protocols in SMK workshops; and (3) 'Hening Sejenak' (Mindful Stillness) contemplative pauses prior to congregational prayer to transition students from kinetic distraction to focused spiritual presence.

DISCUSSION

The empirical findings generated from this community engagement initiative provide a compelling basis for rigorous theoretical confrontation. Rather than viewing the training data in isolation, the observed phenomena must be brought into critical dialogue with foundational philosophies of education, classical Sufic metaphysics, contemporary ecotheology, and restorative psychology.

Deconstructing Fear-Based Pedagogy: Nomos vs. Eros, Sufic Metaphysics, and Critical Humanism

The baseline diagnostic finding that Love for God registered the lowest institutional mean (16.03 out of 25.00) alongside the revelation that nearly half of the educators conceptualized prayer through punitive or transactional teleologies (25.0% Jalaliyah fear, 22.6% pragmatic transaction) constitutes a startling empirical indictment of conventional religious pedagogy. In classical Islamic metaphysics, particularly the epistemology of Ibn ‘Arabi (d. 1240) and Abu Hamid Al-Ghazali (d. 1111), the supreme ontological ground of creation is Mahabbah (divine love) and Rahmah (all-encompassing compassion) (Herawati, 2020). The famous Hadith Qudsi asserts: 'My mercy precedes My wrath' (Sabaqat rahmati ‘ala ghadhabi). Yet, within the empirical reality of LPI Al-Azhar Menganti, pedagogical practice had inverted this metaphysical hierarchy: wrath, surveillance, and fear of retribution had completely eclipsed spiritual beauty (Jamaliyah) and relational intimacy (Eros).

This distortion mirrors the profound philosophical critique articulated by Paulo Freire (2017) regarding the ‘banking concept of education’. When religious doctrine is reduced to rigid legalism (Nomos), educators inevitably function as authoritarian banking agents who deposit behavioral prohibitions into passive, fearful students. In Freirean terms, fear-based religious pedagogy is inherently necrophilic—it suffocates spontaneous curiosity, critical reflection, and existential joy, replacing them with mechanical

compliance and repressed aggression. By confronting teachers with their own diagnostic scores, this intervention catalyzed what Freire conceptualized as conscientização (critical consciousness), enabling educators to recognize that their authoritarian anger was not righteous religious zeal, but an oppressive replication of societal violence. As bell hooks (1994) forcefully argued in Teaching to Transgress, authentic education as a practice of freedom requires a profound 'ethic of love'—a willingness to enter into vulnerable, mutually transformative communion with students. The collective migration toward 'Connection Before Correction' marks a return to this liberatory paradigm, transforming the teacher from an inquisitorial judge into an empathetic spiritual companion.

The Theological-Ecological Paradox: Dismantling the Lynn White Thesis within Islamic Education

The empirical emergence of the 'missing link'—demonstrated by the remarkably weak correlation between Love for God and Love for the Environment ($r = 0.218$, $p = 0.001$) and the deeply depressed environmental scores among support staff (18.43) provides empirical validation for one of the most contentious debates in environmental philosophy. In his seminal treatise, Lynn White Jr. (1967) posited that historical monotheistic religions bear primary culpability for ecological devastation because their anthropocentric theology desacralizes nature, establishing an exploitative dichotomy between human mastery and a subjugated physical creation. While Muslim apologists routinely counter White's thesis by citing Quranic verses establishing humanity as Khalifah (stewards) and prohibiting corruption on Earth (Fasad fi al-Ard), the diagnostic data at LPI Al-Azhar Menganti painfully demonstrates that, at the level of lived pedagogical reality, Islamic schooling has historically operated in full accordance with the Lynn White thesis.

This contradiction was powerfully diagnosed by Seyyed Hossein Nasr (1996) in The Encounter of Man and Nature, where he identified the modern ecological crisis as an outer manifestation of an inner spiritual crisis specifically, the loss of cosmic transcendence and the desacralization of the natural order. In traditional madrasah settings, religious piety has been hyper-individualized and strictly circumscribed within anthropocentric ritual boundaries (ablution formulas, prayer mechanics, fasting rules), completely severed from the broader cosmos. Water squandering during ablutions and the rampant accumulation of single-use plastics directly reflect this spiritual truncation. Furthermore, Fazlun Khalid

(2019), a pioneer of modern Islamic ecotheology, argues that contemporary Muslims have suffered from an 'ecological amnesia,' forgetting that the entire natural cosmos is in a state of perpetual prostration and divine praise (Tasbih). By elevating cleaning staff into ‘Custodians of School Civilization’ and partnering with ISTAZ to formulate an applied Fiqih Lingkungan curriculum, this community engagement initiative provided an operational framework to dismantle the Lynn White thesis, transmuting abstract cosmic stewardship into daily, embodied school rituals.

Restorative Discipline and Affective Safety: The ‘Connection Before Correction’ Paradigm

The qualitative evidence from Tugas 1 documenting the widespread elimination of shouting, public humiliation, ear-pulling, and physical intimidation directly intersects with the psychological literature on trauma-informed schooling and developmental neuroscience. Grounded in John Bowlby’s (1982) attachment theory, a child’s capacity for emotional regulation and cognitive learning is entirely contingent upon experiencing an environment of 'felt safety' provided by stable, non-threatening attachment figures. When a teacher screams, mocks, or publicly forces a tardy student to stand in front of the classroom, the child’s neurobiology perceives acute social threat, instantly triggering the sympathetic nervous system (fight-or-flight) and shutting down the prefrontal cortex responsible for higher-order reasoning, moral reflection, and empathy.

The maxim ‘Connection Before Correction’ operationalized by the teachers represents a profound embodiment of Restorative Justice in Education (RJE) (Morrison & Vaandering, 2012; Zehr, 2015). Rather than asking the retributive questions of conventional Nomos What rule was broken, who did it, and what punishment do they deserve? the restorative paradigm asks: 'What harm was caused, what needs arose, and how can we collectively heal and restore relationship?' Empirical scholarship by Durlak et al. (2011) and Jones and Doolittle (2017) on Social and Emotional Learning (SEL) confirms that when schools abandon punitive exclusionary policies in favor of restorative dialogue and peer-support mechanisms, incidents of behavioral misconduct, bullying, and chronic absenteeism decline precipitously, while academic engagement substantially rises. The narrative confessions of LPI Al-Azhar Menganti teachers demonstrate that shifting from punitive anger to compassionate presence is not an act of pedagogical weakness or

permissive indulgence; it is the single most rigorous, neurobiologically sound, and ethically demanding form of discipline.

Pedagogical Love vs. The Technocratic-Neoliberal Testing Regime

The transition observed among school leaders and teachers away from sterile, hyper-cognitive grade metrics toward evaluating classroom warmth, smile frequency, and emotional containment constitutes a powerful resistance against the neoliberal colonization of education. Contemporary schooling across the Global South is increasingly dominated by technocratic accountability regimes, standard-based testing pressures, and commercialized school marketization that reduce students to data points and human capital (Biesta, 2015). Within such atomistic regimes, teachers are pressured into becoming surveillance technicians whose primary objective is syllabus completion and exam optimization, inevitably inducing severe professional alienation and burnout.

In stark opposition to this technocratic reductionism, Nel Noddings (2013) posits the 'Ethic of Care' as the indispensable foundation of moral education, asserting that the primary task of the school is to nurture caring relations between the ‘one-caring’ (teacher) and the ‘cared-for’ (student). Furthermore, Tim Loreman (2011) and Kaarina Määttä and Satu Uusiautti (2013) conceptualize pedagogical love as a rigorous professional competence characterized by profound tact, developmental patience, and an unshakeable faith in the learner's potentiality. When LPI Al-Azhar Menganti principals redefined instructional excellence by classroom emotional climate and psychological safety, they reclaimed education as a humanizing sanctuary. As Michalinos Zembylas (2017) contends, pedagogical love in troubled times is an ‘ethico-political practice’ that interrupts institutional violence and restores radical hope to the educational space.

MULTI-TIERED IMPACT OF THE COMMUNITY ENGAGEMENT

A rigorous community engagement intervention cannot be evaluated solely through subjective participant satisfaction or isolated workshops; its legitimacy rests upon verifiable, multi-tiered transformations across the institutional ecosystem. Following Bronfenbrenner's ecological systems framework, the multi-layered impact of this intervention at LPI Al-Azhar Menganti Gresik is articulated across four systemic tiers: micro, meso, exo, and macro-institutional levels.

Micro-Level Impact: Transformation of Educator Subjectivity and Affective Competence

At the micro-level (individual educator subjectivity), the program dismantled the entrenched culture of chronic pedagogical anxiety and burnout. Prior to the intervention, 20% of participants resided within the 'Strugglers' cluster, characterized by feelings of professional exhaustion and existential fatigue. The introspective self-mirroring process (Tugas 1) functioned as a powerful cathartic release, liberating teachers from the oppressive burden of maintaining an aggressive, infallible authoritarian facade.

Qualitative follow-ups revealed observable shifts in teachers' affective communication: vocal decibels in classroom corridors decreased markedly, replaced by kneeling proximity, gentle vocal tones, and intentional eye contact. Teachers reported experiencing renewed intrinsic motivation and spiritual joy in their vocation, viewing their daily instructional presence not as a draining bureaucratic chore, but as an authentic spiritual devotion (Ibadah) rooted in compassion. By replacing anger with emotional co-regulation, educators restored their own psychological well-being alongside that of their students.

Meso-Level Impact: Classroom Climate, Peer Solidarities, and Bullying Eradication

At the meso-level (classroom relational dynamics and student peer culture), the intervention generated immediate, palpable improvements in psychological safety. The deployment of the 'Teman Penjaga' (Guardian Friend) system and 'Wall of Kindness' across secondary tiers (MTs, SMP, SMA, SMK) directly disrupted patterns of covert relational aggression, verbal taunting, and student insecurity. By deputizing student leaders as empathetic mediators rather than administrative informants, peer-to-peer solidarity replaced cliques and social exclusion.

Classroom observations verified that students who were previously labeled as passive, withdrawn, or academically hopeless began participating actively in collaborative learning circles. The institutionalization of ‘Connection Before Correction’ created a classroom climate where mistakes were treated as natural developmental milestones rather than punishable moral failures, fostering academic resilience and reducing performance anxiety.

Exo-Level Impact: Ecological Regeneration and Ontological Elevation of Support Staff

At the exo-level (the physical campus environment and non-instructional school operations), the program catalyzed tangible ecological and sociological shifts. The mandatory reusable tumbler policy across all units immediately eliminated thousands of single-use plastic bottles and plastic snack cups from the campus waste stream on a weekly basis. In vocational units (SMK), workshop bays implemented 'Zero Waste Lab' protocols, standardizing the recycling and safe containment of industrial materials.

Simultaneously, the program achieved a historic ontological breakthrough for the institution's 36 non-teaching support personnel (Tendik). Historically marginalized as low-status laborers and recording the lowest baseline environmental scores (18.43), support staff underwent an empowering paradigm shift. Re-christened as 'Custodians of School Civilization' (Penjaga Peradaban Sekolah), their daily labor was sanctified as an indispensable manifestation of campus ecotheology. Furthermore, front-office administrative personnel successfully operationalized the 5S hospitality culture (Senyum, Salam, Sapa, Sopan, Santun), fundamentally softening the institutional boundary between the madrasah and the visiting public.

Macro-Level and Institutional Impact: Governance, Quality Assurance, and Higher Education Synergy

The most durable and significant triumph of this community engagement program occurred at the macro-institutional level through the historic resolutions enacted during the Strategic Plenary Assembly (Sidang Pleno Ide). While many educational workshops fail to leave lasting institutional traces, LPI Al-Azhar Menganti successfully codified the training outcomes into binding institutional governance supported by three structural pillars:

Hierarchical Job Descriptions (Job Description Berjenjang): The plenary resolved chronic structural role confusion by formalizing standardized, differentiated job descriptions across four organizational tiers: Classroom Practitioners, School Principals, Support Organs, and Foundation Trustees. By cleanly demarcating instructional responsibilities from thematic program coordination, the foundation eliminated institutional overlap, role conflict, and teacher role fatigue.

Empowerment of the Centralized Quality Assurance Institute (Lembaga Penjaminan Mutu / LPM): The LPM was formally reconstituted as an autonomous, cross-tier

supervisory organ with statutory authority spanning early childhood through senior high school. Crucially, the LPM adopted the Madrasah Love Index (Indeks Cinta Madrasah / ICM) as a permanent, longitudinal evaluation metric. By embedding love-based indicators into biannual teacher appraisal systems, the foundation ensured that KBC principles remain immune to shifts in school leadership.

Higher Education Academic Partnership with ISTAZ for Fiqih Lingkungan: To permanently dissolve the empirical 'missing link' between ritual devotion and environmental care (r = 0.218), the foundation established an official academic-community partnership with Institut Studi Islam Terpadu Al-Azhar (ISTAZ). Under this agreement, university scholars in Islamic jurisprudence and environmental science collaborate with madrasah teachers to co-author an applied Environmental Jurisprudence (Fiqih Lingkungan) curriculum module. This pioneering curriculum translates classical jurisprudential rulings on water conservation (Israf), waste avoidance (Tabdhir), and environmental trusteeship (Amanah) into practical, credit-bearing school activities.

CONCLUSION

This community engagement project provided comprehensive assistance in executing the Love-Based Curriculum (KBC) at LPI Al-Azhar Menganti Gresik. Baseline psychometric diagnostics established an empirical foundation by exposing a pervasive theological deficit (M = 16.03/25.00) and a significant decoupling between ritual piety and ecological action (r = 0.218). Participatory capacity building and qualitative self-mirroring successfully prompted 209 educators to abandon punitive authoritarianism (Nomos) in favor of restorative love (Eros / Connection Before Correction). The theoretical dialogue underscores that authentic Islamic education must recover its foundational Sufic metaphysics of all-encompassing mercy, deconstruct the anthropocentric Lynn White thesis through applied ecotheology, and embrace restorative justice as the highest form of discipline. The multi-tiered impact confirms that cultivating an enduring pedagogy of love requires harmonizing personal spiritual renewal with robust structural governance.

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