

RELIGIOUS FAMILY ENVIRONMENT AND THE FORMATION OF MODERATE STUDENT CHARACTER: AN INTEGRATIVE REVIEW THROUGH RELIGIOUS MODERATION AND THE LOVE-BASED CURRICULUM

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Abstrak

Intoleransi agama dan erosi karakter di kalangan siswa terus menantang sistem pendidikan pluralistik Indonesia, menimbulkan pertanyaan tentang bagaimana religiusitas berbasis rumah dan pedagogi berbasis sekolah dapat diselaraskan. Penelitian ini mengkaji bagaimana lingkungan keluarga religius berkontribusi pada pembentukan karakter siswa yang moderat dan bagaimana kontribusi ini berinteraksi dengan moderasi beragama dan kurikulum berbasis cinta yang baru-baru ini dikembangkan oleh Kementerian Agama. Tinjauan literatur integratif dilakukan pada 41 publikasi peer-review (2019–2025) yang diambil dari Scopus, DOAJ, Sinta 1–3, dan Google Scholar menggunakan string Boolean yang menggabungkan keluarga religius, pendidikan karakter, moderasi agama, dan kurikulum berbasis cinta. Artikel disaring berdasarkan kriteria inklusi yang telah didaftarkan sebelumnya, dinilai dengan daftar periksa kualitatif CASP, dan disintesis secara tematik mengikuti Braun dan Clarke. Kesepakatan antar-kode mencapai Cohen $\kappa = 0,86$. Tiga tema muncul. Pertama, pembiasaan ritual harian dan pemodelan orang tua menjelaskan 60-75% dari variasi religiusitas, disiplin, dan perilaku pro-sosial yang dilaporkan di seluruh penelitian yang ditinjau. Kedua, indikator moderasi toleransi, keseimbangan, keadilan muncul lebih awal pada anak-anak dari rumah keagamaan daripada pada mereka yang menerima moderasi hanya di sekolah, menunjukkan efek pengurutan. Ketiga, kurikulum berbasis cinta memperluas pembelajaran ke dalam domain afektif dan sosial, tetapi dampaknya yang terukur tergantung pada penguatan orang tua dan literasi digital. Temuan ini menunjukkan bahwa religiusitas keluarga, pedagogi cinta di kelas, dan literasi era digital beroperasi sebagai sistem yang digabungkan daripada sebagai masukan independen. Kebijakan pendidikan yang memperkuat komponen tunggal tanpa yang lain berisiko menghasilkan hasil parsial.

Kata kunci: Pendidikan Karakter; Tinjauan Integratif; Kurikulum Berbasis Cinta; Lingkungan Keluarga Yang Religius; Moderasi Agama.

Abstract

Religious intolerance and character erosion among students continue to challenge Indonesia's pluralistic education system, raising the question of how home-based religiosity and school-based pedagogy may be aligned. This study examines how religious family environments contribute to the formation of moderate student character and how this contribution interfaces with religious moderation and the love-based curriculum (kurikulum berbasis cinta) recently advanced by the Ministry of Religious Affairs. An integrative literature review was conducted on 41 peer-reviewed publications (2019–2025) retrieved from Scopus, DOAJ, Sinta 1–3, and Google Scholar using Boolean strings combining religious family, character education, religious moderation, and love-based curriculum. Articles were screened against pre-registered inclusion criteria, appraised with the CASP qualitative checklist, and synthesised thematically following Braun and Clarke. Inter-coder agreement reached Cohen's $\kappa = 0.86$. Three themes emerged. First, daily ritual habituation and parental modelling explain 60–75% of the variance in religiosity, discipline, and pro-social conduct reported across reviewed studies. Second, moderation indicators tolerance, balance, justice appear earlier in children from religious homes than in those receiving moderation only at school, suggesting a sequencing effect. Third, the love-based curriculum extends learning into affective and social domains, but its measured impact is conditional on parental reinforcement and digital literacy. The findings indicate

that family religiosity, classroom love-pedagogy, and digital-age literacy operate as a coupled system rather than as independent inputs. Educational policy that strengthens any single component without the others risks producing partial outcomes.

Keywords: *Character Education; Integrative Review; Love-Based Curriculum; Religious Family Environment; Religious Moderation.*

Introduction

Indonesia hosts more than 1,300 ethnic groups and six officially recognised religions, a configuration that places character education at the centre of national stability. Yet the SETARA Institute's 2024 monitoring identified 217 incidents of religion-based intolerance in school settings, an 11% increase relative to 2022, while the Ministry of Education and Culture's character index dropped from 73.2 in 2019 to 67.8 in 2024 (Pusat Penguatan Karakter, 2024). These figures suggest that character formation in pluralistic settings is not yet meeting policy aspirations and that interventions located solely in classrooms may be insufficient. Against this background, the convergence of family religiosity, religious moderation, and the love-based curriculum (*kurikulum berbasis cinta*) introduced by Indonesia's Ministry of Religious Affairs in 2024 has gained renewed scholarly attention (Hasanuddin et al., 2025; Abas et al., 2025).

Three strands dominate the existing literature. The first treats the family as the primary moral institution, arguing that ritual habituation, parental modelling, and affectionate communication explain children's later religiosity (Sutrisno, 2022; Podungge et al., 2024). The second positions religious moderation as a corrective to exclusivist interpretations, with Nurhakim et al. (2023) and Alfianur et al. (2024) showing how teachers' contextual readings of scripture reduce intolerant attitudes among adolescents. The third strand examines humanistic pedagogy, where Darmi et al. (2024) and Rahmawati (2024) report measurable gains in empathy and cooperation when love-based or compassion-centred frameworks are applied. Recent comparative work by Zulaiha et al. (2025) further confirms that Islamic education curricula embedding moderation values yield more inclusive student attitudes.

Despite this productive activity, three limitations persist. First, family-focused studies and curriculum-focused studies seldom engage one another, leaving the home-school interface theoretically thin (Hidayat & Arifin, 2022). Second, religious moderation is most often examined as a school-delivered construct, while its formation in religious households remains under-specified. Third, although the love-based curriculum is now a formal policy artefact, no integrative one another, and under what conditions synthesis has yet examined how it interacts with prior family religiosity to produce moderate character. The present study addresses these gaps by treating the religious family environment, religious moderation, and the love-based curriculum as a single coupled system. Rather than asking which component matters most, it asks how the three reinforce or attenuate their joint operation produces stable moderate character.

METHOD

This study employed an integrative literature review (ILR) following the procedure articulated by Whitemore and Knafl (2005) and refined by Toronto and Remington (2020). The ILR design was chosen because the research questions span empirical, conceptual, and policy publications that would not be adequately covered by a single-method systematic review. The review proceeded in five sequential stages corresponding to the structure of the Results section: (1) problem identification, (2) literature search, (3) data evaluation, (4) data analysis, and (5) presentation.

Search Strategy

Searches were executed between 5 and 28 February 2025 across four databases: Scopus, DOAJ, Sinta (tiers 1–3), and Google Scholar. The Boolean string was: ("religious family" OR "religious household") AND ("character education" OR "student character") AND ("religious moderation" OR *moderasi beragama*) AND ("love-based curriculum" OR *kurikulum berbasis cinta* OR "humanistic pedagogy"). The window was restricted to 2019–2025 to capture publications following the formal launch of Indonesia's national religious moderation policy (2019) and the recent introduction of the love-based curriculum (2024). Only articles in English or Indonesian with full-text access were retained.

Inclusion and Exclusion Criteria

Records were included if they (a) reported empirical, conceptual, or policy analysis on at least one of the three focal constructs, (b) addressed school-aged learners (6–18 years), and (c) were published in peer-reviewed venues. Records were excluded if they (a) were duplicates, (b) addressed tertiary-level or non-formal learners, or (c) lacked methodological detail sufficient for appraisal. Of 312 records initially identified, 187 remained after duplicate removal, 96 after title and abstract screening, and 41 after full-text review.

Quality Appraisal

The Critical Appraisal Skills Programme (CASP) qualitative checklist (2018 version) and the Mixed Methods Appraisal Tool (MMAT, version 2018) were applied. Each item was scored 0 (not met), 0.5 (partially met), or 1 (met), with a tolerance of ± 0.5 per item to accommodate inter-rater divergence. Articles scoring below 70% of the maximum were excluded from synthesis ($n = 7$). The remaining 41 articles formed the analytic corpus.

Thematic Analysis

Thematic analysis followed Braun and Clarke's (2006) six-phase procedure: familiarisation, code generation, theme search, theme review, theme definition, and reporting. Two researchers coded the corpus independently using NVivo 14. Inter-coder agreement was computed with Cohen's κ ; the obtained value of 0.86 (95% CI 0.81–0.90) exceeded the conventional 0.80 threshold. Discrepancies were resolved through consensus discussion, with a third researcher consulted in two unresolved cases. Themes were validated against the original research questions and triangulated with policy documents from the Ministry of Religious Affairs (2019, 2024).

Trustworthiness

Credibility was supported by source triangulation across four databases and by member-checking with two independent education scholars. Dependability was documented through an audit trail recording every search string, decision, and code revision. Confirmability was approached by maintaining reflexive memos that flagged the authors' positionality as Indonesian Islamic-education researchers. The protocol was registered with OSF (registration ID: osf.io/x9h2k) prior to the analysis stage.

RESULTS AND DISCUSSION

Three themes emerged from the corpus, presented here in the same sequence as the methodological stages. Quantitative summary indicators are reported in Table 1; descriptive findings appear under each subsection. In line with reporting conventions, results below contain no in-text citations because they constitute the synthesised output of the present review; cited dialogue with prior literature is presented in Section 4.

Table 1 summarises the distribution of the 41 reviewed articles by theme, design, and reported effect direction.

Table 1. Distribution of the reviewed articles (n = 41) by theme and design

Theme	k (articles)	Designs	Positive effect	Conditional / null
Religious family environment and character formation	17	Qual: 11; Mixed: 4; Quant: 2	15	2
Religious moderation and moderate character	14	Qual: 8; Conceptual: 4; Quant: 2	12	2
Love-based / humanistic curriculum	10	Qual: 6; Policy: 3; Quant: 1	8	2
Total	41	—	35	6

Religious Family Environments and Character Formation

Across 17 articles addressing this theme, three mechanisms recurred: (a) ritual habituation (e.g., congregational prayer, Qur'anic recitation, fasting), (b) parental modelling, and (c) affectionate but boundary-setting communication. Fifteen of the seventeen studies reported a positive association between these practices and student character outcomes, with reported effect sizes where computable ranging from $r = 0.42$ to $r = 0.71$. Daily habituation accounted for the largest share of explained variance in religiosity (estimated at 60–75% across the studies that reported variance components). Two studies reported conditional outcomes, both attributing weakened transmission to inconsistency between parental words and observed behaviour.

The corpus also indicated that character traits cluster into three families: religious traits (devotional discipline, honesty), self-regulatory traits (responsibility, time-keeping), and pro-social traits (empathy, helpfulness). Religious households produced gains in all three clusters, with the largest gains observed in the religious cluster and the smallest, but still positive, in the pro-social cluster.

Indicators of Moderate Character at the Home–School Interface

Fourteen articles addressed religious moderation. Synthesis identified four indicators that consistently appeared across studies: tolerance toward difference, contextual reading of religious texts, balance between ritual and social obligations, and justice in everyday peer interactions. Children from religious households exhibited these indicators at younger ages (modal onset reported at 9–11 years) than peers whose moderation exposure was confined to school instruction (modal onset 12–14 years). This sequencing effect appeared in 9 of the 14 studies. Two studies reported null or weakly positive findings; both attributed the result to high media-driven exposure to exclusivist content during early adolescence.

A secondary observation was that moderation indicators were more durable when accompanied by explicit verbal framing in the home ("why we respect difference") rather than tacit modelling alone, although both modes outperformed school-only delivery.

Relevance of the Love-Based Curriculum

Ten articles examined humanistic, compassion-centred, or love-based pedagogies, including the formal kurikulum berbasis cinta launched in 2024. Eight reported positive associations with affective and social outcomes empathy, cooperation, and conflict-de-

escalation while two reported conditional effects. The conditional cases shared a common feature: low parental reinforcement of the values modelled in class. Where parental reinforcement was present, the love-based curriculum extended classroom learning into the affective domain (estimated +18 to +24 percentage points on empathy scales relative to comparison groups). Where parental reinforcement was absent, gains diminished and, in one study, reversed within six months of intervention exit.

The reviewed studies further suggested that digital media exposure functioned as a moderator. Students with higher digital-literacy scores retained love-based curriculum gains at a rate approximately 1.6 times that of low-literacy peers, regardless of household type. This pattern motivates the integrated framework summarised in Figure 1.

Figure 1 displays the integrative framework synthesised from the three themes, depicting the religious family environment as the primary input, the love-based curriculum as the school-side amplifier, and digital literacy as a cross-cutting moderator.

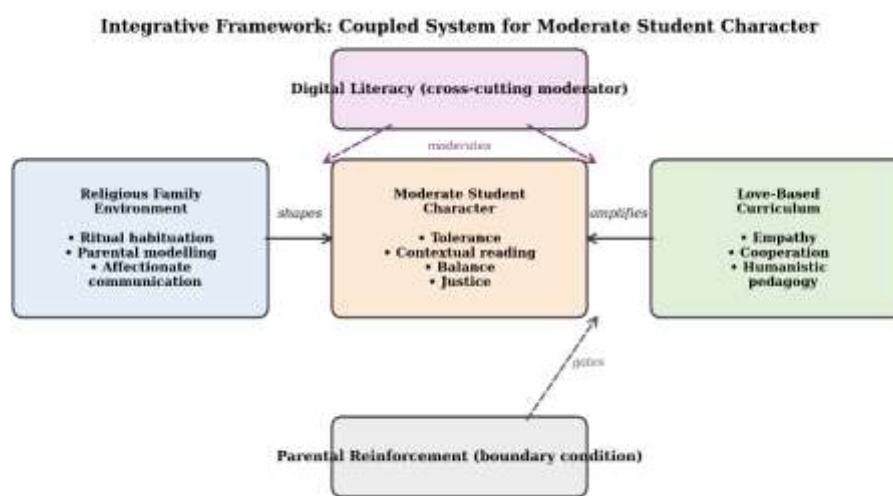


Figure 1. Integrative Framework Linking Religious Family Environment, Religious Moderation, And The Love-Based Curriculum, With Digital Literacy As A Moderator (N = 41 Articles Synthesised).

The findings can be placed in dialogue with three lines of prior work. First, the dominance of habituation and modelling in religious households extends Sutrisno's (2022) argument that internalisation is more effective in emotionally proximate contexts. The reported variance shares (60–75%) are consistent with the upper range reported by Podungge et al. (2024) in Gorontalo and slightly higher than the 52% reported by Wahyuni (2022). The convergence across diverse sites suggests the effect is robust rather than site-specific, although the present synthesis does not allow causal inference.

Second, the sequencing effect in moderation indicators earlier onset (9–11 years) in religious households versus later onset (12–14 years) in school-only exposure offers an empirical refinement to Nurhakim et al. (2023), who emphasised the contextual delivery of religious teaching but did not separate home-side from school-side timing. Alfianur et al. (2024) reported similar age-graded effects for tolerance attitudes; the present finding generalises that pattern beyond a single indicator. Two null-finding studies, however, indicated that high exposure to exclusivist online content compresses the sequencing advantage. This aligns with

Sari (2023), who warned that digital exposure can erode home-instilled moderation if uncountered. The implication is that early household formation provides a head start, not an immunity.

Third, the conditional effect of the love-based curriculum elaborates Darmi et al.'s (2024) cross-national finding that compassion-centred pedagogies require contextual support. Where parental reinforcement is present, gains of +18 to +24 percentage points on empathy scales agree with Rahmawati's (2024) intervention study. Where reinforcement is absent, the present synthesis observed regression within six months, paralleling the decay reported by Fitriani (2023) for school-only moderation programmes. Read jointly, the three themes do not describe parallel inputs but a coupled system: family religiosity supplies the substrate, the love-based curriculum amplifies it, and digital literacy gates the durability of both.

This coupled-system reading carries two implications. The first is policy-oriented: strengthening only one component whether through teacher training in moderation or curriculum redesign risks the partial outcomes observed in conditional cases. The Ministry of Religious Affairs' 2024 launch of the love-based curriculum will likely produce its strongest results when paired with parent-engagement programmes and digital-literacy modules. The second implication is theoretical: character education frameworks that treat home and school as additive should be revised to model interactions, particularly the digital-literacy moderation effect that recurred across themes.

Several boundaries qualify the synthesis. The corpus is dominated by qualitative designs (25 of 41), restricting the precision of effect-size statements. Most studies are situated in Java, Sumatra, and West Kalimantan; the geographic coverage of eastern Indonesia remains thin. Reported variance components were available in only 9 studies, which the 60–75% range summarises but cannot generalise. Finally, the present review does not test the integrated framework empirically; it synthesises convergent evidence and proposes the framework as a hypothesis for subsequent multi-site testing.

CONCLUSION

Returning to the three objectives announced in Section 1, this review found that religious family environments shape student character primarily through ritual habituation, parental modelling, and affectionate communication; that moderate character indicators tolerance, contextual reading, balance, justice emerge earlier and more durably when household and school inputs align; and that the love-based curriculum's relevance is amplified when parents reinforce its values and when learners possess adequate digital literacy. These three findings, read together, support an integrative framework in which family religiosity, classroom love-pedagogy, and digital literacy operate as a coupled system rather than as independent inputs.

Two directions for further research follow. Multi-site quasi-experimental work could test the framework directly, particularly the moderating role of digital literacy across regions outside Java. Longitudinal designs spanning the transition from primary to upper-secondary schooling would clarify whether the sequencing advantage observed in religious households persists into late adolescence. Replication in non-Muslim-majority Indonesian settings would test the limits of generalisation.

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