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Local Wisdom, Islamic Law, and Criminal Law in Higher Education: A Preventive Framework against Bullying through Pangadereng Culture and a Compassion-Based Curriculum

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Abstract

In the study of *fiqh jināyah*, bullying is classified as a *jarīmah* (criminal act) that threatens the preservation of life (*ḥifẓ al-nafs*) and protection of dignity (*ḥifẓ al-ʻirḍ*), ultimately leading to the deterioration of human relationships. This study analyzes the implementation of a compassion-based curriculum grounded in *Pangadereng* values within higher education institutions as a preventive framework (*sadd al-żarīʻah*) against bullying. The research employs a qualitative method with phenomenological and fiqh approaches. Primary data were collected through in-depth interviews and observations conducted in four regencies in South Sulawesi, namely Bone, Soppeng, Wajo, and Sinjai. The findings indicate that the harmonization of Pangadereng values within the compassion-based curriculum conceptually occupies the position of *ʻurf ṣaḥīḥ*, serving as a behavioral guideline for the Bugis community. Empirically, the curriculum has proven effective in preventing bullying by shaping students' perspectives to promote mutual respect and empathy. The transformation of local wisdom functions as a mechanism to block pathways to criminal behavior in accordance with the concept of *sadd al-żarīʻah* and aligns with the objectives of Islamic law within the framework of *maqāṣid al-sharīʻah*. This study concludes that integrating local wisdom into character education can serve as a form of Islamic public policy (*siyāsah sharʻiyyah*) aimed at fostering a more humanistic educational environment. Furthermore, this study enriches the discourse of

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contemporary *fiqh al-jināyah* by positioning living societal values as a strategic framework for mitigating violence in academic settings.
Keywords: **Criminal Acts; Bullying; *Fiqh Jināyah*; Love Curriculum; *Pangadereng*.**

Abstract
Dalam kajian *fiqh jināyah*, perundungan (bullying) diklasifikasikan sebagai *jarīmah* (tindak pidana) yang mengancam perlindungan jiwa (*ḥifẓ al-nafs*) dan kehormatan (*ḥifẓ al-ʻirḍ*), sehingga berpotensi merusak hubungan antarmanusia. Penelitian ini menganalisis implementasi kurikulum cinta yang berlandaskan nilai-nilai *Pangadereng* di perguruan tinggi sebagai kerangka preventif (*sadd al-żarīʻah*) terhadap tindak perundungan. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis dan pendekatan fikih. Data primer diperoleh melalui wawancara mendalam dan observasi yang dilakukan di empat kabupaten di Sulawesi Selatan, yaitu Bone, Soppeng, Wajo, dan Sinjai. Hasil penelitian menunjukkan bahwa harmonisasi nilai-nilai Pangadereng dalam kurikulum berbasis kasih sayang secara konseptual menempati posisi sebagai *ʻurf ṣaḥīḥ* yang berfungsi sebagai pedoman perilaku masyarakat Bugis. Secara empiris, kurikulum tersebut terbukti efektif dalam mencegah perundungan dengan membentuk perspektif mahasiswa untuk menumbuhkan sikap saling menghormati dan empati. Transformasi kearifan lokal tersebut berfungsi sebagai mekanisme untuk menutup jalan menuju perilaku kriminal sesuai dengan konsep *sadd al-żarīʻah* serta sejalan dengan tujuan syariat Islam dalam kerangka maqāṣid al-sharīʻah. Penelitian ini menyimpulkan bahwa integrasi kearifan lokal ke dalam pendidikan karakter dapat dijadikan sebagai bentuk kebijakan publik Islam (*siyāsah sharʻiyyah*) dalam mewujudkan lingkungan pendidikan yang lebih humanis. Selain itu, penelitian ini memperkaya diskursus fiqh al-jināyah kontemporer dengan menempatkan nilai-nilai hidup dalam masyarakat sebagai kerangka strategis untuk memitigasi kekerasan di lingkungan akademik.
Keywords: **Tindak Pidana; Bullying; *Fiqh Jināyah*; Kurikulum Cinta; *Pangadereng*.**

Introduction

Violence in higher education environments continues to be a highly concerning social phenomenon (Achmad et al., 2023). Violence that occurs is not only physical, such as abuse, but can also be verbal, sexual, psychological, and symbolic, often hidden behind the dynamics of campus life (Lestari et al., 2024; Nengyanti et al., 2024; Smith & Caron, 2023). Cases of violence, such as harassment or bullying, are often encountered among university students, either directly or through digital media, indicating a crisis of humanitarian values and concern among the younger generation pursuing education (Hikmat et al., 2024; Jesina et al., 2022; Yosep et al., 2023).

The incidence of bullying cases, particularly in universities in Indonesia, can reach 30% or even higher in some campuses (Annisa et al., 2022; Muluk et al., 2021; Nuroniah et al., 2025; Rahman, 2023). According to a 2022 survey by the Indonesian Higher Education Association, one in five university students reported having been a victim of bullying in higher education institutions, with 34% experiencing verbal or psychological bullying, and 16% becoming victims of physical or sexual bullying. Furthermore, the Ministry of Education, Culture, Research, and Technology recorded that in 2023, there were approximately 520 reported cases of bullying in universities across Indonesia (bphn.go.id; suarausu.or.id). The variation in these figures indicates that this issue is complex and

influenced by various factors, ranging from the social environment (Hasanuddin et al., 2023; Idris et al., 2024; Mursalin et al., 2024; Tight, 2023), academic pressure (Donat et al., 2023), to a competitive culture in higher education (Harrison et al., 2022). With the increasing number of cases each year, the need to find effective and sustainable solutions is becoming increasingly urgent.

One of the important elements that is often overlooked in violence prevention is the influence of local culture and social aspects (Green et al., 2024; Kerman & Betrus, 2020; Klingspohn, 2018). The cultural diversity and moral principles present in Indonesia have a significant impact as instruments for preventing bullying by promoting humanitarian values. For example, the regions in South Sulawesi Province serve as an illustration of areas where strong traditions and customary norms are applied in daily life. One of the moral cultures embraced by the people of South Sulawesi is the *Pangadereng* culture, which serves as a behavioral guideline for the Bugis community (Sanusi et al., 2025). This system has served as an ethical guideline for society in preserving honor and has a significant influence in preventing criminal acts such as bullying, which can be integrated into the educational curriculum.

The framework for preventing bullying that has been developed seeks to integrate the concept of *Pangadereng* with a curriculum of love as a curriculum emphasizing character education, empathy, and the importance of mutual respect. This becomes interesting to further study the integration of *Pangadereng* values into the curriculum of love, thus providing a sense of local wisdom in fostering character. (Qamariah & Anwar, 2025). Considering that many students still do not understand that certain verbal or social actions, such as bullying, can be classified as a form of violence and may even become a criminal offense if the impact caused is significant (Jumardi, 2022; Nur Adhi et al., 2025).

Studies on the prevention of bullying have long been discussed, as it remains a crucial issue to address (Waseem & Nickerson, 2024). The efforts made so far in addressing and minimizing bullying include providing training for teachers (Zhu & Wang, 2024), and conducting mediation between the perpetrator and the victim of bullying (Chen, 2023; Li et al., 2023; Liu et al., 2024; Yiyi et al., 2022). Zhang et al. (2024) highlight the need for emotional support between teachers and families in preventing bullying that can lead to suicide. Likewise Lee et al. (2022) which emphasizes the importance of parental upbringing and family support in addressing cyberbullying offenses. However, bullying prevention through the integration of educational systems in the form of curricula has received insufficient attention. Therefore, this study seeks to fill this gap by focusing its analysis on the integration of a love-based curriculum rooted in *Pangadereng* culture for bullying prevention in higher education institutions.

This study attempts to address the main gap, namely, the still limited integration between character education and local wisdom in preventing violence within higher education in Indonesia (Wahyudi et al., 2024). The existing curriculum is still universal in nature and is applied uniformly without taking into account the local aspects that develop in students' lives. In fact, local wisdom that is deeply rooted in life is more easily accepted in shaping students' character and makes them more socially conscious. Character education harmonized with local wisdom values enables the creation of a learning environment that is conducive, harmonious, and free from violence (Rasyid, 2024). Students can engage in direct learning through social practice by reflecting the values of solidarity, empathy, and legal awareness.

In the study of criminal jurisprudence (*fiqh jināyah*) (Syatar et al., 2025), bullying is not only an academic issue, but it is a serious violation of the protection of the objectives of sharia (*maqāṣid al-syarī'ah*), especially those related to the preservation of life (*ḥifẓ al-nafs*) and honor (*ḥifẓ al-'irḍ*). (Azmi, 2025). In the study of fiqh, scholars agree that acts of physical and verbal harm are categorized as *jarīmah*, which can be subject to *ta'zir* punishment. (Syaerozi, 2024). However, from a contemporary perspective, prevention (*sadd al-ẓarī'ah*) through education is far more prioritized than punishing the perpetrators (Maryam et al., 2024; Syahabuddin et al., 2025). It is from this standpoint that character education based on local wisdom through the framework of *'urf* (custom) plays a role in Islamic law in preventing violence (Syatar & Awaluddin Arfah, 2024). The harmonization of *Pangadereng* culture within a love curriculum can serve as a manifestation of public policy with a Sharia nuance (*siyāsah shar'iyyah*) and the accommodation of *ṣaḥīḥ 'urf* recognized by the majority of scholars, particularly Maliki and Shafi'i scholars. (Fauzi, 2024), which became a legal breakthrough in the moral development within educational institutions.

The primary objective of this study is to analyze the integration of *'urf ṣaḥīḥ* in criminal jurisprudence through the implementation of a love curriculum based on *Pangadereng* culture, which serves as an instrument of *sadd al-ẓarī'ah* in preventing bullying in higher education institutions, particularly in the South Sulawesi region. Additionally, the effectiveness of the love curriculum based on *Pangadereng* culture needs to be evaluated in the context of maintaining *maqāṣid al-sharī'ah*, as well as its implications for preventing bullying cases among students. By understanding the importance of mutual respect and upholding the values of *Pangadereng*, bullying behavior can be minimized, thereby creating a conducive, harmonious, and violence-free learning environment. Therefore, this study is expected to provide a conceptual contribution to the importance of integrating *'urf ṣaḥīḥ* by promoting the values of *Pangadereng* in character education, which directly impacts closing the path to bullying crimes. Practically, this research can serve as a

guideline and input for organizers or higher education institutions in preparing an adaptive and humanistic curriculum.

Methods

This study employs a qualitative method with a phenomenological approach, chosen for its ability to explore the subjective meanings and life experiences of individuals related to specific social phenomena (Denzin & Lincoln, 2005). The primary aim of using a phenomenological approach is to understand experiences from the participants' perspective in depth (Creswell & Poth, 2018). In this context, phenomenology becomes an ideal approach to understanding students' experiences, perceptions, and awareness of violent practices and efforts to prevent them through the integration of local cultural values, particularly the *Pangadereng* system. The next approach used is the fiqh-based approach grounded in *'urf* and *maqāṣid al-sharī'ah* in analyzing the implementation of a love curriculum based on *Pangadereng* culture. This research was conducted at several universities in South Sulawesi, namely Bone Regency, Soppeng Regency, Wajo Regency, and Sinjai Regency. These four areas were chosen because they still uphold the *Pangadereng* social system in daily life.

This research uses two types of data, namely primary data and secondary data. Primary data is obtained from interviews and observations, while secondary data is obtained from literature studies related to the concept of a love-based curriculum, bullying prevention, *Pangadereng* values, *'urf*, and *maqāṣid al-sharī'ah*. The data collection technique is conducted through in-depth interviews with informants and observations of the implementation of a *Pangadereng* culture-based love curriculum in bullying prevention at universities. This technique allows the research to uncover deep insights into how the love curriculum can be developed into a preventive model based on local values in higher education and analyzed using a fiqh approach.

The collected data were then analyzed using the thematic analysis method, which is a method that emphasizes the identification of patterns and themes in participants' narratives. (Braun & Clarke, 2006). Thematic analysis is used in interpreting the value of *Pangadereng* in accordance with the views of fuqaha in constructing *ta'zir* (preventive) strategies against bullying crimes in higher education. The validity of the data used in this study refers to the criteria of construct validity through triangulation. (Sugiyono, 2019). Triangulation is carried out through the comparison of data sources, a review of interview results, and theoretical reflection that links the findings to the cultural values of *Pangadereng*. Triangulation is used as a constructive technique because it is conducted through various sources and data collection methods. The results of the data analysis,

which include significant findings, are then developed in terms of their contribution to the study of Islamic law.

Result and Discussion

Bullying Prevention through the Love-Based Curriculum of *Pangadereng* in the Context of *Sadd Al-Żarīʿah*

Bullying is a form of crime that manifests in various ways and causes a range of effects, from trauma and psychological impacts to even physical disabilities (Zou et al., 2023). Bullying in various forms does not only occur during face-to-face interactions, but in this era of information technology, bullying often occurs in the virtual world, commonly known as cyberbullying (Jeong et al., 2024; Kowalski et al., 2023). Moreover, bullying occurs at nearly all ages, from children to adults, across all social groups, including students. Even within the sphere of higher education, the majority of students have experienced bullying by their peers and teachers, and some have even undergone physical punishment (Burlaka et al., 2023). This demands that efforts to prevent bullying be carried out at the levels of primary, secondary, and higher education.

Bullying prevention has been widely carried out through various efforts by multiple parties, demonstrating serious attention to this form of violence. For instance, research by Sobko et al. (2023), which offers a prevention model that is considered effective in addressing bullying offenses. The program consists of educational campaigns to raise awareness about bullying, strengthening school rules regarding the prohibition of bullying, meetings, and awards for those who help prevent bullying behavior, and the program is implemented effectively. Naturally, this prevention method aims to enhance social skills, empathy, and friendship, as well as increase supervision within the school environment (Farrington, 1993).

The prevention of bullying in educational institutions has also been carried out through the reconstruction of the Islamic religious education curriculum, as studied by Hasan and Azizah (2022). However, this is still limited to the scope of a curriculum that only focuses on a single discipline. Therefore, a curriculum is needed that emphasizes character and love as a moral foundation within the education system in general. Another issue lies in the limitations of programs at universities for developing students' character. Existing programs tend to follow a counseling or similar model without further consideration of individual character development and integrating it with cultural values (Rahmat & Tanzhil, 2017). As a result, the efforts made often prove unsustainable and fail to take root in students' daily behaviors. Therefore, a preventive method that can strongly and sustainably reach students' empathy is needed, such as through a love-based curriculum.

The curriculum of love is presented as a set of structured plans and arrangements aimed at fostering the character of students and creating a harmonious learning environment. The curriculum of love is a curriculum initiated by the Ministry of Religious Affairs of the Republic of Indonesia under the leadership of Prof. Dr. KH. Nasaruddin Umar, M.A. According to the Guide to the Love-Based Curriculum by the Directorate of KSKK Madrasah, Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia 2025, it is explained that:

> *The Love-Based Curriculum is a curriculum that focuses on character development, experiential learning, and a deep attention to social and emotional aspects. Its goal is to cultivate individuals who are humanistic, nationalistic, naturalistic, tolerant, and rooted in love (Ministry of Religious Affairs, 2025).*

Conceptually, the study by Koto et al. (2025) emphasizes that the love curriculum focuses on the integration of values such as compassion, love for God, love for fellow humans, knowledge, empathy, and tolerance. This curriculum not only develops intellectual intelligence but also strengthens the religious and social character of students, thereby serving as an effective alternative strategy in realizing a humanistic Islamic education. Rafi et al. (2025) analyze the concept of a curriculum of love in QS. Al-Anbiya/21:107, through an analysis of the value of mercy, demonstrates that the curriculum of love is an Islamic educational concept that is relevant, transformative, and capable of addressing moral and humanitarian crises by returning the spirit of education to the value of mercy as the essence of Islamic teachings. Thus, the curriculum of love represents a refreshing approach in the educational environment to realize education that is character-driven and harmonious.

The Love Curriculum is an initiative in the development of religious education aimed at instilling the value of love for God, fellow human beings, the environment, and the nation from an early age. The implementation of the Love Curriculum is expected to bring about tangible changes in social life, both in the context of religion, human relations, and the diversity of the nation. As reported on the website of the Ministry of Religious Affairs, Prof. Suyitno, who serves as the Director General of Islamic Education at the Ministry of Religious Affairs, emphasized that:

> *The success of this curriculum will not only be measured by cognitive aspects but also by changes in students' attitudes and behaviors. We do not want religion to be merely normative; it must be implementable in daily life. From Rudhatul Athfal to higher education, we aim to shape individuals who are friendly, humanistic, nationalistic, and environmentally conscious* (kemenag.go.id).

In terms of implementation, the curriculum of love has already begun to be applied across all levels of education, particularly at the elementary and secondary levels (Al-

Farizy, 2025; Maharani et al., 2025; Sari, 2025). In higher education institutions, the curriculum of love has also begun to be socialized and implemented in the classroom learning system. Some universities even integrate the curriculum of love with local wisdom values that are deeply rooted in the community. Likewise, at universities in South Sulawesi, the curriculum of love is harmonized with the concept of *Pangadereng*, which represents a moral principle highly esteemed by the Bugis community.

The concept of *Pangadereng* consists of five main elements, namely *ade'* (custom), *bicara* (ethics of speech), *rapang* (moral guidelines), *wari* (social structure), and *sara'* (religious law) (Mattulada, 1985). This concept emphasizes the importance of upholding attitudes and behaviors that align with Sharia principles. The *Pangadereng* values, which are then integrated into the curriculum of love, provide a unique nuance in realizing education that is character-driven, humanistic, religious, and appreciative of culture. The integration of *Pangadereng* values into the curriculum of love also serves as an instrument in efforts to prevent bullying offenses among university students.

In the *fiqh jināyah* approach, acts of bullying, whether verbal (*syabb/syatm*) or physical (*iza'*), constitute a criminal act that violates human rights (Nafsiyah & Ristianawati, 2026). Therefore, preventive instruments or *sadd al-ẓarī'ah* through the love curriculum are presented as a preventive effort. Crime prevention in the educational environment is far more effective than imposing punishment (*ta'zir*) for crimes that occur. Likewise, the inclusion of *Pangadereng* values in this curriculum represents a form of harmonization between Bugis culture and Islamic law. The five elements of *Pangadereng*, consisting of *ade', bicara, rapang, wari,* and *sara'*, place sara' or Islamic law as the main indicator. (Hamzah et al., 2023). This makes *Pangadereng* not only a local wisdom value, but also a part of *'urf ṣaḥīḥ* or customs that are in accordance with Sharia. (Ikhsan et al., 2025). This integration strengthens the foundation of Islamic legal sociology because the prevention of bullying no longer seems like a coercive regulation but rather compliance with moral values based on Islam.

This study provides a constructive framework for the implementation of a curriculum of love by adopting the values of *Pangadereng* as an effort aimed at fostering noble character and preventing criminal acts. Through the internalization of values such as *siri'* (self-respect), *pessé* (empathy), and *getteng* (moral steadfastness), students are expected to become individuals who respect differences and reject all forms of violence (Anjana et al., 2025; Hartono & Wijaya, 2025). This approach not only fosters individual awareness but also cultivates collective responsibility for creating a safe and harmonious academic environment.

The Implementation of the *Pangadereng* Culture in the Approach of *Fiqh Jināyah* and the Prevention of Bullying Crimes in Higher Education Institutions

The implementation of the love curriculum concept based on the values of *Pangadereng* has been carried out in several universities in South Sulawesi. Some of the regencies covered in the study include Bone Regency, Wajo Regency, Soppeng Regency, and Sinjai Regency by conducting interviews with students. The implementation of the love curriculum based on *Pangadereng* is analyzed in the context of preventing criminal acts of bullying among students. The results of an interview with a student regarding the implementation of the love curriculum based on *Pangadereng* revealed that:

> *The presence of a curriculum on love provides a refreshing perspective for students in understanding the importance of mutual respect and cultivating ethical character. Interestingly, when linked to the Bugis customary value of Pangadereng, it offers a strong local nuance for students, allowing them to connect more deeply with our local values that have long been the foundation of behavior in Bugis society.* (Informant 1, Interview, 2025).

This condition indicates that education with a local wisdom approach can strengthen a sense of ownership and love for one's own culture, thereby increasing student participation in learning (Sakti et al., 2024). Students who feel that the values being taught are rooted in their own culture are more motivated to participate and maintain social harmony. This phenomenon reinforces social values in education, as curricula designed based on local wisdom values have a much stronger emotional and moral appeal compared to education models designed on a national level (Nooviar et al., 2024). In the *Pangadereng* values, such as *siri'* (self-respect), *pessé* (empathy), and *getteng* (steadfastness), function as moral values that reduce violent behavior, both physical and verbal (B & Nerawati, 2023).

The results of an in-depth interview with a student regarding the strengthening of their awareness and empathy explained that:

> *After participating in the learning program with the reinforcement of Pangadereng local wisdom at our campus, there was an increase in students' awareness and empathy in their interactions. They showed more mutual respect after being provided with an understanding of the curriculum of love and the importance of instilling Bugis behavioral values on campus. From this, we learned a great deal about the social and psychological impact of bullying, which is often considered a joke, but in fact has significant effects on the victims* (Informant 2, Interview, 2025).

Similarly, the results of interviews with a student after participating in learning with a love-based curriculum grounded in local wisdom indicated that:

> *There has been a positive change in terms of character and relationships among students, both in friendships and in the classroom, and in completing group*

> *assignments. Students have also become wiser in resolving conflicts peacefully, are less easily provoked or emotionally triggered, and have reduced behaviors that undermine one another. Previously, there were often students who were bullied, but through mutual understanding of feelings, that habit has gradually disappeared.* (Informant 3, Interview, 2025).

The implementation of a love curriculum based on *Pangadereng* values has been proven to reduce bullying behavior and foster stronger social relationships among students. These findings confirm that incorporating *Pangadereng* values into a love curriculum can enhance students' empathy awareness. This aligns with the concept of cultural reinforcement actualized within the curriculum, thereby providing long-term effects on student behavior (Rahayu et al., 2024; Squire et al., 2003). An education system that reinforces the values of compassion, cooperation, and responsibility can encourage students to respect one another, seeing each other not as competitors but as collaborative partners (Kana'iaupuni et al., 2017; Kotsonis, 2022; Suherman et al., 2025).

Based on the analysis of empirical data, this study demonstrates the relevance of local wisdom and the principles of Islamic law. The concepts of *siri'* (self-esteem) and *pessé* (empathy), which are adhered to by the Bugis community, align with the Shafi'i madhhab regarding the importance of preserving a Muslim's *murū'ah* (honor/dignity). The Shafi'i tradition pays great attention to *murū'ah* because the loss of a person's *murū'ah* can diminish or even nullify the credibility of their testimony (*'adalah*), thereby highlighting the significance of honor in social interactions. (Fikriansah et al., 2026). Student awareness through the internalization of the value of *siri'* will understand that acts of bullying not only destroy the dignity of the victim but also automatically damage their own dignity as the perpetrator. Through this culture-based learning, a framework of independent social control can be established among students. Bullying is no longer avoided merely because of academic sanctions or the threat of criminal punishment, but because it contradicts the essence of humanity and the shared awareness built upon Bugis customary values.

When compared to previous studies discussing bullying prevention, there is a significant difference in that earlier research emphasized more general methods of preventing bullying (Robinson et al., 2023; Sainz & Martín-Moya, 2023). Previous research tends to use a psychological approach (Supriyanti & Naimah, 2025), or refers to the normative aspect (Sobko et al., 2023), without taking into account the context of local wisdom that can be explored in each region, making it still less effective in building students' collective identity. This study, on the other hand, positions local wisdom integrated with the education system as an effective preventive strategy and strengthens the collective identity among students.

From the perspective of criminal law, the integration of *Pangadereng* values into the higher education curriculum is a manifest implementation of non-penal criminal policy, functioning as a pre-emptive and preventive measure against the crime of bullying. According to Barda Nawawi Arief, crime prevention strategies (*criminal policy*) must not rely solely on the penal system, which is repressive in nature, but must be balanced with non-penal routes that address the root causes of crime through social and educational policies (Kenedi, 2017). Juridically, this approach aligns with the mandate of Article 4 of Law No. 12 of 2012 concerning Higher Education and Ministerial Regulation (Permendikbudristek) No. 30 of 2021. In this context, the internalisation of *Siri' na Pesse* values serves as an internal control mechanism or a psychological barrier for students. This is crucial in preventing bullying offenses (*delik perundungan*), whether they meet the elements of defamation (Article 310 of the Penal Code/KUHP) or maltreatment (Article 351 of the Penal Code/KUHP), ensuring that universities act as instruments of legal protection for the academic community against unlawful acts.

Theoretically, the implementation of this curriculum strengthens the position of living law as a moral foundation for the effectiveness of positive law in Indonesia. Barda Nawawi Arief emphasizes that the reform of criminal law must be oriented toward national cultural values to ensure a robust deterrent effect within society. By integrating *Pangadereng* values as an *instrumentum praeventionis* (instrument of prevention), bullying prevention shifts from mere legalistic-formal compliance driven by the fear of sanctions to an inherent spiritual awareness of maintaining human dignity. This approach is an integral part of social policy aimed at achieving social welfare, where legal protection is present sustainably through the strengthening of collective character. Consequently, the harmonization of a local wisdom-based curriculum contributes to creating an academic atmosphere that is not only legally compliant but also culturally dignified and upholds fundamental human rights.

The Effectiveness of the Love Curriculum: Implementation of *'Urf* in *Pangadereng* and the Maintenance of *Maqāṣid al-Sharī'ah* in Higher Education Institutions

The harmonization of a love curriculum based on *Pangadereng* values in the prevention of bullying crimes at higher education institutions in Bone, Soppeng, Wajo, and Sinjai regencies shows significant findings. One prominent outcome of students participating in the learning process is a decrease in bullying behavior over the course of one semester following the implementation of the love curriculum. This decrease serves as an indication that the *Pangadereng*-based love curriculum is considered effective in reducing bullying behavior. *Pangadereng* values are effective in strengthening awareness

and creating a safe and conducive campus environment. (Ikhsan et al., 2025). This finding is based on the results of interviews conducted to further explore the effectiveness of the *Pangadereng*-based love curriculum in fostering social awareness and empathy. The results of an interview with one of the students indicate that:

> *After participating in the learning process for one semester, where the lecturer instilled Bugis local values and humanely conveyed knowledge, there has been an increase in students' awareness and empathy. Additionally, the direct emphasis on the Pangadereng values has created a harmonious and conducive classroom atmosphere. Students are calmer during lessons, there is no noise, and they are even disciplined in attending classes* (Informant 3, Interview, 2025).

The values of local wisdom internalized in the curriculum of love are capable of fostering awareness of the importance of individual freedom, including freedom from violence. Furthermore, an interview with one of the lecturers explained that:

> *It is very important to integrate cultural values, particularly Pangadereng, which is a distinctive feature of Bugis customs, in fostering empathy and a sense of mutual care not only among students but also among individuals. Understanding the values of Pangadereng makes students aware of their social responsibilities both within the campus environment and beyond* (Informant 3, Interview, 2025).

The results of the interview align with studies indicating that an approach based on local wisdom in creating an inclusive learning environment, where local values are used as doctrines to enhance moral awareness and social concern, is effective (Famella et al., 2023; Muhammad Yusuf, 2022). In this context, a curriculum of love with *Pangadereng* values effectively serves as a strategy for preventing violence and as an effort to preserve local wisdom values amidst the challenges of modernization.

In terms of participatory engagement in social life, students acknowledge active involvement in social activities, as revealed in an interview with one student who stated:

> *Because we often receive guidance from lecturers that is always linked to the value of Pangadereng, we are not only taught how to behave politely on campus, but also how to apply it in the wider community. This motivates us to participate in social activities to strengthen our ties with the community, including fostering a concern for creating an environment that is peaceful, safe from violence, and free from legal violations. This provides a tangible impact that education not only enlightens but also serves as character building through humane learning* (Informant 3, Interview, 2025).

The results of the interview underscore the impact of implementing the value-based *Pangadereng* love curriculum in higher education on a broader scale. This indicates that the implementation of a curriculum that integrates local wisdom values fosters awareness and active participation of students in community life (Rahmah et al., 2025). Thus, this integration can serve as an effective effort to strengthen the position of higher

education as a means of character development and the preservation of local wisdom values.

In this context, the value of *Pangadereng* serves as an ethical foundation that can foster values of compassion, respect, and politeness as a solution to bullying behavior in higher education institutions (Harnida, 2020). Meanwhile, in the context of culture-based educational theory, it is explained that an individual's character and behavior are influenced by the values present in the environment where they learn and grow (Cahyaningsih et al., 2025; Ibrahim & Sundawa, 2023). Therefore, the harmonization of the curriculum of love and *Pangadereng* values becomes a method for instilling values such as *siri'* (self-respect), *pessé* (empathy), and *getteng* (moral steadfastness) (Mattulada, 1985). These values are in line with the principles of education that emphasize integrity, solidarity, and social responsibility, making this finding significant for the needs of modern education.

This research provides an important contribution to the development of values and character based on local wisdom within the framework of preventing bullying crimes in higher education. Local wisdom values are placed as a fundamental part of the curriculum, not only making education a means of transferring knowledge but also becoming a vehicle for strengthening character and social awareness. (Sakti et al., 2024). This study even provides a breakthrough in crime prevention through massive efforts by universities to harmonize a love curriculum based on *Pangadereng* values. The effectiveness of the *Pangadereng*-based love curriculum in minimizing bullying practices provides conceptual legitimacy for the implementation of fiqh principles, namely, *al-'ādah al-muhakkamah* (customary habits can be considered as law). (Al-Suyuthy, 2009). The success of universities in Bone, Soppeng, Wajo, and Sinjai Regencies in reducing violence indicates that crime prevention can be carried out by developing a character education framework based on local wisdom (*'urf*). From here, a *sadd al-ẓarī'ah* instrument that is relevant and adaptive in preventing the path to violence is built.

This approach also reveals the realization of *maqāṣid al-sharī'ah* through the preservation of life from physical or psychological violence (*ḥifẓ al-nafs*) and honor from verbal violence (*ḥifẓ al-'irḍ*) (Azmi, 2025). The harmonization of Pangadereng values makes campus residents prioritize restorative justice efforts based on compassion over a retributive approach. Thus, the internalization of character education and *'urf ṣaḥīḥ* practically becomes part of Islamic public policy (*siyāsah shar'iyyah*) that successfully formulates a framework for preventive law enforcement that is humane and rooted in local wisdom values.

The results of this study confirm that a love-based curriculum rooted in *Pangadereng* culture has the potential to become an effective and contextual model of

character education (Al-Azmeh, 2009). This approach not only shapes students' behavior to be more empathetic and civilized but also strengthens their cultural identity as young people grounded in local values. Similarly, efforts to prevent criminal acts of bullying in higher education can be pursued by consistently implementing the *Pangadereng* culture-based love curriculum, which also serves as a contribution of local wisdom for the prevention of violence.

Conclusion

The implementation of the love curriculum based on *Pangadereng* values has produced significant results related to bullying prevention in higher education, particularly in the regions of Bone, Soppeng, Wajo, and Sinjai Regencies. After participating in education with the love curriculum, there is an increase in empathy and social awareness among students, which can minimize the occurrence of bullying in higher education institutions. This indicates that the love curriculum with local wisdom is effective in shaping student awareness. This aligns with character education theory, which emphasizes the harmonization between moral and cultural aspects. Moreover, this success demonstrates the existence of Pangadereng values as *'urf ṣaḥīḥ* that functions as a preventive effort (*sadd al-ẓarī'ah*) in Islamic law. Bullying prevention through this curriculum becomes a form of safeguarding the soul (*ḥifẓ al-nafs*) and honor (*ḥifẓ al-'irḍ*) within the concept of *maqāṣid al-sharī'ah*. This research contributes both conceptually and empirically because it integrates a love curriculum with the concept of *Pangadereng* as an ethical value of the Bugis society in South Sulawesi, thereby becoming an effective and sustainable effort to prevent bullying. This harmonization also enriches the study of contemporary *fiqh jināyah* through an Islamic public policy model (*siyāsah shar'iyyah*) in the field of education that prioritizes preventive efforts and is more humane.

However, this study also reveals empirical and contextual limitations that need to be considered. The research was conducted in four regions with similar cultural characteristics, so the results may not necessarily be generalized to other areas with different cultural backgrounds. In addition, the effectiveness of implementing a curriculum based on love largely depends on institutional support, particularly the role of lecturers and campus policymakers in integrating these values into the learning process. Recommendations for future research include a broader exploration of the application of other cultural values, such as cooperation and deliberation, in building a peaceful and violence-free campus culture, as well as analyzing the accommodation of local wisdom values as *'urf ṣaḥīḥ* in the concept of Islamic criminal law, particularly in Indonesia. In this

way, higher education not only serves as a means of intellectual enlightenment but also as a platform for preventing bullying offenses in universities.

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