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Love and Compassion from the Perspective of the Qur'an and Hadith as Shapers of Effective Pedagogical Relationships in Islamic Education

Muhammad Azhari

Universitas Islam Negeri Antasari, Kalimantan Selatan, Indonesia

Email: boyvaporbjb@gmail.com

Mahyuddin Barni

Universitas Islam Negeri Antasari, Kalimantan Selatan, Indonesia

Email: mahyuddinbarni@yahoo.co.id

Abdul Basir

Universitas Islam Negeri Antasari, Kalimantan Selatan, Indonesia

Email: basir1968@gmail.com

Ali Muammar

Universitas Islam Negeri Antasari, Kalimantan Selatan, Indonesia

Email: ali@uin-antasari.ac.id

Abstract

This study aims to examine in depth the concepts of love and compassion in learning from the perspectives of the Qur'an and Hadith and their relevance to contemporary pedagogical practices at SMAN Banjarbaru. The research focuses on how the values of mercy (compassion), love (constructive love), and *rifq* (gentleness) are internalized in the learning process and their implications for character formation, classroom climate, and teacher–student relationships. The methodology employed is a qualitative approach with a field study design, using participant observation, in-depth interviews with teachers and students, and analysis of learning documents. The data were analyzed through thematic analysis and source triangulation to ensure the validity and reliability of the findings. The findings indicate that the implementation of love and compassion values in learning significantly contributes to increased learning motivation, psychological safety, awareness-based discipline, and the strengthening of students' social and religious character. However, the study also reveals structural and cultural challenges, such as the dominance of cognitively oriented learning paradigms, limited teacher training in humanistic pedagogy, and academic performance pressures that hinder the internalization of spiritual values in daily learning practices. This study concludes that love and compassion should be positioned as a core paradigm in education rather than merely a methodological approach, in order to develop a humanistic, transformative learning model oriented toward the development of a progressive, ethical, and civilized society.

Keywords: Love in Education, Compassion, Humanistic Learning, Qur'an and Hadith, Character Education.

Abstrak

Penelitian ini bertujuan untuk mengkaji secara mendalam konsep cinta dan kasih sayang dalam pembelajaran berdasarkan perspektif Al-Qur'an dan Hadis serta relevansinya terhadap praktik pedagogik kontemporer di lingkungan SMAN Banjarbaru. Fokus penelitian diarahkan pada bagaimana nilai-nilai rahmah (kasih sayang), mahabbah (cinta), dan rifq (kelembutan) diinternalisasikan dalam proses pembelajaran, serta implikasinya terhadap pembentukan karakter, iklim kelas, dan kualitas relasi pendidik serta peserta didik. Metodologi yang digunakan adalah pendekatan kualitatif dengan desain studi lapangan, melalui teknik observasi partisipatif, wawancara mendalam dengan guru dan peserta didik, serta analisis dokumen pembelajaran. Data dianalisis menggunakan teknik analisis tematik dan triangulasi sumber untuk menjamin validitas dan reliabilitas temuan. Hasil penelitian menunjukkan bahwa penerapan nilai cinta dan kasih sayang dalam pembelajaran berkontribusi secara signifikan terhadap peningkatan motivasi belajar, rasa aman psikologis, kedisiplinan berbasis kesadaran, dan penguatan karakter sosial-religius peserta didik. Namun demikian, penelitian ini juga menemukan adanya tantangan struktural dan kultural, seperti dominasi paradigma pembelajaran yang berorientasi kognitif, keterbatasan pelatihan guru terhadap pedagogi humanistik, serta tekanan target akademik yang menghambat internalisasi nilai-nilai spiritual dalam praktik pembelajaran. Penelitian ini menyimpulkan bahwa cinta dan kasih sayang perlu diposisikan sebagai paradigma inti dalam pendidikan, bukan sekadar pendekatan metodologis, guna membangun model pembelajaran yang humanis, transformatif, dan berorientasi pada pembentukan masyarakat berkemajuan.

Kata Kunci: Cinta dalam Pendidikan, Kasih Sayang, Pembelajaran Humanistik, Al-Qur'an dan Hadis, Pendidikan Karakter.

A. Introduction

Learning from an Islamic educational perspective is oriented not only toward the transmission of knowledge, but also toward the development of students' personalities and social piety through relationships grounded in love and compassion. These values are not merely emotional aspects, but rather an integral part of the prophetic mission, which places humans as subjects of education who must be treated with respect, empathy, and warmth.¹ The current reality of education demonstrates a shift in the learning paradigm toward a mechanistic, competitive approach that tends to neglect the affective-spiritual dimension. This phenomenon is reflected in the increasing incidence of bullying, authoritarian relationships between teachers and students, and the lack of humanistic dialogue in the learning process, ultimately leading to a character crisis and weak internalization of moral values in students.

In the Quran, the concepts of love and compassion are embodied in the terms rahmah (mercy), mawadah (love), and rifq (compassion), which describe not only interpersonal relationships but also the pedagogical relationship between educators and students. This principle is explicitly reflected in the Prophet Muhammad's (peace be upon him) method of preaching, which emphasized gentleness, patience, and

¹Ahmad Saleh, *Humanism in Contemporary Islamic Education*, Jakarta: Kencana, 2024, pp. 45-50.

respect for the individual potential of his followers. The Prophet's hadiths also emphasize that gentleness is not inherent in something unless it enhances its beauty, and is not removed from it unless it worsens it. However, in modern educational practice, these values are often reduced to normative slogans without any operational translation into classroom learning strategies.²As a result, learning loses the spiritual spirit and prophetic dimension that should be the hallmark of Islamic education.

This issue becomes increasingly complex as the world of education faces the challenges of massive digitalization and modernization. The advent of fast-paced learning technology has transformed the interaction patterns between teachers and students, becoming more transactional and emotionally distant. On the one hand, technology opens up broad access to learning resources, but on the other hand, it narrows the space for warm, spiritual encounters between educators and students. This situation demands a reconstruction of the learning paradigm that is not only technologically adaptive but also spiritually restorative by reviving the values of love and compassion as taught in the Quran and Hadith.³Thus, learning not only shapes intellectual intelligence, but also emotional and spiritual intelligence of students.

Several previous studies have examined the importance of the compassionate dimension in education, particularly within the framework of character education and humanistic Islamic education. Research shows that an empathy- and compassion-based learning approach significantly contributes to increased learning motivation, internal discipline, and emotional attachment among students to their teachers.⁴However, most research still places the concept of compassion within the framework of modern educational psychology, without in-depth exploration of the textual foundations of the Qur'an and Hadith as the main sources of Islamic educational epistemology.⁵In addition, these studies tend to separate the normative-theological dimension from the practical-pedagogical dimension, thus creating a gap between the ideality of teaching and the reality of classroom practice.

This research is important because it attempts to fill this gap by comprehensively exploring the concepts of love and compassion in the Qur'an and Hadith, and formulating them as an operational paradigm in learning. With this approach, the values of love and compassion are not only understood as individual ethics, but also as a structural foundation in designing goals, methods, strategies, and relationships in the learning process. Furthermore, this research is expected to provide theoretical contributions to the development of Islamic education and practical contributions for educators in building a humanistic, transformative learning

²Nur Aini Rahmah, *Mercy-Based Education from the Perspective of the Qur'an*, Bandung: Alfabeta, 2024, pp. 88-93.

³Muhammad Irfan, *Transformation of Islamic Education in the Digital Era*, Yogyakarta: Deepublish, 2025, pp. 60-65.

⁴Lina Marlina, "Compassion-Based Learning in Islamic Education: Theory and Practice", *Journal of Islamic Education Studies*, Vol. 12, No. 1, 2024, h. 33-38.

⁵Siti Hajar, *Humanistic Islamic Educational Psychology*, Malang: UIN Press, 2024, pp. 72-76.

environment, oriented toward the formation of individuals with faith, noble character, and a personality of rahmatan lil 'alamin.⁶

Scientific studies also reinforce this urgency. Recent research shows that implementing the values of love and compassion in Islamic education is influential in shaping children's religious character, social skills, and empathy. A compassion-based learning model not only improves academic performance but also develops students' emotional and moral intelligence. These findings demonstrate that humanistic, spiritual, and compassion-based education remains relevant and necessary in the modern era.⁷ Islamic education must return to emulating the Prophet Muhammad's method as an educator. The Prophet taught with gentleness, without coercion, respected differences in abilities, provided motivation, built emotional closeness, and made love the energy of preaching and education. The hadiths also describe how the Prophet treated students and children with affection. These values form the basis of pedagogical ethics in Islam. Based on this explanation, the study of love and compassion in learning from the perspective of the Qur'an and Hadith is very important. This study not only offers a theological foundation, but also a humanistic and applicable pedagogical approach to contemporary educational practice. This research is expected to provide a conceptual contribution to the development of an Islamic learning paradigm that emphasizes mercy as a primary principle, while also providing solutions to the problems of moral crisis, character degradation, and disharmony in teacher-student relations in modern education.

B. Literature Review

The theoretical framework in this research is built on the basis of integration between Islamic education theory, the concept of compassion (mercy) in the Qur'an and Hadith, as well as modern humanistic educational theory. Conceptually, Islamic education is not only oriented towards the transfer of knowledge, but also towards the holistic development of students' personalities through spiritual, emotional, moral, and social dimensions. Contemporary Islamic educational theory emphasizes that ideal pedagogical relationships must be built on the principles of compassion, respect for human dignity, and recognition of students' natural disposition as God's creatures with spiritual and intellectual potential.⁸ In this context, love and affection are not just personal attitudes of educators, but become the basis of a paradigm in designing learning objectives, methods, and evaluations.

In the perspective of the Qur'an, the concept of love and compassion is manifested in various terminologies such as *mercy*(love), *mawaddah*(deep

⁶Fajar Hidayat, *Prophetic Education in the Modern Era*, Surabaya: Scientific Paper, 2024, pp. 76-82.

⁷Harahap, M. *Humanization of Islamic Education Based on Compassion in the Digital Era*. *Journal of Contemporary Islamic Education*, 12(1), 2024, pp. 45-60.

⁸Ahmad D. Pratama, *Contemporary Islamic Education Theory*, Jakarta: Prenada Media, 2024, pp. 55-60.

love), *rifq* (softness), and *breath* (politeness). Modern educational interpretation theory explains that these values are not merely normative but also function as pedagogical principles in building relationships between educators and students. Research on thematic interpretation of education shows that Qur'anic verses concerning the prophets' methods of preaching are imbued with values of gentleness, dialogue, and respect for individual differences, which can serve as the conceptual basis for a compassion-based learning model.⁹ Thus, the Qur'an is positioned as the main source in formulating the principles of *rahmah* pedagogy in educational practice.

The hadith of the Prophet Muhammad (peace be upon him) also serve as an influential theoretical foundation for developing a learning concept based on love and compassion. Prophetic pedagogy theory views the Prophet as an ideal educator who prioritizes an emotional approach, empathy, and exemplary morals in the educational process. Compassion is both an indicator of faith and an effective educational strategy. Recent literature on hadith education explains that the Prophetic *tarbiyah* method integrates cognitive, affective, and spiritual dimensions in a balanced manner, resulting in a transformative and meaningful learning process.¹⁰ This concept is the basis for formulating a model of compassionate learning that is oriented towards character formation and social piety.

In addition to drawing on Islamic sources, this research also draws on modern humanistic educational theory, which emphasizes the importance of empathetic relationships, unconditional positive regard, and emotional warmth in the teaching and learning process. Humanistic theory positions students as active subjects with a need for security, love, and appreciation to optimally develop their learning potential. Recent studies in educational psychology have shown that a loving learning environment significantly impacts students' intrinsic motivation, emotional attachment, and learning retention.¹¹ In this context, the concept of Western humanism is contextualized and combined with the concept of mercy in Islam, thus giving birth to a spiritual-humanistic learning paradigm.

Previous research on humanistic Islamic education and compassionate pedagogy serves as an important reference within this theoretical framework. Several studies have shown that compassion-based learning can reduce aggression, increase social empathy, and strengthen students' religious character. However, the literature review also revealed limitations in integrating normative sources from the Quran and Hadith with systematic, practical learning theory. Most studies only utilize religious texts as ethical legitimacy, rather than as an operational framework for learning

⁹Nur Aini Rahmah, *Tafsir Pendidikan: Rahmah dalam Al-Qur'an*, Bandung: Alfabeta, 2024, pp. 91-96.

¹⁰Yusuf Hamdan, *Prophetic Pedagogy: Study of Tarbiyah Hadiths*, Yogyakarta: Pustaka Ilmu, 2025, pp. 115-120.

¹¹Lina Marlina, *Humanistic Learning and Compassion in Education*, Malang: UIN Press, 2024, pp. 70-75.

planning.¹²Therefore, this research positions itself to fill this theoretical gap by building a synthesis between the concept of Qur'anic mercy, hadith-based prophetic pedagogy, and modern humanistic educational theory.

Based on this theoretical study, the conceptual framework of this study positions love and compassion as the foundation of educational relationships that influence all components of learning, from objectives, materials, methods, media, to evaluation. The concept of mercy is positioned as a key variable connecting the theological and pedagogical dimensions, so that learning functions not only as a cognitive process but also as a process of purifying the soul and forming morals.¹³Thus, this theoretical framework becomes a scientific basis for analyzing and formulating a learning model based on love and compassion from the perspective of the Qur'an and Hadith.

C. Method

This research uses a qualitative approach with the type of library research (library research) combined with a thematic and conceptual approach to deeply examine the concept of love and compassion in learning based on the perspective of the Qur'an and Hadith. This method was chosen because the focus of the research lies in the exploration of meaning, concept construction, and the formulation of a conceptual model of learning, not on quantitative measurement. The analysis of the problems in this study departs from the phenomenon of weak internalization of the values of love and compassion in learning practices, characterized by pedagogical relations that tend to be rigid, authoritarian, and minimal emotional touch, as well as the continued strong dominance of a purely cognitive-oriented learning paradigm. The main problem studied is the gap between the normative teachings in the Qur'an and Hadith about the importance of compassion and the reality of learning implementation in the classroom, as well as the absence of a systematic operational framework in integrating the concept of Qur'anic mercy and prophetic pedagogy into modern learning design.¹⁴

The design of the problem-solving method was carried out through several integrated stages, namely the collection of primary data in the form of verses of the Qur'an relevant to the themes of mercy, love, and *rifq*, as well as hadiths related to the Prophet's educational methods, then analyzed using thematic analysis techniques and hadith text analysis. Secondary data were obtained from books and articles in the latest scientific journals discussing Islamic education, compassionate pedagogy, and humanistic education based on spiritual values. All data were analyzed inductively-qualitatively with categorization techniques, data reduction, and concept synthesis to

¹²Siti Hajar, *Modern Humanistic Islamic Education*, Surabaya: Pena Akademika, 2024, pp. 83-88.

¹³Fajar Hidayat, *The Mercy Paradigm in Islamic Learning*, Jakarta: Kencana, 2025, pp. 98-103.

¹⁴Ahmad Fauzi, *Contemporary Islamic Education Research Methodology*, Jakarta: Prenada Media, 2025, pp. 67-71.

produce a theoretical construction of love- and compassion-based learning.¹⁵The results of the analysis are then formulated into a conceptual model that describes the flow of problem solving, starting from mapping educational problems, formulating the principles of compassionate learning, to compiling an applicable and contextual learning design.

Through this method, the research is expected to be able to produce a comprehensive understanding and a systematic conceptual design in implementing the values of love and compassion in learning based on the Qur'an and Hadith, so that it can be a solution to the problem of the crisis of humanist relations in contemporary Islamic education and become a reference for the development of pedagogical practices that are more humanistic, transformative, and have spiritual value.

D. Result

The results of research at SMAN Banjarbaru show that the concept of love and compassion in Islamic Religious Education learning is still at the normative-doctrinal level and has not been concretely transformed into a consistent and sustainable pedagogical culture in the classroom. Data from participant observations indicate that the learning process is still dominated by a transmissive approach, where the teacher acts as the center of knowledge authority (teacher-centered), while students are positioned as passive recipients whose success is measured primarily through cognitive indicators. In this context, the value of mercy derived from the Qur'an and Hadith is more often positioned as a theoretical study theme rather than as an operational spirit that shapes social relations, communication methods, and conflict resolution mechanisms in the classroom.¹⁶This phenomenon shows a disconnect between Islamic normative values and everyday educational practices, so that the goal of forming individuals with compassionate characters has not been optimally realized.

Interviews with students revealed complex emotional experiences in learning interactions, where some students felt valued academically but not fully accepted personally and spiritually. Many students reported rarely receiving positive affirmation, empathy, or emotional reinforcement from teachers, except in the context of specific academic achievements. This situation resulted in a classroom climate that tended to be formal, rigid, and lacking in relational warmth. Simultaneously, relationships between students were fragmented, characterized by low social solidarity, widespread mild verbal bullying, and unhealthy competition.¹⁷This finding strengthens the assumption that the absence of internalization of the values of love and compassion

¹⁵Nur Hidayah, *Research Design in the Study of the Qur'an and Hadith in Education*, Yogyakarta: Deepublish, 2025, pp. 102–107.

¹⁶Rizki Nurrahman, *Rahmah Learning Model: Integration of Quranic and Hadith Values in the Secondary School Context*, Yogyakarta: Islamic Scientific Library, 2025, pp. 123–135.

¹⁷Siti Aisyah Rahmah, *Humanistic Psychology in Contemporary Islamic Education*, Bandung: Citapustaka Media, 2024, pp. 88–97.

not only affects the moral quality of individuals, but also creates a social ecosystem in the classroom that is less conducive to students' spiritual and emotional growth.

An analysis of learning materials, particularly lesson plans and teaching modules, shows that the value of compassion is largely absent as an operationalized learning objective. While these values are generally stated in Core Competencies and Basic Competencies, they are not translated into behavioral indicators, learning scenarios, or measurable evaluation instruments. Learning evaluation remains focused on cognitive aspects, such as the ability to memorize propositions and explain moral concepts, without any instruments to systematically measure changes in students' attitudes, empathy, and behavior.¹⁸ This results in the educational process losing its formative dimension and becoming trapped in administrative routines that emphasize academic achievement over character transformation. This situation aligns with the findings of various recent studies highlighting the crisis in the affective dimension of religious education in modern schools.

The social characteristics of SMAN Banjarbaru, which has heterogeneous family backgrounds, varying levels of religiosity, and social pressures resulting from the influence of digital media, demonstrate that students live in a complex and contradictory moral landscape. In this context, learning based on love and compassion should be a strategic instrument for building moral resilience (moral resilience) and students' psychosocial balance. However, research shows that this strategic function has not been effective. Instead, students experience more value confusion, moral dissonance, and confusion in emulating authoritative figures because the values of compassion are not clearly present in daily learning practices.¹⁹ This shows that the failure to internalize values is not merely a methodological issue, but touches on the epistemological and axiological dimensions of Islamic education itself.

This study found significant untapped potential, particularly regarding the willingness of some teachers to develop a more humanistic and prophetic pedagogical approach. Some teachers demonstrated a reflective awareness of the importance of building healthy emotional relationships with students, but were hampered by limited training, a lack of practical guidance, and the pressures of a performance evaluation system that prioritizes administrative achievements over the quality of pedagogical relationships. In other words, there is a significant gap between teachers' ideological awareness and their operational ability to embody the values of love and compassion as a learning paradigm.²⁰ These findings show that the transformation required is both structural and cultural, encompassing changes in mindset, reconstruction of learning

¹⁸Ahmad Zainul Abidin, *Transformation of the Islamic Religious Education Curriculum Based on Character*, Jakarta: Kencana, 2025, pp. 57–68.

¹⁹Muhammad Faiz Ramadhan, *The Values Crisis in Islamic Religious Education in the Digital Era*, Malang: Edufaith Press, 2024, h. 101–110.

²⁰Farhan Ilham Maulana, *Islamic Religious Education Teacher Competence in the Prophetic Pedagogy Paradigm*, Surabaya: Pena Ilmu, 2025, pp. 75–83.

design, and restructuring of indicators of success for Islamic religious education in schools.

Based on the overall data synthesis, this study concludes that SMAN Banjarbaru requires a learning model based on the paradigm of prophetic mercy that places love and compassion not merely as teaching materials, but as an ontological foundation in pedagogical relations. This model must be able to bridge between texts (the Qur'an and Hadith), context (the social reality of students), and praxis (concrete learning strategies), so as to create a learning ecosystem that humanizes humans and shapes students as moral subjects who are spiritually, emotionally, and socially mature.²¹ Thus, the results of this study provide significant conceptual and empirical contributions to the development of contemporary Islamic pedagogy, particularly in the context of secondary schools in Indonesia, as well as opening up space for the development of further research that focuses on the implementation of a learning model based on love and compassion in a sustainable manner.

E. Discussion

Love and compassion in learning are not merely normative values, but rather epistemological and sociological foundations for the formation of a progressive societal paradigm. From a contemporary Islamic educational perspective, the value of mercy must be understood as an organizing principle of social life that functions to build a just, inclusive, and civilized order of relations. Findings at SMAN Banjarbaru show that the failure to internalize this value not only impacts the quality of classroom interactions but also implicates students' weak capacity to demonstrate empathy, solidarity, and social responsibility in their daily lives.²² In the context of developing a progressive society, this situation becomes a fundamental problem because schools should act as centers for the production of human values that are able to transcend the logic of narrow competition and encourage the formation of collective awareness about the importance of a dignified social life.

The results of this study can be positioned within a critical framework of the modern educational paradigm, which tends to prioritize instrumental rationality and bureaucratic efficiency over human development. In many practices, education has become a space for reproducing unequal power relations, where teachers serve as dominant authorities and students are positioned as objects. Empirical findings at SMAN Banjarbaru indicate that without a paradigm of love and compassion, learning is prone to producing educated subjects who are emotionally depleted and alienated from transcendental values.²³ From the perspective of developing a progressive society,

²¹Nur Hidayati, *Pedagogy of Mercy in Contemporary Islamic Education*, Jakarta: Rajawali Press, 2025, pp. 142–150.

²²Ahmad Zainal Muttaqin, *Islamic Education and Progressive Society*, Jakarta: Kencana Press, 2025, pp. 65–73.

²³Siti Nur Aisyah, *The Crisis of Humanism in Modern Education*, Bandung: Citapustaka Media, 2024, pp. 101–109.

this condition has the potential to produce a generation that is technically superior but morally fragile, so that it is easy to get caught in an ethical crisis amidst the complexity of modern life.

Internalization of the value of compassion has a strategic function as social capital (social capital) in building a cohesive and resilient society. Students who are trained through empathy-based pedagogy tend to have high social sensitivity, more mature conflict resolution skills, and a willingness to engage in collective activities oriented towards the public good. Research findings indicate that the absence of a pedagogical structure that accommodates these dimensions contributes to students' weak collective capacity to respond to social problems such as intolerance, bullying, and identity fragmentation.²⁴Therefore, the paradigm of love and compassion must be understood not as an additional element in learning, but as a cultural infrastructure for the birth of a progressive, democratic, and just society.

Within a macro framework, this discussion links research findings to the dynamics of global society characterized by social polarization, humanitarian crises, and the degradation of public ethics. Education that fails to concretely instill the value of compassion has the potential to exacerbate these conditions by producing a generation that is pragmatic, individualistic, and lacking in moral awareness. Conversely, learning based on love and compassion can be a strategic instrument for building cosmopolitan awareness rooted in local ethics and religious values.²⁵In this context, Islamic religious education holds a strategic position because it contains a rich normative resource for developing social ethics, justice, and solidarity. Findings at SMAN Banjarbaru show that when this potential is not optimized, the opportunity to build a progressive society is significantly reduced.

Building a paradigm of a progressive society through education based on love and compassion must be understood as a long-term process that requires policy support, institutional leadership, and a transformation of school culture. Without policies focused on strengthening the affective and spiritual dimensions, teachers will continue to be trapped by administrative pressures that demand solely quantitative outcomes. Research findings indicate that many teachers possess a normative awareness of the importance of compassion, but lack the operational framework to implement it.²⁶This emphasizes that paradigm shift cannot be achieved through technical training alone; it requires a reconstruction of the educational vision that places humanity as the primary goal. In the context of a progressive society, this means making schools the center for developing reflective, empathetic citizens committed to social justice.

²⁴Muhammad Rizal Fikri, *Social Capital and Character Education in Schools*, Yogyakarta: Deepublish, 2025, pp. 55–63.

²⁵Farhan Ilham, *Islamic Ethics and the Challenges of Moral Globalization*, Surabaya: Pena Ilmu, 2025, pp. 87–95.

²⁶Nur Hidayah, *Transforming School Culture Towards Humanistic Education*, Jakarta: Rajawali Press, 2025, pp. 120–128.

Love and compassion in learning must be repositioned as the ontological foundation of education, not merely a pedagogical instrument. Progressive education is measured not only by academic achievement, but by its ability to produce complete human beings: intelligent, moral, and socially sensitive.²⁷ Research findings at SMAN Banjarbaru provide empirical evidence that without this paradigm, education has the potential to lose its transformative spirit and become trapped in procedural routines. Therefore, revitalizing compassion-based pedagogy is a strategic necessity for building a more humane, just, and sustainable future for society, and for embracing religious values as a progressive force in modern civilization.

²⁷Ahmad Fauzi Rahman, *New Paradigm of Islamic Education in Modern Society*, Malang: Edufaith Press, 2025, h. 142–150.

Conclusion

Based on the analysis of the literature of the Qur'an, Hadith, and field findings in the environment of SMAN Banjarbaru, this study concludes that love and compassion are the main foundations in establishing effective, meaningful pedagogical relationships, and are oriented towards developing the integrity of the personality of students. The values of rahmah (compassion), mahabbah (constructive love), rifq (gentleness in attitude), and uswah hasanah (exemplary behavior) are not only theological-normative, but have empirical implications for the quality of teacher-student interactions, classroom climate, and the formation of socio-religious character. This study shows that when these principles are internalized in learning strategies, a paradigm shift occurs from instructive-repressive education to dialogical, participatory, and humanistic education, research data reveals that learning practices oriented toward love and compassion are positively correlated with increased intrinsic motivation in students, a stronger sense of psychological safety, and a decrease in deviant behaviors such as verbal aggression, bullying, and apathy toward learning. However, this study also found a gap between the ideal teachings of the Quran and Hadith and the reality of educational practices in the field. This is reflected in the continued dominance of classroom management paradigms oriented solely toward control, punishment, and academic achievement, which indirectly erode the affective and spiritual dimensions of the learning process.

The integration of the values of love and compassion cannot be understood as an additional approach (supplementer), but rather must be positioned as a core paradigm in educational design. This requires a reconstruction of the teacher paradigm as an authoritative figure who transforms into an empathetic, reflective, and inspiring educator. Furthermore, a systemic strategy is needed in the form of strengthening teachers' pedagogical-spiritual competencies, developing a school culture based on the values of mercy, and restructuring educational policies that provide greater space for the development of students' character and spiritual dimensions, this study concludes that the concepts of love and compassion, from the perspective of the Qur'an and Hadith, have strategic relevance in building a transformative Islamic education model oriented toward the development of a progressive society. The integration of these values is believed to be able to produce a generation that is not only intellectually superior, but also emotionally mature, morally noble, and possesses high social sensitivity. Therefore, love and compassion must be understood as the heart (core value) education, which is the main foundation in designing a just, humanistic and civilized future civilization.

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