

Implementation of The Compassion Learning in Islamic Elementary School

Ma'as Shobirin^{1*}, Fathur Rokhman², Ida Zulaeha², Udi Utomo²

¹Universitas Wahid Hasyim, Semarang, Indonesia

²Universitas Negeri Semarang, Semarang, Indonesia

*Corresponding Author: maas.shobirin@unwahas.ac.id

Abstract. Learning compassion is an important aspect that teachers must pay attention to in instilling kindness in students. This kindness will have an impact on comfort and good relationships between teachers and students. The learning process does not only touch on the knowledge aspect, but also the behavior and involvement of students. This research aims to describe the implementation of Compassion learning at MI Miftahul Akhlaqiyah Semarang and look at the challenges that occur in implementing Compassion learning. This research is field research using a qualitative approach. The research location was at MI Miftahul Akhlaqiyah Semarang and was carried out for 3 months. Data collection techniques used were interviews, observation and document analysis. Research data analysis was carried out in the form of data reduction, data presentation and concluding. The results of this research show that the implementation of Compassion learning is going well through planning, implementation and evaluation. Some of the obstacles faced by school are the form of a complex socio-cultural context, the readiness of human resources that need to be improved, as well as the need for increased supporting facilities and infrastructure. Stakeholders also have a crucial role in ensuring the success of this program

Keywords: compassion learning, islamic elementary school

INTRODUCTION

One of the problems in today's educational world is the phenomenon of bullying that is still common in the school environment (Ahmad, 2021; E. Hidayati, Cahyani, Rahayu, Mubin, & Nurhidayati, 2020; Nilasari & Prahastiwi, 2023). Ideally, the school should be a good space for interaction between friends and building a good learning experience (Wulandari, 2022). The Indonesian Child Protection Commission (KPAI) from January to August 2023, obtained data of a total of 2,355 cases and 861 cases occurred in the scope of education units (Fahham, 2024). The phenomenon found on the field is that the bullying victim was rejected by his classmates. The perpetrators performed bullying in the form of physical, verbal and mental (Sukawati, Abdul Muiz, & Ganda, 2021). The ideal hope is that the school can realize a learning process based on good learning arrangements and mechanisms (Haromaini, 2019).

The impact of bullying behavior is widespread and serious. Teenagers who are victims of bullying have a higher risk of developing a variety of health problems, both physically and mentally. They are prone to mental disorders such as depression, anxiety, and sleep disturbances that may persist until adulthood (Zakiyah, Humaedi, & Santoso, 2017). More than that, bullying can cause students to lose interest in learning, tend to be lazy, or even refuse to do their homework. They can also lose enthusiasm in learning (Asikin, Burhan,

& Arsyad, 2022).

Anxiety caused by bullying behavior requires an appropriate solution to minimize the occurrence of such behavior. On the one hand, when a child faces a failure or a life issue, it is necessary to adopt a self-acceptance attitude so that the child does not experience psychological obstacles (Zulaehah & Kushartati, 2017). One of the things that can be done is by applying the compassion learning approach. Compassion has been discussed extensively in fields such as philosophy, health and social care, parenting and management (Al-Ghabban, 2018).

Some studies on compassion learning have been many among them, *the first*, study of The role of compassion in higher education practices has a relational element encompassing purposeful and trusting relationships, interactions can hold more meaning and benefit (Andrew, Dobbins, Pollard, Mueller, & Middleton, 2023). *The second*, The teaching way through compassion by infusing it into the curriculum might have the potential power to change the world (Kohler-Evans & Barnes, 2015). *The third*, Academic development as compassionate learning design: Cases from South Africa and Egypt. It shows that compassion are not individual practices, but collective responsibilities towards building a higher education system (Pallitt, Gachago, & Bali, 2022). However, in this case, the researchers emphasized more on the application of compassion learning in Islamic

elementary school through program organized.

The importance of compassion learning in madrasah prompted MI Miftahul Akhlaqiyah Semarang to commit to implementing such an approach through school program and activities. In recent years it has been proven that cases of bullying among fellow students have dropped drastically. As a result of an interview with the head of MI Miftahul Akhlaqiyah Semarang, Mr. Rif'an Ulil Huda explained the decline in the number of acts of bullying and violence between fellow children. As a result of the documentation of teachers in each class of 371 pupils, only nine children are still engaged in bullying. That means no more than 3% of the total pupils. This success must be known by all the other parties so that the implementation of learning in the madrasah can create a safe and comfortable climate for all the citizens of the madrasah. This paper aims to describe the implementation of compassion learning as well as to identify obstacles and challenges in implementing compassion learning in Islamic Elementary School.

Theoretical Framework

Compassion is a language used to describe how one can endure, understand, and describe the difficulties that are being faced as positive. Meanwhile, Germer said Compassion was the condition of one who was willing to be touched and open to his consciousness when undergoing a condition that did not cause or cause suffering (Hidayati, 2015).

Compassion has a function as an adaptation strategy to regulate emotions by reducing negative emotions and enhancing positive emotions, such as goodness and relationships. Some studies show that self-compassion is positively linked to self-criticism, depression, anxiety, rumination, and suppression of thought, as well as negatively related to social relationships, emotional intelligence, independence, and interpersonal cognitive distortion (Aakin, 2010).

Compassion is a moral virtue that involves the capacity to acknowledge and empathize with the suffering of others, as well as to take suitable actions in response (Ebied, 2017). The principle of compassion lies at the heart of all religious, ethical, and spiritual traditions (Rifkin & Widyastri, 2019). Compassion drives us to tirelessly relieve the suffering of others, to move away from our self-centeredness and prioritize others, and to deeply respect the inherent dignity of every human being, ensuring that everyone is treated with unwavering justice, fairness, and

respect (Amstrong, 2010).

Compassion in learning design can be understood across four dimensions. *The first*, a commitment to fostering inclusive and participative environments within educational settings. *The second*, a deep awareness of power dynamics and one's positionality, as these factors significantly influence individuals' ability to engage fully in learning experiences. *The third*, compassion in learning design centers on recognizing and valuing emotional engagement and affective experiences as integral parts of the learning process. *The fourth*, a resolute commitment to advancing socially just learning design approaches (Gachago, Bali, & Pallitt, 2022). This entails actively addressing inequities, promoting fairness, and creating educational frameworks that empower all learners equally, regardless of their backgrounds or circumstances.

There are four key components in compassion: a cognitive component in the awareness of suffering; an affective component in being moved by suffering; an intentional component in wishing to relieve suffering; and a motivational component in being ready to take action (Jazaieri, 2018). On other hand, Neff gives some additional guidances (Neff, 2023) as follows figure 1.



Figure 1. Compassionate Pedagogy

(Source: <https://umanitoba.ca/centre-advancement-teaching-learning/support/context/compassionate-pedagogy>)

Three things make up self-compassion: mindfulness, shared humanity, and self-kindness. An attitude of kindness toward oneself during difficult times, as opposed to severe self-criticism and self-deprecation, is known as self-kindness. The concept of "common humanity" refers to viewing one's pain as a necessary component of being human and as an encounter that binds oneself to others rather than severing ties with

them. Being mindful is maintaining a balanced awareness of pain while preventing oneself from becoming fully consumed by unfavorable emotions. The positive sets of thoughts and behaviors that make up each component of self-compassion -self-kindness, common humanity, and mindfulness- (K. Neff, 2003).

Within the framework of character education and with an underlying focus on well-being, compassion can be nurtured in relationships, extracurricular activities, school culture, and instruction. One can be compassionate toward oneself or others, or they can be outwardly focused. While there are some parallels between showing compassion for oneself and for another, it's crucial to remember that these are two distinct abilities that need to be practiced separately. The goal of this research are describing the implementation of compassion learning in MI Miftahul Akhlaqiyah and some Barriers to Implementing Compassion Learning in MI Miftahul Akhlaqiyah.

METHODS

This research is a field research using a qualitative approach. The research location was at MI Miftahul Akhlaqiyah Semarang and was carried out for 3 months. It focuses on exploring various aspects of the educational environment and practices within the school. The primary methods employed for data collection included interviews, observation, and document analysis (Robert K. Yin, 2016).

Interviews were conducted with key stakeholders such as classroom teachers, principal, students and parents, aiming to gather in-depth insights into their perceptions, experiences, and perspectives regarding the school's educational processes, values, and challenges. These interviews provided qualitative data in personal narratives and subjective viewpoints. Observation played a crucial role in complementing the interview data by offering direct observations of daily activities, interactions between students and teachers, classroom dynamics, and overall school atmosphere. This method allowed the researcher to capture non-verbal cues, routines, and informal practices that may not be easily articulated in interviews or documents. Document analysis involved reviewing various school documents such as curriculum materials, policies, academic records, and administrative reports. This helped in understanding the formal structures, educational

goals, and policies governing the school's operations.

Data analysis refers to Miles and Huberman (2014) including data reduction, where the collected data were systematically condensed and categorized to identify key themes and patterns. Data presentation involved organizing these findings in a coherent manner through narratives, quotes, and thematic summaries. Drawing conclusions from the analyzed data involved synthesizing the findings to address the research objectives and provide insights into the educational practices and culture at MI Miftahul Akhlaqiyah Semarang.

RESULTS AND DISCUSSION

The Implementation of compassion learning in MI Miftahul Akhlaqiyah

One important part of the education in MI Miftahul Akhlaqiyah Semarang is the application of compassion learning. Madrasah not only prioritizes academic education, but also builds students' character in emotional, social, and spiritual terms. The concept of compassion learning is implemented through a variety of strategies and activities aimed at enhancing the values of affection, caring, and empathy among their students. Implementation of the education of caring and compassion at MI Miftahul Akhlaqiyah Semarang through several stages including planning, implementation, and evaluation. Below will be described the findings in the field regarding the implementation of compassion learning in MI Miftahul Akhlaqiyah Semarang so that you can obtain optimal results.

Planning

Good planning is the key in producing a successful program (Nardawati, 2021). It is also believed by all the educators at MI Miftahul Akhlaqiyah Semarang related to the implementation of compassion learning. The planning steps that can be taken include; i, Madrasah sets long-term and short-term goals related to student character development in terms of affection and care. Like increasing student empathy, increasing participation in social activities, or improving student relationships. *Second*, designing a curriculum that specifically teaches the values of compassion and care. This can include the preparation of teaching materials, teaching methods, and learning activity that promotes an attitude of empathy. In principle, the curriculum continues to evolve and align itself

with the progress of the times (Batubara, 2021).

Compassion learning applied in the curriculum became a spirit in the delivery of material, competence and practices assured by the school to bring about a harmonization between teachers and pupils in the activities in the madrasah. *Third*, teachers are trained to integrate values of compassion and care into their teaching. Training includes teaching techniques that build students' socio-emotional skills, strategies to deal with conflict, and ways to facilitate in-depth discussion of these values. Teachers are equipped with a variety of competences in realizing the program as the main actor and the key to the success of the teaching learning process (Afandi, 2015). The head of madrasa brings practitioners or academics in giving a new paradigm in support of compassion learning. Even MI Miftahul Akhlaqiyah has been a priority partner of USAID since 2012 so the provision of experience in learning has been much gained from some teachers from the results of such training.

Implementation

Implementation of compassion learning at MI Miftahul Akhlaqiyah Semarang is carried out through various activities and interventions in daily life at school. Some of the implementation strategies implemented with the program are as follows; *first*, class activities. Teachers integrate the values of compassion learning into everyday learning activities. For example, through discussions about hadiths that emphasize the importance of empathy or moral stories that teach about helping others. The formation of morality and affection of the pupils is more effective by using the stories presented (Chaeruddin, 2016; Muttaqin & Kencana, 2018; Rachmawati, 2014). *Second*, co-curricular and extracurricular activities. Madrasah organizes social activities such as visits to orphanages, banquet homes, grave pilgrimages, activities at mosques in the neighborhood of madrasa or fund-raising campaigns to help people in need. This activity helps students experience the meaning of the values taught in the classroom. In addition to gaining hands-on experience, co-curricular activities can enhance the emotional performance of students (Hermawan, 2020). The extracurricular activities can also respond positively in developing the enlargement of pupils.

Compassion learning is also taught indirectly from the process of such activities with the accompaniment of the pupils with affection. The

grouping of extracurricular activities includes scouts, computers, al-Quran, dancing, drums, painting. *Third*, mentoring and guidance. A mentoring program between teachers and students in transferring values of affection and care. Teachers can provide moral support and guide students in facing social challenges outside the classroom. The cultivation of the value of compassion learning is not just unconsciously carried out, it's planned. Teachers teach compassion learning with various methods, such as building ethos and life values, strengthening the relationship between teachers and pupils by incorporating the concept of compassion in the teaching learning process (Muhajir, Arnidah, 2024). The role of mentoring is very significant in improving the ability of the pupils in fostering the competence they want to (Nazifah, 2023). Mentoring can also help identify the strengths and weaknesses of each individual, boosting motivation and self-confidence (Wulansari & Fauzi, 2023).

Evaluation

Evaluation is an important step in ensuring the effectiveness of a program in the madrasah (Hamurdani, Solihatussajida, Basri, & Maryani, 2023). The results of the evaluation were conducted by MI Miftahul Akhlaqiyah Semarang to measure the success of the implementation of compassion learning. Teachers compile the evaluation results by observing the documents that have been collected about the actions and behavior of pupils. In addition to well-documented observations, teachers also conduct open interviews with students on the implementation of learning activities. Data was also taken from students' responses to the role of teachers in supporting compassion-based advocacy. The data is then analyzed according to Miles and Huberman. Opinions from teachers, students, parents, and administrative staff were also evaluated.

Teachers are very enthusiastic to teach the student. They use many varieties of methods and media to support the learning process and students give good responses by doing according to teacher's instruction. The students respect what the teachers say in classroom. This feedback can provide additional insight into the overall impact of the program and which areas need to be improved. The Parents are expected to feel the impact of the compassion learning process. They support all assignment to their children and helps them in some difficulties. Based on the results of

the evaluation, the madrasa need to make the necessary improvements and adjustments in their charity and care education programs. It could be curriculum revisions, improved training for teachers, or the development of more effective additional activities.

By conducting mature planning, consistent implementation, and regular evaluation, the madrasah can ensure that values of compassion and care are not only taught but also applied in the daily lives of students. This approach not only strengthens the morality and character of students, but also supports the formation of generations that care about the community and the environment around them.

Barriers to Implementing Compassion Learning in MI Miftahul Akhlaqiyah

Implementation of compassion learning at MI Miftahul Akhlaqiyah found a variety of challenges in program formulation. One of them is a social and cultural climate that may not be in line with the values of compassion. Madrasa is often in traditional environments where religious values and cultural norms dominate. The introduction of a more inclusive and universal concept of compassion can be confronted with the rejection of communities that give more priority to formal education. On the one hand, M.I. Miftahul Akhlaqiyah encourages the creation of a friendly environment, but outside the madrasah, children will be treated differently than in the Madrasah. Coincidentally, M.I. Miftahul Akhlaqiyah was close to two guests. Meaning of compassion between the madrasah party and the coach can be different in the context of its application.

Another challenge is limited resources, both in terms of physical infrastructure as well as professional training and development for teachers in applying compassion learning approaches. This condition can hinder the school's efforts to create an environment that supports the development of empathy and social concern among students. The limitations of the child's actualization space in applying compassion are also limited. Students have not yet been able to update fully with various access restrictions such as the minimum of empty space in the madrasah neighborhood. Besides, some teachers who are relatively young age also have emotional limitations and experience in bringing the value of compassion. This sense requires mentality and concrete experience over a long period of time to absorb the value of compassion in the learning

activity.

Curriculum adjustment is also a serious challenge in the implementation of compassion learning. The curriculum in madrasah is generally based on the teachings of Islam with a focus on religious and traditional education. Integration of compassion learning requires a significant change in the teaching approach and application of material in the context of religion and daily life of students. It requires careful and collaborative collaboration between schools, teachers, and communities to ensure that this new approach does not conflict with existing values, but rather, complements and enriches their educational experience.

In addition to internal challenges, there are also external challenges such as expectations from educational authorities and foundations. Madrasah is generally governed by a strict formal education structure, which does not always support innovation and educational experiments such as compassion learning. Active support from supporting authorities and policies is essential to facilitating the development and implementation of this program successfully.

However, although there are many obstacles to overcome, there are also significant opportunities. Madrasa has unique potential to lead in the development of a more holistic and humanistic approach to education, which teaches not only academic knowledge but also moral and ethical values (Giwangsa, 2018; Syahbudin, 2020). With the right approach and adequate support, the madrasah can create an environment that supports the social and emotional development of the student (Mutiyati et al., 2023). Empowering them to become more conscious and empathic individuals in society also needs careful attention.

Faced with all these obstacles, collaboration among all my stakeholders, including teachers, students, parents, local communities, and governments, becomes vital (Phytanza et al., 2023; Setiawan, Nurbani F., & Kriswantoro, 2020). It requires a strong commitment to design strategies that fit the specific context of the madrasah, as well as to continue to drive innovation and positive change in education. In this way, the madrasa can overcome the obstacles faced and success in applying compassion learning as an integral part of their curriculum.

CONCLUSION

Compassion learning at MI Miftahul Akhlaqiyah has shown positive progress. The

program is designed with comprehensive planning, implementation, and evaluation, paying attention to various crucial aspects. Nevertheless, the challenges arise in the form of a complex socio-cultural context, the readiness of human resources to be improved, as well as the need for improved support facilities and supplies. My stakeholders also have a crucial role to play in ensuring the success of this program. By effectively overcoming these barriers, Compassion learning can be more optimum in achieving the goals of inclusive and sustainable education at MI Miftahul Akhlaqiyah. From this data, the researcher found the contextual based compassion learning as a novelty from this research.

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