

Revitalizing Love and Compassion Values Education at Religious Education Learning in National Curriculum in Indonesia

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Abstract

Love and compassion values are taught in every religion. But the values have not been practiced in students' daily lives. This research aimed to analyze whether love and compassion values of each religion are included in the content of the religious education curriculum at schools, how the problems faced in instilling love and compassion values of love in students, and how revitalization efforts in the future. The research method used was literature research. The data collection technique was documentation. The data were analyzed using critically performed text analysis. The results showed: First, the curriculum of religious education at schools for all religions in Indonesia contained love and compassion values, although with different sequences. Second, the problem faced was that internalizing love and compassion values in students had not been realized well because of inappropriate methods. Third, the process of instilling love and compassion values in religious learning needs to be revitalized by applying more effective learning methods. Three effective methods for instilling love and compassion values in students were habituation, exemplary, and reflective learning.

Keywords: *Love and Compassion Values, National Curriculum, Religious Education*

Abstrak

Nilai-nilai cinta kasih menjadi ajaran setiap agama. Namun, nilai-nilai tersebut belum mampu terealisasi dalam kehidupan sehari-hari siswa. Penelitian ini bertujuan untuk menganalisis apakah nilai-nilai cinta kasih setiap agama itu menjadi muatan kurikulum pendidikan agama di sekolah, bagaimana problem yang dihadapi dalam menanamkan nilai-nilai cinta kasih tersebut pada siswa, dan bagaimana upaya revitalisasinya ke depan. Metode penelitian yang digunakan adalah penelitian literatur. Teknik pengumpulan data menggunakan dokumentasi. Data yang terkumpul dianalisis menggunakan analisis teks yang dilakukan secara kritis. Hasil penelitian menunjukkan: Pertama, kurikulum pendidikan agama di sekolah untuk semua agama di Indonesia telah memuat



nilai cinta kasih, meskipun dengan sekuen yang berbeda-beda. Kedua, problem yang dihadapi adalah proses internalisasi nilai cinta kasih tersebut pada diri siswa belum terealisasi dengan baik karena metode yang digunakan kurang tepat. Ketiga, proses penanaman nilai cinta kasih pada siswa dalam pembelajaran agama perlu direvitalisasi dengan menerapkan metode pembelajaran yang lebih efektif. Ada tiga metode yang dinilai efektif untuk menanamkan nilai cinta kasih tersebut pada diri peserta didik, yaitu melalui metode pembiasaan, keteladanan, dan pembelajaran reflektif.

Kata kunci: Nilai Cinta Kasih, Kurikulum Nasional, Pendidikan Agama

Introduction

The life process of human beings is always associated with love and compassion (Rahmawati, 2013). They are created with love and their existence in this world depends on these values (Suwito, 2013). Love is life and has become part of the reason humans live without which they are destroyed (Suprpto, 2016). The creation of humans as God's Khalifah or representative is to generate love and compassion (Reyaan, 2019) and they are expected to conduct the role sincerely. Baqir (2012) further argued that humans were originally under the peace and love of the Most Gracious and the Most Merciful are obliged to pursue true love which is God's love, and this requires loving Him wholeheartedly. This is considered the basic thing for every human being to develop (Kaltsum, 2017) and also reflect in their relations with others (Muzakkir, 2008). Moreover, developing love and compassion allows people to obtain God's love and this is further shown in their affection for each other (Baqir, 2012). These two concepts are also used in the context of the relationships between individuals and groups as the foundation for harmony (Masri, 2013); Zinira, 2016). This is necessary because individuals become miserable after escaping from their original state and they need love to build relationships and peace with others in a social context.

The teachings of love and compassion values are universal to all official religions in Indonesia (Zulkifli, 2016). Each of them has the same basic advice to its people to show these qualities to God, self, others, and the environment (Kholil, 2016). According to Gani (2018), it is necessary to bring religious people to live together in mutual respect and harmony. Unfortunately, this message has not been fully realized in people's daily lives as indicated by several cases of violence committed by an individual or a group of people including children, adolescents, and adults (Kholil, 2016) which are reported across regions in both print news and electronic media. What is more concerning is that there are many acts of violence in the name of religion. (Isnaeni, 2014).

This showed that the values have not been patterned, internalized, and well-practiced in society (Reyaan, 2019). Therefore, it is important to ask why the values of love and compassion have not been internalized and practiced in public life while all religions teach love and compassion to their adherents. Is it because it is not taught at schools or because of inappropriate strategies or methods used by the teacher? To answer these questions requires critical and comprehensive research and several studies that have been previously conducted but they are observed to be focused more on how the values are being taught by different religions in Indonesia (Rose, 2004; Zuhdi, 201; Nurcholish & Dja'far, 2015); Zulkifli, 2016); Pangestu, 2017; Wenno, 2017; Stevanus, 2018; Talo, 2019). Moreover, a comparative study was also conducted on the Islamic Religious Education curriculum with Christian Religious Education for Elementary School level regarding faith material content (Kodina, 2019).

The focus of this research was different because it explored and critically examined the content of love and compassion values in the Religious Education and Character curriculum at schools from the perspectives of all official religions in Indonesia at the elementary school, junior high school, and senior/vocational high school levels. Moreover, this research was also to analyze the problems faced in instilling love and compassion values in students and future development efforts. The researcher analyzed this problem based on the results of related research conducted by previous researchers.

The results of this study are expected to provide benefits to religious teachers and school principals at the elementary, junior high, and senior high levels, as well as the religious education curriculum development team, and other fellow researchers for effective integration of love and compassion values in students, as a reference in making policies regarding habituation programs in the school environment, and to develop educational contents related to love and compassion values, respectively.

Research Method

Research type

This is qualitative research which involved library materials to obtain data. This means that it is possible to categorize it as library research (Zed, 2014; Hamzah, 2019). Rationalistic thinking foundation or rationalism was used, and this involves the ability to logically argue based on a set of data and meanings (Kasiram, 2010).

Data sources

This research relies on library materials such as curriculum documents, books, teaching materials, journals, and internet-based information (Chenail, 2010) which were further classified into two including primary and secondary (Sulasman, 2014). The primary data sources included 2013 curriculum documents and books for students and teachers of religious education subjects for all official religions in Indonesia such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, for elementary, junior high, and senior high school levels. Meanwhile, secondary data sources were teaching materials of religious education in the form of Student Worksheets, as well as written material in articles or research reports on the implementation of religious and character educations at all levels.

Data collection and analysis techniques

Data were collected by using documentation techniques (Sugiyono, 2005; Sukmadinata, 2010) in three stages. The first step was tracking 2013 curriculum documents on Religious Education in Indonesia such as books and teaching materials for students and teachers and this was followed by the search for literature relating to the implementation of religious and character education in schools including the results of several studies while the last was data processing and analysis (Creswell, 2016).

Critical text analysis was used analysis (Titscher, Mayer, Wodak, & Vetter, 2009; Hamzah, 2019) and this was implemented through four steps (Creswell, 2014). The first step was collecting library materials as explained followed by reading and examining the document to make the codes. They were collected and linked into the description and its interpretation in the records. The themes were grouped into three aspects including the content of love and compassion values, problems of love and compassion education, and revitalization strategy of love and compassion education for students through religious education in schools. Moreover, the fourth step was the validation of all the information collected using the triangulation of sources (Nasution, 1988; Moleong, 2005) and this involved checking data from one source with another. For example, the data retrieved from the curriculum were related to the student and teacher books. Reflection was also conducted on all the processes up to the interpretation stage to ensure the analysis was correct and methodologically accurate (Creswell, 2016).

Results and Discussion

The data were presented as the sequence of research questions and categorized according to their relevance based on more specific evidence from the documents.

Love and Compassion Values Content in Religious Education National Curriculum in Indonesia

Indonesia has officially recognized six religions i.e., Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. This section presents the results of search and analysis on the content of love and compassion values from each of them in the 2013 curriculum of Religious Education and Character at basic including elementary and junior high as well as senior/vocational high levels in Indonesian schools. The discussion started from the Islamic religious education curriculum, followed by Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.

The content of love and compassion values in the curriculum of Islamic and Character Education is provided for grades I and II of elementary school with those in the first-class curriculum observed to be including two topics with the first focusing on the story of the love of the Prophet Muhammad PBUH and examples of affection in the form of pictures (Ahmad Hasim & Jaelani, 2017). Meanwhile, the second is on Allah's love for His creatures and the subject matter includes the *Asmā'ul Husnā ar-Rahmān* (Most Gracious) and *ar-Rahīm* (Most Merciful), their meaning, and examples of behavior reflecting the nature of self-compassion manifested by fulfilling personal needs such as eating good and observing halal, showing compassion for friends by visiting, providing assistance and others as well as affection for other creatures such as animals and plants realized by maintaining and caring for them properly (Ahmad Hasim & Jaelani, 2017).

The love and compassion contents in the second-grade elementary school curriculum also include two topics. The first topic discussed the story of Prophet Ya'kub's, one of Allah's messengers, popularity for having affection for his people, family, and children and this led to his protection from the evil deeds of his enemies by Allah Almighty. Students are encouraged to discuss and emulate the compassion of this Prophet and implemented the same attribute in their lives by loving their parents, siblings, and others including the poor (Achmad Hasim & Fathoni, 2017). The second topic focuses on the affirmation of Almighty Allah's love for

His servants that love their fellow-creatures such as humans, plants, animals, and the environment and the students are made to discuss this topic under the guidance of their teachers. These contents have pictures designed to represent love and compassion to friends in school and plants as illustrated by a child watering plants (Achmad Hasim & Fathoni, 2017).

The contents of love and compassion values in the Christian Religious and Character Education curriculum are provided in the 10th grade of high/vocational schools (SMA/K) under the theme "*Mengasihi dan Menghasilkan Perubahan*" or Loving and Creating Change. The material covers the understanding of *kheset* in the Jewish tradition, love equals loyalty and willingness to sacrifice, love is an extraordinary force, love extinguishes hostility, and explanations of love in the Bible (Serrano & Suleeman, 2017).

The Catholic Religious Education and Character curriculum also presents love and compassion values at the 1st grade of elementary school with the first chapter focused on the personalities of students as observed in sub-chapter C with the theme "*Diriku Disayang Tuhan*" or I am Loved by God. The material shows that God loves every child He created, blesses those that come to Him, and wants every child to love each other and be friends (Suria & Bonardy, 2017).

The Hindu and Character Education Curriculum has the content in the 2nd and 3rd-grade elementary school levels. The fourth chapter of the material for Grade 2 has "*Catur Paramitha*" with four attitudes of nobility including *Maitri*, *Karuna*, *Mudita*, and *Upeksa*. The *Maitri* is the character and behavior required to build a sincere relationship or friendship with others and the universe, *Karuna* is the love or compassion for humans or fellow beings, *Mudita* is a sympathetic life attitude towards the happiness and suffering of others while *Upeksa* is the tolerance for life diversity (Jaman & Adi, 2017). The content is delivered in Grade 3 using lesson 4 with the theme of "*Tri Parārtha*" which involves three types of behavior including *Asih*, *Punya*, and *Bhakti* needed to create a life full of happiness or well-being. *Asih* is the attitude and behavior which focuses on loving all beings and the environment through intimacy, peace, harmony, mutual respect (respect), mutual love (love), mutual fostering (respect-respecting) among friends, and fellow living creatures. *Punya* is the behavior focused on helping others to build loving relationships while *Bhakti* is the respectful behavior towards God and fellow beings such as parents, teachers, saints, and government (Susila & Dewi, 2017).

In the curriculum of Buddhist and Character Education, contents on love and compassion are made for 2nd-grade elementary school students with discussions on Prince Siddharta's childhood provided in Lesson 2, love and compassion in the family in Lesson 3, love and compassion in school in lesson 4, and love and compassion in the environment in lesson 5. The material on Prince Siddharta's childhood is mainly related to the story of him being an animal lover and helping a grouse. Moreover, the lesson on the existence of love and compassion in the family focuses on the affection from parents to their children and vice versa, those related to school are based on teachers and students while those attached to the environment are centered on the love for animals and nature (Sukiman & Dinata, 2017).

The Confucius and Character Education curriculum places the concepts in Fourth Grade of elementary and Grade XI of high/vocational school. The Lesson 2 for the Fourth Grade covers the topic "*Penuntun Sikapku*" or my attitude guide with a sub-topic "Wu Chang" which is packaged in the form of a dialogue between the teacher and the students. One of the materials discussed is a verse contained in the Book of Mengzi VIIB chapter 16 emphasizing love as humanity and this is considered holy as long as it is actionable. Therefore, Confucianism has taught how to worship properly to develop human virtue/true character through ren 仁 or love, yi 义 or truth, li 礼 or decency, and Zhi 智 or wisdom. The application of these 4 things makes humans become xin 信 or trusted and the process is known as the Wu Chang or the Five Guidelines. Moreover, worship is the application of decency and helps humans develop sensitivity to love each other and the universe, prioritize truth, and to always use wisdom in thinking and making decisions. Therefore, the appropriate application of Wu Chang by humans in their daily lives is perceived as living the Holy Way (Wijaya & Guito, 2017). Meanwhile, the content of love and compassion values in Grade XI is found in Chapter 6 under the topic "*Cinta Kasih sebagai Sandaran Hidup*" or love as the rest of life. The material used in learning includes the terminology of character letters, love of human nature, meaning of love, and practice of love (Hartono & Gunadi, 2017).

The study results of the content of love and compassion values in the 2013 Curriculum for Religious and Character Education as described above show that all recognized religions in Indonesia teach love and compassion values through the curriculum in schools. There are differences and similarities in of love and compassion values in the

religious education curriculum and character for all religions. The difference can be seen in terms of the sequence. The Islamic Religious Education curriculum contains love and compassion values at the Elementary School level in classes I and II; the Catholic Religious Education curriculum contains it in class I; the Hindu Religious Education curriculum includes grades II and III; The Buddhist Education curriculum has it in class II. The curriculum for Senior High School/Vocational High School education is the Christian religious education curriculum given to class X. Meanwhile, at the Elementary and Senior High School/Vocational levels, the Confucian Religion Education curriculum is provided at the Elementary School education level, grade IV, and Senior High School/Vocational Class XI.

In addition, this study showed that the content of love and compassion values in the religious education curriculum in schools has not discussed. The content of love and compassion values in the curriculum of religious education subjects in schools for those religions above needs to be improved. Therefore, it is necessary to add the love and compassion values in the religious education curriculum for Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The material content of love and compassion values should be given at every level of education, starting at the Elementary School, Junior High School, and Senior High/Vocational Schools because the material for the love and compassion values is significant to build harmonious social relationships in society (Rosmawati, 2016). The research results of Zahrin and Ali (2017) state that love in Islam must be the basis for fostering the spirit of love for humanity and Muslims in particular.

Moreover, another development alternative is to provide religious extracurricular activities. Extracurricular activities are academic or non-academic activities carried out under the school's responsibility, which is carried out outside class learning hours and are not included as part of intracurricular activities (Bartkus et al., 2012). Extracurricular activities emphasize the need for students to improve the insight, attitudes, and student skills (Saffanah, 2012). Religious education extracurricular program is one of the supporting facilities in learning to achieve educational goals. The existence of religious extracurriculars can support the achievement of the learning objectives of religious education (Indah et al., 2015). Religious extracurricular activities have a positive impact in helping students live their religious values (Hambali & Yulianti, 2018), providing opportunities to form students' spiritual and moral identities

(Sadykova et al., 2016). Research Meier et al. (2018) found that participating in school-based extracurricular activities positively impacts student behavior and has a role in promoting positive well-being among them. In line with the research results of Fatimah & Ayu (2021), spiritual extracurricular programs in madrasas play a significant role in shaping students' character.

Problems of Internalizing Love and Compassion Value in Students

Internalizing love and compassion values in students is part of character education due to its inclusion in the character value (Supendi et al., 2020) and this, according to previous studies, was generally considered not to be quite successful. For example, Darmayanti & Wibowo (2014) found character education at the elementary school level in Kulon Progo Regency was not effective based on the preparation of supporting facilities, learning processes, assessments, and support from the government as well as the synergy between school and family education. Tarmizi & Jamiah's research (2017) also concluded that nationalism education had not been maximally conducted by teachers. Barus (2015) affirmed that character education implemented in five cities in Indonesia was not successful and it was only on the aspects of knowledge. The same result was found by Nata (2013) which showed that learning love and compassion values at schools was just introducing the values. This, therefore, means the inclusion of these values in the curricula was only targeted towards the knowledge/cognitive aspects without reaching the attitude/affection aspects.

These previous studies showed love and compassion values have not been fully and practically internalized in students and the community. This is evidenced by several violent and bullying actions between a group of students against another in the school environment or the community, as well as by other citizens (Hamidi & Nurdin, 2020). Moreover, cases between people of different religions were discovered to be very high despite the fact that religion was expected to ensure mutual respect and love for people within and outside their religious communities (Schliesser, 2020).

There was a continuous increase in the cases of violence such as bullying and harassment by school-age children or teenagers in Indonesia (Utama, 2014; Rumble et al., 2018; Nauli et al., 2019). According to Iqbal, a counseling psychologist, the cases against children were quite high in 2014 and, even though it reduced in 2015 and 2016, a similar increase was also

recorded in 2017 (viva.co.id, Sunday, July 23, 2017). Moreover, the Special Region of Yogyakarta was also inseparable from the problem of violence by adolescents known as *klitih* in 2016 (Casmini & Supardi, 2020) and the increase in the incidence has increased and become a concern of the wider community with the perpetrators categorized as children aged 14-18 years. An important example is the case of an honorary art teacher at a high school in Torjun, Sampang, Madura who died due to the acts of violence committed by his students. The victim was reported to have reprimanded the perpetrator for continuous interference in the activities of his friends during a group painting time on the terrace. The warning was ignored, and this made the teacher brush the student's face after which the student strangled and hit the teacher's neck in response. The victim fell and was rushed to RSUD Dr. Soetomo Surabaya after a few hours but he could not be saved (Amtillah et al., 2017).

As previously stated, there were several cases of violence associated with religious issues in Indonesia (Zulkifli, 2016) and they were suggested by Muqoyyidin (2012) to follow three major patterns which include conflicts between different religious believers, between one religious community and groups labeled heretics, and internal conflicts between people of one religion with different understandings. Yunus (2014) further identified several related cases such as the Poso in Ambon, Sunnis in East Java, and GKI Yasmin in Bogor. Another case involving an attack was on the Ahmadiyah congregation in February 2011 in Cikeusik, Tangerang, Banten leading to the death of three members was added by Muqoyyidin (2012). Moreover, the clash in Kaburaga, Tolikara Regency, Papua, during the celebration of Eid al-Fitr 1436 Hijri, on Friday, July 17, 2015, was another example and this involved a group of residents setting fire on stalls, houses, and Baitul Mutaqin Musala located near the venue for the Seminar and Revival Service for the Spiritual (KKR) Evangelical Youth. Another incident was the burning of Indonesian Christian Huria Church (HKI) Deleng Lagan, Gunung Meriah District, Aceh Singkil District, Aceh Province on Tuesday, October 13, 2015, by a group of irresponsible people after which they moved to the Danggurun Protestant Christian Church Pakpak Dairi (GKPPD), about ten kilometers from the previous location, and clashes ensued leading to the death of two people (Naimah et al., 2017).

Several cases of similar violence had been reported in many communities due to different causes and the solutions offered also vary based on the causes. Meanwhile, the values of love and compassion was

the focus of this study and this was in line with the assumptions of Kurnia Y (2017) that the occurrence of violence cases in the community was due to lack of the values of love and compassion being taught by every religion, both in the students and community.

Revitalizing the Love and Compassion Education in Religious Education at Schools

The main problem in cultivating love and compassion values in students lies in the process of internalization. As previously explained, the schools have limited the learning to introduction with the targets being achieved on knowledge/cognitive aspects without paying attention on the attitude/affection (Nata, 2013). Education should teach values in an integrated objectives in the aspects of cognitive, affective and psychomotor (Lubis, 2015). This means that the main aspects which involve making the values personal to the students had not been cultivated and this, therefore, indicated that there is a need to improve the practices of religious learning to cultivate these values by applying more effective methods such as habituation, reflective, and exemplary learning.

The values of love and compassion are part of character values possible to be internalized in students when familiarized in their daily lives, within the family, environment, school, and community and this makes habituation important in their cultivation (Rachman, 2017; Wahono et al., 2018; Muhlisin & Sholikhatun, 2020). This method had been tested and almost all figures of education, both classical and modern, highly recommended its use. Moreover, Quthb (1984) states that habituation occupies a very special position in human life. Therefore, it needs to be used as one of the educational methods to change bad traits with noble qualities. According to Ulwan (2007), students are expected to be accustomed to doing good things such as eating, drinking, visiting, associating with teachers, associating with fellow friends, and so on to make sure they embed the habits in their character. Other Islamic education figures such as Ibn Khaldun and Imam Al-Ghazali also recommend the use of this method in instilling moral values in students and the same suggestion was made by modern education figures, especially from the behavioristic psychology school. This is evident in Pavlov's classical (Bower & Hilgard, 1991) and Skinner's operant conditioning theories (Bower & Hilgard, 1991) that prove the effectiveness of training and habituation in forming certain behaviors.

Schools, especially religious teachers, need to design activities to provide opportunities for students to apply and to experience these values in everyday life, both in the school environment, family, and society (Jasinski & Lewis, 2016). The educational environment needs to be filled with love and compassion between one another (Yue, 2014; Lanas & Zembylas, 2015) and this should be achieved by designing an activity which occasionally involves students of different beliefs working together to make them know, understand, respect, and love one another. It is, however, difficult to develop mutual respect and love, especially for students from different religions, without this habituation.

The application of the habituation method is supposed to be strengthened by the reflective method which involves intensive learning activities commonly referred to as deep learning (Guidry, 2008). It has two main elements which are experience and the consequent reflective activity (Saptono, 2011). It is also possible to interpret reflection as an integrated learning process with different non-linear dimensions consisting of three interrelated stages. The first stage involves bringing back experience where learners try to recollect the events that stood out in their lives and the second stage includes managing feelings using two main activities such as utilizing positive feelings and changing disturbing ones. The third stage involves re-evaluating experience with a clear intention of the learner. These processes provide new perspectives on experience, changes in attitudes and behavior, readiness to apply, and commitment to action (Saptono, 2011).

It is possible for religious teachers to implement reflective learning in religious education by inviting students to reflect on the experiences after form the habit of conducting a certain behavior such as helping and hanging out with friends at school without discrimination as well as maintaining cleanliness and caring for plants around the school as an indication of their love and compassion towards the school environment. The discussion requires the students to talk on the progress made, areas they are lacking, the benefits or impact of these attitudes and behaviors for them, other parties, and society at large, as well as their further commitment. This method aids the development of these values by reflecting on experiences which have become invaluable capital in internalizing or characterizing the values in them.

The last method also considered quite effective is exemplary learning (Kristjánsson, 2006; Hamzah et al., 2015; Vos, 2018) and this is related to the practices of prophets which involves used examples as one

of the keys for a successful impartation of knowledge to make the people truly understand, internalize, and practice the values. An example of this method in Islamic education is observed in Prophet Muhammad's action which involves doing something before ordering someone else to do it. This is necessary to make others see and follow how he has been able to do such a thing (Ghuddah, 2005).

Several figures in modern education have also acknowledged and recommended the importance of exemplary methods in instilling values (Watson, 2019). For example, DePorter et al. (2014) emphasized setting an example as one effective way to build relationships and understand others and also observed to have the ability to add strength to the learning activities conducted by a teacher (Sanderse, 2013). Moreover, the setting of more examples makes students more interested in the learning process by emulating their teachers. According to Samani and Hariyanto (2011), implementation of the exemplary approach in character education in developed countries often requires all teaching and education staff such as principals, all teachers, all guidance and counseling personnel, as well as all administrative staff in schools be a good role model or *uswah hasanah* for the students.

Maximizing the cultivating process involved integrating love and compassion values in schools, therefore, requires Religious Education teachers and all education personnel to be role models. In line with this, the process of inculcation also needs to be based on love and compassion (Wardhani & Wahono, 2017) as well as a gentle and loving soul (Al-Abrasyi, 2003) due to the fact that the use of violence harms students. Moreover, the conduct of learning activities based on affection helps teachers transmit the soul of tenderness and affection to their students. According to the British moral educator, Peter MC Phail (Lickona, 2013), children like being treated with warmth and affection as their main source of happiness, and this further makes them treat people, animals, and even inanimate objects in the same way.

Conclusion

The values of love and compassion are very essential for human beings because they are created with love as God's *Khalifah* (representative) on earth to develop His love and are expected to conduct this role effectively. It is, therefore, fundamental for every religion to have the same basic message of love and compassion to God, themselves, others, and their environment.

All official religions in Indonesia including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, normatively teach the value of love and compassion and their respective religious education at schools also includes these values in their curriculum, although with different sequences. Therefore, no problem was recorded in terms of content but most likely in the process of internalizing the values in the students. The results showed that learning love and compassion values at schools had only been limited to introduction and this indicated the learning was focused only on the knowledge/cognitive aspects without paying any attention on the attitude/affection ones. This means the values had not been embedded in the student's personality/character. Therefore, there is a need to revitalize the cultivating process by applying more effective learning methods such as habituation, reflective, and exemplary learning. The habituation method was first applied followed by reflection activities to indicate the need for the teachers to exhibit love and compassion to the students in the learning process. The exemplary method was applied later to strengthen the cultivation process, and this involved the teachers and all education personnel being examples or *uswah hasanah* for the students.

Limitation and Suggestion

This research has a weakness: the analysis of the problem of internalizing love and compassion values in students was not conducted in the field research but it was based on secondary data, namely the results of thoughts and studies that previous researchers have carried out. Thus, the conclusions of this study need to be tested by further studies involving more complete data collection techniques, primarily through interviews with religious education teachers in schools. Furthermore, the researcher recommends subsequent researchers follow up on the theoretical findings of this study by conducting experiments on the inculcating the concept of love and compassion values in students, either through classroom action research or experimental design, to test the effectiveness of the approach found in this study.

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