LOVE AND COMPASSION IN LEARNING: A QUR'AN AND HADITH PERSPECTIVE IN THE CONTEXT OF INCLUSIVE EDUCATION

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Abstrak

Penelitian ini bertujuan untuk menganalisis konsep mahabbah dan kasih sayang dari perspektif Al-Qur'an dan hadis, serta relevansinya dengan praktik pendidikan inklusif dalam Islam. Kajian ini didasarkan pada pemahaman bahwa kasih sayang dan kasih sayang merupakan esensi ajaran Islam, yang tidak hanya diajarkan secara normatif dalam teks-teks agama, tetapi juga memiliki implikasi signifikan bagi proses pembelajaran yang ramah, adil, dan menghargai keberagaman. Metode penelitian yang digunakan adalah kajian pustaka, yaitu mengkaji literatur terkait Al-Qur'an, hadis, pendidikan Islam, dan pendidikan inklusif. Hasil kajian menunjukkan bahwa Al-Qur'an dan hadis secara gamblang menekankan pentingnya rahmah dan mahabbah sebagai landasan hubungan sosial dan pendidikan. Nilai-nilai ini kemudian menjadi prinsip dasar pendidikan inklusif dalam Islam, karena mendorong sikap menghargai perbedaan, empati, dan memberikan kesempatan belajar yang setara bagi seluruh siswa. Selain itu, penerapan kasih sayang dan kasih sayang dalam pembelajaran inklusif dapat diwujudkan melalui keteladanan guru, pendekatan humanis, strategi pengajaran yang responsif terhadap kebutuhan individu, serta penciptaan budaya sekolah yang aman dan suportif. Dengan demikian, penelitian ini menegaskan bahwa pengintegrasian nilai-nilai cinta dan kasih sayang merupakan fondasi penting untuk mewujudkan pendidikan holistik, humanis, dan inklusif yang selaras dengan prinsip-prinsip pendidikan Islam.

Kata Kunci: Cinta, Kasih Sayang, Pendidikan Inklusif, Pendidikan Islam

Abstract

This research aims to analyze the concepts of vinta (mahabbah) and compassion (rahmah) from the perspective of the Quran and hadith, and their relevance to inclusive education practices in Islam. This study is based on the understanding that love and compassion are the essence of Islamic teachings, which are not only normatively taught in religious texts but also

have significant implications for a learning process that is friendly, just, and respectful of diversity. The research method used is literature review, examining literature related to the Quran, Hadith, Islamic education, and inclusive education. The study results show that the Quran and Hadith clearly emphasize the importance of rahmah and mahabbah as the foundation for social and educational relationships. These values then became the basic principles of inclusive education in Islam, as they encourage an attitude of valuing differences, empathy, and providing equal learning opportunities for all students. In addition, the application of love and affection in inclusive learning can be realized thru teacher modeling, a humanistic approach, teaching strategies responsive to individual needs, and the creation of a safe and supportive school culture. Thus, this research confirms that integrating the values of love and compassion is an important foundation for realizing holistic, humanistic, and inclusive education that aligns with the principles of Islamic education.

Keywords: Love, Affection, Inclusive Education, Islamic Education

INTRODUCTION

Contemporary education in Indonesia is increasingly confronted with serious social and moral challenges, including the erosion of character, ethical sensitivity, and social responsibility among learners. Educational spaces that should function as arenas for holistic human development are often marked by phenomena such as bullying, student violence, substance abuse, moral permissiveness, and the widespread circulation of hoaxes and hate narratives, both offline and through digital media. Scholars have argued that this condition is partly rooted in an educational paradigm that prioritizes cognitive development while marginalizing moral and spiritual formation (Kolik, 2022; Mizani, 2022; San Martin et al., 2021). As noted by Robert M. Hutchins, education has been reduced to the cultivation of intellectual capacity, whereas moral and spiritual values are relegated to family or religious institutions (Jogezai & Arifa, 2022; Nishina et al., 2019; Vantieghem et al., 2023;Nurmaliah, 2020). This imbalance has produced learners who are intellectually competent yet emotionally fragile and ethically detached (D. DeMatthews et al., 2020; Lindner et al., 2023; Pratama & Jamil, 2024). Academically, this situation challenges dominant models of education that neglect affective and relational dimensions of learning (D. E. DeMatthews et al., 2021; Finkelstein et al., 2021). Practically, it calls for urgent pedagogical interventions capable of restoring empathy, care, and
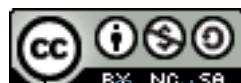
moral responsibility as central educational goals, particularly within increasingly diverse and plural learning environments.

Existing studies have responded to these challenges through several scholarly trajectories. Research on inclusive education emphasizes that every child has the right to meaningful, equitable, and respectful learning regardless of physical, intellectual, or social background (Abidin & Murtadlo, 2020; Sibawaihi & Fernandes, 2023;Wazdy et al., 2024). Other studies highlight the importance of developing inclusive school cultures that foster empathy, safety, and respect for diversity beyond technical provisions such as infrastructure and access (Abduh et al., 2022; Sibawaihi & Fernandes, 2023; Nurhasana, 2020). From an Islamic perspective, a growing body of literature underscores the foundational role of love (*mahabbah*) and compassion (*rahmah*) as core ethical values shaping social and educational relationships (OK et al., 2025; Ritonga et al., 2024; Taufikurrahman et al., 2022). Affection-based education is increasingly recognized as essential for moral development, human dignity, and peaceful coexistence. However, these strands of research often remain fragmented. Normative Islamic studies tend to emphasize textual ideals without translating them into inclusive pedagogical practices, while inclusive education research frequently lacks engagement with Islamic epistemological sources (Firmansyah, 2021a, 2021b; Joseph Ell, 2024; Misdah et al., 2025; Mutia Annisa et al., 2021). Consequently, there remains a conceptual gap in integrating Qur'anic and Hadith-based values of love and compassion into a coherent framework for inclusive Islamic education.

This study seeks to address the identified gap by systematically examining how the values of love (*mahabbah*) and compassion (*rahmah*) derived from the Qur'an and Hadith can serve as a foundational framework for inclusive education in Islamic contexts. Rather than treating love and compassion merely as abstract moral ideals, this research aims to articulate their pedagogical significance and practical relevance within inclusive learning environments (Himam & Maulana, 2022; Nurvia Agnes Monika & Robin Sirait, 2025; Sari et al., 2024; Sekardilla et al., 2024). Specifically, the study pursues three objectives: first, to analyze how the concepts of love and compassion are conceptualized in the Qur'an and Hadith; second, to explore how these values inform the philosophical foundations of inclusive education in Islam; and third, to examine how love and compassion can be operationalized in inclusive learning practices within Islamic educational settings (Anam et al., 2015; Anon et al., 2021; Azizi, 2023; Lapian Pohan et al., 2023; Muhammad Ilham & Mastikawati, 2021). By adopting a literature-based qualitative approach, this study integrates Islamic theology, educational philosophy, and contemporary inclusive education theory to
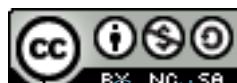
develop a more holistic and context-sensitive understanding of inclusive Islamic pedagogy.

This study advances the argument that the integration of love (*mahabbah*) and compassion (*rahmah*) as core pedagogical principles is a decisive factor in bridging the gap between the ideals and practices of inclusive education in Islamic contexts. It posits that when educational processes are grounded in compassion-oriented ethics, learning environments become more responsive to diversity, more attentive to individual needs, and more effective in fostering social justice and mutual respect (Goto, 2016; Lestari et al., 2020; Na'imatur Rofiqoh, 2015; Nurdian et al., 2021; Susilo et al., 2020; Utami, 2018). Conversely, the absence of these values tends to reinforce exclusion, marginalization, and relational distance within educational settings. Although this research does not test causal relationships statistically, it proposes an analytical relationship in which Qur'anic and Hadith-based values of love and compassion function as mediating forces that shape inclusive educational philosophy and practice (Jalaluddin & Tahar, 2022; Musfira et al., 2022; Nidom & Abicandra, 2022). By positioning these values as the ethical and pedagogical core of inclusive Islamic education, the study offers a theoretically grounded contribution to ongoing debates on how education can cultivate not only intellectual competence, but also empathy, moral character, and social responsibility.

LITERTURE REVIEW

The literature on love (mahabbah) and compassion (rahmah) in education demonstrates a strong relationship between affective–spiritual values and the development of humanistic and inclusive learning environments. Previous studies have widely responded to concerns regarding moral degradation, character erosion, and the rise of symbolic violence in educational settings—such as bullying, discrimination, and social alienation—highlighting the urgent need for value-based education (Nurmaliah, 2020; Nurhasana, 2020; Wazdy et al., 2024). From this body of scholarship, at least four major research trends can be identified. First are normative–theological studies that interpret mahabbah and rahmah from Qur'anic and Hadith perspectives as ethical foundations for social and educational relationships. Second are Islamic education studies emphasizing character formation (ta'dib) and moral cultivation rooted in compassion. Third are inclusive education studies that focus on equality, diversity, and the creation of supportive school cultures. Fourth are studies grounded in the ethics of care, which foreground relational empathy and emotional engagement as core elements of meaningful learning. Despite

their contributions, these strands often remain fragmented and insufficiently integrated.

The first research trend situates mahabbah and rahmah as fundamental theological and ethical concepts derived from the Qur'an and Hadith. In this perspective, Islamic revelation is understood as the primary normative source that positions compassion as the core of human relations, including educational interactions. The Qur'an explicitly frames the prophetic mission as rahmatan lil 'alamin (a mercy to all creation) (QS. Al-Anbiya' [21]:107), while love is translated into concrete moral action through the concept of ihsan, as affirmed in QS. Al-Baqarah [2]:195. Prophetic traditions further reinforce this ethical framework, emphasizing that faith itself is inseparable from love for others (H.R. Bukhari and Muslim). Studies within this trend typically employ textual and thematic analysis to derive educational implications, portraying teachers as moral agents entrusted with nurturing students through empathy, patience, and respect for human dignity. However, such studies often remain at a prescriptive level, offering moral ideals without sufficiently articulating how these values can be systematically operationalized within inclusive pedagogical practices.

The second trend advances from theological foundations toward the goals of Islamic education as moral and civilizational formation (ta'dib). Scholars in this tradition argue that education is not merely the transmission of knowledge, but a holistic process of cultivating ethical consciousness, where compassion serves as a central pedagogical principle. Nurhasana (2020) contends that education devoid of rahmah risks becoming mechanistic and dehumanizing, producing intellectual competence without moral depth. This critique aligns with broader concerns regarding modern education's overemphasis on rationality at the expense of emotional and spiritual development, which has contributed to social pathologies such as violence, intolerance, and ethical indifference (Nurmaliah, 2020). Within this framework, love is conceptualized as deep concern for students' spiritual, intellectual, and emotional growth, positioning educators as moral exemplars and caregivers (murabbi). Nevertheless, many studies in this tradition have yet to explicitly engage with contemporary inclusive education discourse, particularly in translating rahmah into concrete strategies such as differentiated instruction, adaptive assessment, and equitable classroom management.

The third trend emerges from inclusive education scholarship and relational theories such as the ethics of care, which emphasize psychological safety, empathy, and reciprocal relationships in learning environments. Inclusive education advocates affirm that all learners are entitled to

meaningful educational experiences free from discrimination, while also underscoring the importance of cultivating supportive school cultures rather than merely providing physical access (Wazdy et al., 2024; Nurhasana, 2020). The ethics of care further enriches this discourse by framing education as a relational practice grounded in attentiveness and emotional engagement. In Islamic thought, these principles resonate with Qur'anic teachings on justice ('adl) and human brotherhood (ukhuwwah insaniyyah), particularly QS. Al-Hujurat [49]:13, which presents diversity as part of divine wisdom. Empirical studies often highlight pedagogical strategies such as learning differentiation and responsiveness to individual needs (Aini & Supriadi, 2020). However, this literature frequently adopts universal ethical frameworks without systematically integrating Qur'anic and Hadith-based conceptions of love and compassion as epistemological foundations for inclusive Islamic education.

Despite the richness of existing scholarship, several critical gaps remain. First, normative Qur'anic–Hadith studies tend to articulate compassion as a moral ideal while neglecting its pedagogical translation into inclusive classroom practices. Second, Islamic education research emphasizing ta'dib often prioritizes moral cultivation but insufficiently addresses contemporary challenges of inclusion, such as accommodating learners with diverse abilities and backgrounds. Third, inclusive education and ethics-of-care studies frequently overlook Islamic epistemological sources, thereby limiting their applicability within Islamic educational contexts. Consequently, there exists a conceptual and practical disconnect: love and compassion are widely acknowledged as essential values, yet they have not been systematically formulated as an integrated framework linking Islamic theology, pedagogical ethics, and inclusive educational design (Nurmaliah, 2020; Nurhasana, 2020; Wazdy et al., 2024).

In response to these gaps, this study proposes a renewed analytical direction by positioning mahabbah and rahmah as a Qur'anic ethical–pedagogical framework for inclusive Islamic education. Rather than merely reiterating theological ideals, this research seeks to articulate how love and compassion function as foundational principles that inform inclusive educational practices—such as respect for diversity, empathic engagement, and justice in educational treatment—consistent with the Islamic vision of rahmatan lil 'alamin (QS. Al-Anbiya' [21]:107) and divine plurality (QS. Al-Hujurat [49]:13). Through a literature-based qualitative analysis, the study integrates three domains: Qur'anic–Hadith conceptions of compassion, Islamic educational philosophy centered on ta'dib, and contemporary inclusive education theories emphasizing supportive learning environments (Aini & Supriadi, 2020; Wazdy et al., 2024). The contribution
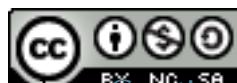
of this study lies in offering a more operational conceptual model in which love and compassion are translated into concrete pedagogical dimensions — teacher modeling, humanistic approaches, responsive strategies, and inclusive school culture — thus strengthening the theoretical foundation of inclusive Islamic education.

ISLAMIC SOURCES
(Qur'an & Hadith)

(QS. Al-Anbiya 21:107; QS. Al-Baqarah 2:195;
QS. Al-Hujurat 49:13; Hadith Bukhari-Muslim)

CORE ISLAMIC VALUES

- *Mahabbah (Love)*
- *Rahmah (Compassion)*
- *Ihsan (Moral Excellence)*

ISLAMIC EDUCATIONAL PHILOSOPHY

- *Ta'dib (Moral & Character Formation)*
- *Tarbiyah (Nurturing)*
- *Ta'lim (Teaching with Wisdom)*

PEDAGOGICAL PRINCIPLES

- *Ethics of Care (Empathy & Relationality)*
- *Justice ('Adl)*
- *Respect for Human Dignity (Insaniyyah)*

INCLUSIVE EDUCATION PRACTICES

- *Teacher Modeling (Uswah Hasanah)*
- *Humanistic Teaching Approach*
- *Differentiated & Responsive Instruction*
- *Safe and Supportive School Culture*

EDUCATIONAL OUTCOMES

- *Equal Learning Opportunities*
- *Empathy & Tolerance*
- *Social Solidarity*
- *Holistic Student Development*

ULTIMATE GOAL

*Inclusive, Humanistic, and
Rahmatan lil 'Alamin Education*

This conceptual framework illustrates the analytical relationship between Islamic theological values, educational philosophy, and inclusive learning practices. The framework begins with Islamic sources, namely the Qur'an and Hadith, which establish *mahabbah* (love) and *rahmah*

(compassion) as foundational ethical principles governing human relationships, including education. These values are rooted in divine attributes such as Ar-Rahman and Ar-Rahim and are reinforced by Qur'anic injunctions emphasizing justice, kindness, and universal mercy.

These core values inform the Islamic educational philosophy, particularly the concept of ta'dib, which positions education as a moral and civilizational process rather than a purely cognitive endeavor. Within this philosophical layer, education is understood as nurturing (*tarbiyah*) and teaching (*ta'lim*) that respects learners' dignity and moral agency. At the pedagogical level, the framework integrates ethics of care, justice (*'adl*), and human dignity (*insaniyyah*) as guiding principles that translate theological values into classroom practice. These principles shape inclusive education practices, such as teacher role modeling (*uswah hasanah*), humanistic approaches, differentiated instruction, and the cultivation of safe, supportive school cultures. The framework ultimately leads to educational outcomes characterized by equal learning opportunities, empathy, tolerance, and social solidarity. Collectively, these outcomes realize the Islamic vision of education as inclusive, humanistic, and aligned with the mission of rahmatan lil 'alamin, emphasizing the holistic development of learners within diverse educational contexts.

RESEARCH METHODS

The unit of analysis in this study focuses on concepts, values, and educational practices related to love (*mahabbah*) and compassion (*rahmah*) within the context of Islamic inclusive education. Specifically, the analysis is directed toward texts and conceptual frameworks rather than individuals or institutions, as the study aims to examine how Islamic teachings inform inclusive educational principles (Leavy, 2022; Marilyn Lichtman, 2010; Miles & Huberman, 1994; Muhajirin et al., 2024; Nurman et al., 2022). The research adopts a qualitative research design with a library research (literature-based) orientation, which is appropriate for exploring normative, philosophical, and pedagogical dimensions derived from religious texts and scholarly discourse. This qualitative approach allows for an in-depth interpretation of meanings, values, and theoretical linkages between Islamic sources and contemporary inclusive education paradigms. Rather than measuring variables quantitatively, the study emphasizes analytical interpretation to construct a conceptual framework that integrates Qur'anic–Hadith values with inclusive educational practices. The design is interpretive and analytical, grounded in Islamic educational philosophy (ta'dib, tarbiyah, and ta'lim) and informed by modern theories such as ethics of care and inclusive pedagogy. This approach enables the

study to bridge classical Islamic thought with contemporary educational challenges in a systematic and theoretically robust manner (Brooks & Ezzani, 2022; Leavy, 2022; Miles & Huberman, 1994; Nurhaeni et al., 2024; Ridder et al., 2014).

The data sources in this study consist entirely of secondary data, drawn from authoritative and relevant texts. These include primary Islamic sources such as the Qur'an and Hadith, as well as classical and contemporary scholarly works on Islamic education, inclusive education, ethics of care, and educational philosophy. Additional sources include peer-reviewed journal articles, academic books, policy documents, and reputable research reports related to education and inclusivity (Miles & Huberman, 1994; Qornain et al., 2022; Ridder et al., 2014; Sugiono, 2016). Data collection was conducted through a systematic literature review process, involving identification, selection, and critical reading of sources that directly address the research focus. The analysis followed several qualitative stages: (1) data reduction, by selecting texts relevant to mahabbah, rahmah, and inclusive education; (2) thematic categorization, by grouping concepts into theological, philosophical, pedagogical, and practical dimensions; and (3) interpretative analysis, by synthesizing Islamic values with inclusive education theories to construct a coherent conceptual framework. The analytical technique employed was thematic and conceptual analysis, enabling the researcher to identify patterns, relationships, and gaps in the literature (Izzi, 2020; Luthfi, 2023; Mulyana & Ayu, 2022). To enhance analytical rigor, triangulation across sources and theoretical perspectives was applied to ensure consistency and credibility of interpretations.

RESULTS AND DISCUSSION

Discussion

1. The Concept of Love and Affection in Islam

In Islam, love (*mahabbah*) and affection (*rahmah*) are universal values that are at the core of moral and social teachings. The Qur'an describes that affection is a manifestation of the nature of Allah who is Ar-Rahman and Ar-Rahim, which is the basis of man's relationship with God and fellow creatures (QS. Al-Anbiya' [21]:107). The value of compassion in the context of education is not only an interpersonal emotion, but also a pedagogical principle that encourages teachers to educate with empathy, patience, and respect for the differences of students.

According to Syed Muhammad Naquib al-Attas, Islamic education aims to produce civilized human beings, namely individuals who know and put things in their place according to their nature. In this context, love and affection are the basic elements of ta'dib (the formation of adab),

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because without compassion, education will only be a transfer of knowledge without spiritual and moral value (Nurhasana, 2020).

Love in education is also defined as a form of deep concern for the spiritual, intellectual, and emotional development of students. As Noddings stated, the ethics of care places empathy, care, and a warm relationship between teachers and students at the core of a meaningful learning process.

The Qur'an describes love as a sense of spiritual attachment that gives birth to kindness and concern for others. Allah said:

وَاَنْفِقُوْا فِيْ سَبِيْلِ اللهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللهَ يُحِبُّ الْمُحْسِنِيْنَ ١٩٥

Meaning: "*Indeed, Allah loves those who do good (muḥsinīn)*" (Q.S. Al-Baqarah [2]: 195).

This verse emphasizes that love in Islam is not just an emotional feeling, but a manifestation of real actions in the form of kindness. In the context of education, educators who imitate the nature of muḥsinīn will teach with empathy, patience, and sincerity, not just to fulfill professional obligations. The Prophet Muhammad (PBUH) also said: "*You do not believe until you love your brother as he loves himself.*" (H.R. Bukhari and Muslim).

Furthermore, according to Imam Al-Ghazali in "*Ihya' Ulum al-Din*", it is emphasized that education full of affection and tenderness is very important in educating children. Imam Al-Ghazali stated that this approach not only supports the formation of children's character but also creates a harmonious relationship between educators and children.

The hadith and the opinion of Imam Al-Gozhali affirm that love is the basis of social and moral relations in Islam, including the relationship between teachers and students. A teacher who is based on love will appreciate the diversity of abilities, backgrounds, and conditions of his students without discrimination. Loving our brothers and sisters as we love ourselves is a sign of perfect faith. That is, brothers and sisters, without distinguishing between one and the other. It is also based on the words of Allah (QS. Hujarat: 10):

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُوْنَ ١٠

Meaning: "*Verily, the believers are brothers, so reconcile your two brothers (who are at war) and fear Allah so that you may be blessed.*"

The above verse teaches the value of ukhuwah Islamiyah (Islamic brotherhood) which is the basis of social relations in Islamic society. Through education, this value can be instilled so that students understand the importance of maintaining harmony, mutual respect, and improving relationships between fellow Muslims who are in disagreement. This value also encourages students to have an attitude of tolerance, empathy, and cooperation, which is very important in building a harmonious and inclusive society. Affection is one of the *basic needs* of every human being. Therefore, love must be spread and expanded. As the Prophet was sent by Allah to spread mercy or affection for the whole world.

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ١٠٧

Meaning: "*And We did not send you (Muhammad) but as a blessing to the whole world.*" (Q.S. Al-Anbiya' [21]: 107).

This verse shows that all aspects of life, including education, must be based on compassion. In learning practice, rahmah is manifested in a gentle, patient attitude, and understanding of the psychological condition of students, especially for those who have special needs or different backgrounds.

The Hadith of the Prophet also affirms: "Whoever does not love, then he will not be loved." (H.R. Bukhari and Muslim). Education that is not based on compassion risks losing its human meaning. A compassionate teacher not only transfers knowledge, but also shapes the hearts and morals of students so that they grow into people with noble character.

By making mahabbah and rahmah as the foundation of values, learning will:
1) Foster a classroom atmosphere full of appreciation and empathy.
2) Forming the character of students who love knowledge, others, and the environment.
3) Prevent the practice of verbal violence, bullying, or discrimination in schools.
4) Strengthening student teacher relationships that respect each other and are oriented towards spiritual growth.

Thus, love and compassion in the perspective of the Qur'an and hadith are not only moral values, but the philosophical and pedagogical framework that forms the paradigm of Islamic learning that is inclusive, humanist, and rahmatan lil 'alamin.

2. The Value of Love and Compassion as the Basis of Inclusive Education in Islam

Nel Noddings emphasized that education must be based on the caring relationship between teacher and student, teacher as "*one-caring*" and students as "*cared-for*", learning needs involvement between the two, because "At *bottom all caring involves engrossment*", the term *engrossment* It refers to how to perceive the person who provides care and meets the wishes of the person they are caring for. This means that learning is not just a cognitive knowledge process but must develop care, empathy, and appreciation for other individuals. This is also in line with the Islamic view that in the learning process it is necessary to form morals and humanity (*ta'dib*) contained in surah An-Nahl verse 125.

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُۗ

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ١٢٥

Meaning*: "Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a better way. Indeed, your Lord is the One who knows best who strays from His path, and He knows best who is guided. (QS. An-Nahl [16]:125).*

The above verse emphasizes the importance of *hikmah* (wisdom), *mau'izhah hasanah* (good advice), and *mu'jadalah bil-lati hiya ahsan* (the best dialogue) as a method of education. Inclusive education affirms that every individual has the right to receive education without discrimination, regardless of physical, social, economic, or ability differences. In the context of Islam, this is in line with the principles of justice ('adl) and humanitarian brotherhood (*ukhuwwah insaniyyah*) as explained in QS. Al-Hujurat [49]:13:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ

اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ١٣

Meaning: *"O people, We created you from a male and a female, and We made you into nations and tribes so that you might know one another."*

This verse teaches the principle of equality and respect for diversity as part of God's plan. In inclusive education, this value encourages an attitude of accepting, appreciating, and loving each individual regardless of background, ability, or other differences. From an Islamic perspective, this is in line with the mission of *rahmatan lil 'alamin*, which is to bring compassion and justice to all mankind. Thus, the values of love and
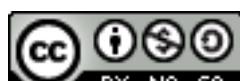
compassion in Islam are the spiritual and ethical foundation for inclusive education, which is oriented towards the appreciation of differences and the strengthening of the potential of each student.

3. The Application of Love and Compassion Values in Inclusive Learning in the Islamic Education Environment

According to Nel Noddings, education based on compassion (ethics of care) will create a sense of psychological security that allows students to grow optimally. In the context of Islam, this is in accordance with the concepts of *tarbiyah* (nurturing) and *ta'lim* (teaching) which place students as a mandate that must be treated with love.

Inclusive education in Islam is based on the principles of justice (*al-'adl*) and respect for human nature (*al-insaniyyah*). The Prophet set an example of the application of education that is full of compassion to all circles, including those who have physical and intellectual limitations. For example, he treated his friend Abdullah bin um Maktum who was blind with respect and gave an active role in society (Zuhdi, 2020).

In the context of modern Islamic educational institutions, the application of the value of compassion in inclusive learning is realized through:

a. The differentiation approach to learning is to provide learning opportunities according to the abilities and potential of students (Aini & Supriadi, 2020).
b. The empathetic attitude of PAI (Islamic Religious Education) teachers towards students with special needs, in a non-discriminatory way and always foster the spirit of togetherness.
c. A welcoming and supportive school environment, which fosters a sense of security and respects individual differences.

The implementation of the value of compassion must also include spiritual, emotional, and social dimensions. Teachers become *uswah hasanah* (good examples) who instill the value of rahmah in speech, assessment, and interaction in the classroom. The application of love and compassion values in inclusive learning has broad implications for:

a. The formation of students' character is to foster a sense of empathy, tolerance, and social solidarity.
b. Improving the quality of educational interaction, where the relationship between teachers and students is not hierarchical, but participatory and mutually respectful.
c. Transformation of school culture, which makes Islamic educational institutions a space that fosters *rahmah* (universal affection) according to the Islamic vision of *rahmatan lil 'alamin*.

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Thus, the application of the values of love and compassion is not only a moral obligation, but also a pedagogical strategy that is relevant in building an inclusive, humanistic, and transformative Islamic education system.

CONCLUSION

Based on the results of the study on love and compassion in inclusive learning according to the perspective of the Qur'an and hadith, it can be concluded that several important things are as follows:

Love (*mahabbah*) and affection (*rahmah*) are the main values in the teachings of Islam which are derived from the attributes of Allah *Ar-Rahman* and *Ar-Rahim*. The Qur'an and hadith affirm that affection is the basis of all human relationships, including in the process of education. In this context, learning based on love and compassion is not only emotional, but also spiritual and moral, as it leads teachers and students to relationships that respect each other, respect differences, and foster empathy.

The value of love and compassion can be implemented through an inclusive learning approach, where every learner does not look at ability, background, or physical condition to get the same learning opportunities. The principle of rahmah is the basis for teachers to create a learning atmosphere that is friendly, warm, and supports the development of each individual. The application of these values can be seen in the practice of teachers who are patient, empathetic, respectful of differences, and adapt learning strategies to the needs of students.

The application of love and compassion in inclusive learning has a positive impact on the formation of students' character and overall school culture. This value encourages the growth of empathy, tolerance, and social solidarity in the educational community. In addition, the application of the principle of rahmah is in line with the vision of Islam as rahmatan lil 'alamin, so that education not only produces students who are intellectually intelligent, but also moral and socially minded.

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