



Implementation of the compassion-based curriculum at Lazuardi Athaillah GCS

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ABSTRACT

The compassion-based curriculum in this study refers to a systematically planned learning experience and hidden curriculum practices aimed at transmitting compassionate values to students. It can take the form of standalone subjects, integration into the school's curriculum and programs, or through informal learning experiences via social interactions in school. The purpose of this research is to understand the implementation of a compassion-based curriculum at Lazuardi Athaillah Global Compassionate School (GCS) to assess its urgency in fostering students' love, sympathy, empathy, altruism, and anti-violence (non-aggression) attitudes. The research method used is qualitative with a phenomenological approach. Deep interview transcripts are analyzed using interpretative phenomenological analysis (IPA). The research results indicate that implementing the compassion-based curriculum at Lazuardi Athaillah is carried out by teaching 20 compassionate characters named Lazuardi 20 through character-building subjects, integrated into the Cambridge Curriculum and the National Curriculum, trained through special school programs and hidden curriculum practices. Overall, the implementation of the compassion-based curriculum is going well. Through the implementation of the compassion-based curriculum, students are taught always to love God, others, and themselves. They are also taught to be tolerant, help alleviate others' suffering, care for the environment, and reject violence.

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ABSTRAK

Kurikulum berbasis welas asih dalam penelitian ini mengacu pada pengalaman belajar yang direncanakan secara sistematis maupun melalui praktik kurikulum tersembunyi yang bertujuan mentransmisikan nilai-nilai welas asih kepada peserta didik. Bentuknya bisa berupa mata pelajaran yang berdiri sendiri, integrasi ke dalam kurikulum dan program sekolah, maupun berupa pengalaman belajar yang terjadi secara informal melalui interaksi sosial di sekolah. Tujuan penelitian ini adalah untuk memahami implementasi kurikulum berbasis welas asih di Lazuardi Athaillah Global Compassionate School (GCS) guna melihat urgensinya dalam menumbuhkan rasa cinta, simpati, empati, altruisme, dan sikap anti-kekerasan (non-agresi) peserta didik. Metode penelitian menggunakan kualitatif dengan pendekatan fenomenologi. Transkrip wawancara mendalam dianalisis dengan menggunakan interpretative phenomenological analysis (IPA). Hasil penelitian menunjukkan, implementasi kurikulum berbasis welas asih Lazuardi Athaillah dilaksanakan dengan mengajarkan 20 karakter welas asih bernama Lazuardi 20 melalui mata pelajaran character building, diintegrasikan ke dalam Kurikulum Cambridge dan Kurikulum Nasional, dilatih melalui program khusus sekolah dan praktik kurikulum tersembunyi. Secara keseluruhan, implementasi kurikulum berbasis welas asih berjalan dengan baik. Melalui implementasi kurikulum berbasis welas asih, peserta didik diajarkan untuk selalu mencintai Tuhan, orang lain, dan dirinya sendiri. Peserta didik juga diajarkan untuk toleran, membantu mengurangi penderitaan orang lain, peduli terhadap lingkungan, dan menolak kekerasan.

Kata Kunci: implementasi kurikulum; pendidikan karakter; pendidikan moral; welas asih

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INTRODUCTION

The practice of violence in education still occurs frequently in Indonesia. Komisi Perlindungan Anak Indonesia (KPAI) noted that between 2011 and 2019, they received 37,381 reports of violence. Of these, 2,437 incidents occurred in the education environment. We hope that the practice of violence in education can decrease. However, the practice of bullying is increasing from year to year. KPAI data shows that in 2022, there were 226 cases of bullying occurring in schools. This figure increased from the previous year, where in 2021 there were 53 cases and in 2020 there were 119 cases.

The surge in violence in education indicates a serious problem in our moral education. The behavior patterns of society can judge the success of moral education. If there is an increase in unlawful behavior or certain behaviors among youth, it implies that youth have decreased moral character (G-Waterworth, 2023). In today's youth, individualism, indifference, and a lack of concern for others are evident. Incoming foreign cultures have contributed to increased individualism in Indonesian society, resulting in a reduced sense of empathy and tolerance towards others. (Harmadi et al., 2022). This makes the issue of strengthening moral education a significant concern.

Undang-undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Pasal 1 ayat (1) emphasizes that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. Thus, education in Indonesia aims to produce individuals who are skilled in thinking, broad-minded, and highly skilled, but also must be involved in producing individuals with good personalities and ethics. This can be done if moral education runs well.

One of the most urgent things to be taught in schools is the value of compassion in order to reduce cases of violence in education. Because schools have a significant role in developing young people's understanding and expression of compassion, as Peterson states in his book "*Compassion and Education: Cultivating Compassionate Children, Schools and Communities*". Schools, where children spend most of their time, are a perfect place to prevent violence and aggression. This can be done through empathy education programs, part of compassion values (Dodaj, 2013).

In Indonesia, educational institutions have already made compassion the essence of education. The educational institution in question is Lazuardi Global Compassionate School (GCS). This school has a branch in Makassar under the name Lazuardi Athaillah GCS. This school has an interesting curriculum concept, which is referred to as a compassion-based curriculum in this research. In its implementation, Lazuardi Athaillah teaches 20 compassionate characters called Lazuardi 20 through character-building subjects integrated into the Kurikulum Cambridge and Kurikulum Nasional, trained through special school programs and hidden curriculum practices.

Teaching compassion in schools like Lazuardi is necessary. Because the transmission of compassion values is believed to improve the morals of students, this has been proven by several studies, one of which is through a thesis entitled "*Implementasi Pendidikan Berbasis Kasih Sayang dan Pengaruhnya Terhadap Akhlak Siswa di MIN 2 Model Palembang*" written by Aminah. The implementation of compassion-based education focuses on the teacher's approach in educating students with humility, gentleness, and being an example. Her research found that the compassion-based education program positively impacts students because it fosters an attitude of compassion and mutual respect. An additional material called The Islamic Life Resource Pack (ILRP) also incorporates Islamic moral values into English teaching materials (Milal et al., 2020). ILRP contains Islamic messages that help teachers instill the good character learners need in this digital technology era. These Islamic messages have a significant role in

strengthening morals and character (Taufik, 2020). Education units develop a character-based curriculum to instill good morals for students (Subando et al., 2021; Hidayati et al, 2020).

A number of these findings report that compassion education programs and the integration of character education into subjects reduce learners' propensity for violence and improve learners' moral quality. However, there are no research reports on implementing compassion education across the entire learning experience. The studies are still limited to examining one aspect of learners' learning experience.

The practice of compassion education at Lazuardi Athaillah is interesting to study because the school provides compassion education by maximizing all possible learning experiences within the school: through the formal curriculum with character-building materials, through curriculum integration, through training in the form of special programs, as well as maximizing informal compassion learning experiences through the hidden curriculum. Therefore, this research aims to understand the implementation of a compassion-based curriculum at Lazuardi Athaillah GCS to see the urgency of a compassion-based curriculum in fostering students' love, sympathy, empathy, altruism, and non-violence (non-aggression).

LITERATURE REVIEW

Concept of Curriculum

Generally, curriculum is often described as “plan” and “content” (El-Astal, 2023). As a “plan”, the curriculum is prepared in a planned and organized manner with clear objectives, prioritizing learning effectiveness and performance evaluation (Coşkun & Aslan, 2021). Curriculum is also defined as prescriptive content that describes what subject matter will be taught in a particular educational program, who will teach, what will be taught, with what tools and in what context, what the outcomes will be, and how they will be assessed (El-Astal, 2023). The broadest definition of curriculum is curriculum as a learning experience popularized by Dewey, Hollis Caswell, Doak Campbell, and Elliot Eisner as described in the book “*Curriculum: Foundations, Principles, and Issues*,” by Ornstein and Hunkins in 2018.

While curriculum as a lesson plan emphasizes content, curriculum as a learning experience emphasizes process. Therefore, the curriculum not only focuses on the interests and needs of students but also provides meaningful experiences (Coşkun & Aslan, 2021). According to Doll in Sukmadinta's book entitled “*Pengembangan Kurikulum: Teori dan Praktik*” published in 2019, the experience referred to in this definition has a broader meaning, not only learning experiences that take place at school, but also at home and in the community with teachers or without teachers. The definition of curriculum as a learning experience opens up the possibility for unplanned learning experiences as curriculum, even when those unplanned experiences occur in formal schools.

Still, according to Doll, every school has a planned formal curriculum and an unplanned informal curriculum. This unplanned curriculum is related to the socio-psychological interactions between students and teachers, especially their feelings, attitudes, and behaviors. Although not written, it is part of what learners learn. In curriculum studies, this view is given the term hidden curriculum. The hidden curriculum is the values, norms, and beliefs that are not officially recorded and are not formal but are still learned by learners while they are in school (Uleanya, 2022). Norms, values, and beliefs are transmitted both in the content of formal education and social interactions in schools. Hidayat, in a book entitled “*Pengantar Sosiologi Kurikulum*,” explains how the teacher provides role models, examples, and experiences, while students will negotiate everything that the teacher transmits.

The hidden curriculum is one of the important concepts in this study because moral values, including compassion, are effectively taught through hidden curriculum practices. The hidden curriculum is the moral atmosphere that is part of every school (Ghanta & Mondal, 2018). Classroom rules, teacher moral

orientation, and text materials create the moral atmosphere of adolescents. Learners look up to teachers or see how teachers act, so teachers serve as models of ethical or unethical behavior.

The term integrated curriculum or curriculum integration is also known in curriculum theory. This research explains how the curriculum is integrated in a compassionate setting at Lazuardi Athaillah. Therefore, this literature review needs to explain the concept of curriculum integration. Although there is no single agreed-upon definition of curriculum integration in the literature, it is often described as linking different sources of knowledge. For example, as Burke and Lehane exemplified in their book *“Conceptualizing Curriculum Integration: A Synthesis of Theory, Research and Practice,”* literacy learning can support inquiry in science, while art and history are intertwined. In addition, children can relate their understanding to important global issues.

Curriculum integration is often called a multidisciplinary curriculum where teachers integrate skills, knowledge, and even attitudes within the school curriculum—for example, the theme of peace can be combined with subjects in the curriculum. For example, in social studies, students are invited to learn about respect, responsibility, and cooperation, as Drake and Burns stated in the book *“Meeting Standards Through Integrated Curriculum”*. In 2017, Beane explained in his book *“Curriculum Integration: Designing the Core of Democratic Education”* that an integrated curriculum will help students have a deeper awareness of who they are and the world around them. This happens because curriculum integration involves four main aspects: experiential integration, social integration, knowledge integration, and integration as curriculum design.

Such exploration of topics greatly helps learners understand phenomena, experiences, and their world realistically. In addition, an integrated curriculum is believed to improve learners' understanding of the material and the effectiveness of their learning. Learning experiences that show the interconnectedness of conceptual elements, both between and within fields of study, will increase the chances of more effective learning (Akib *et al.*, 2020).

Curriculum Implementation

The curriculum is not only seen as a written document, but must also be seen based on its function. Sukmadinata, in his book, explains that the functional curriculum is often called the actual curriculum, which is the real curriculum implemented by teachers. The real curriculum is the implementation of the official curriculum in the classroom. Conceptually, the curriculum should be implemented through a tiered and systematic process.

According to Nurdin and Adrianoni in their book entitled *“Kurikulum dan Pembelajaran”*, it is explained that in the curriculum implementation process, teachers elaborate the written curriculum as an ideal/potential curriculum into a syllabus. After that, the syllabus is developed into a learning program starting from the annual program, semester, to rencana pembelajaran atau RPP. After that, RPPs are actualized in the classroom through teaching and learning activities. Hoping that in implementing the curriculum, students master as much as possible of the best material and are taught in the best way,

However, this process is not easy. Many conditions must be met for curriculum implementation to be successful. Frequent curriculum implementation problems are a lack of resources, materials, facilities, and financial support, a physical classroom environment and crowds, schools unable to provide parental

involvement, supervision, and support, and external pressures (Karakuş, 2021). If these problems can be overcome, then curriculum implementation can run well.

In implementing the curriculum, the role of teachers as implementers cannot be separated. Shimizu and Vuthal, in their book entitled "Mathematics Curriculum Reforms Around the World: The 24th ICMI Study," explain that teacher participation is considered significant in the process of policymaking and formulation, as well as in the process of design, implementation, reflection, continuous development, and evaluation of pedagogical innovations. Teachers' involvement in curriculum implementation is not limited to ensuring that students' expected goals are achieved, but their role as evaluators is decisive. As evaluators, teachers are required to have reflective thinking skills to review the classroom's learning climate and ask several questions about the effects of teacher learning on learners. Hattie 2012 in her book entitled "Visible Learning for Teachers: Maximizing Impact on Learning" also mentions that teachers should review the effectiveness of learning and track its efficiency level.

The Concept of Compassion

Compassion is a concept with very rich and varied definitions. Dr. Armstrong, in his book entitled "Compassion: 12 Langkah Menuju Hidup Berbelas Kasih," defines compassion as bearing (something) with another person, putting ourselves in another person's shoes to feel their suffering, and generously entering into his or her point of view. This definition is very close to empathy, which is sharing emotions with others, taking another's point of view, and feeling compassion and wanting to help others (Depow *et al.*, 2021). Based on this definition, empathy can be described in the statement "saya juga baru saja kehilangan orang yang dicintai dan tahu bagaimana rasanya mengalami rasa duka yang mendalam".

Another definition suggests compassion is noticing, feeling, and responding to the suffering of others. Based on this definition, compassion contains not only empathy but also sympathy and altruism towards the suffering of others. There is no contradiction between the three. Instead, the three together form a clear triad stemming from compassion. Compassion is thus the prerequisite and basis for empathy, sympathy, and altruism to function together (Arman, 2023).

Sympathy is different from empathy. In the healthcare literature, sympathy is defined as an emotional reaction of pity to the misfortune of others, especially those who are suffering (Sinclair *et al.*, 2017). Sympathy is an emotional reaction formulated in words such as "saya merasa sangat sedih untuk Anda". Unlike empathy, sympathy does not require a shared experience to be concerned about the suffering of others. It is enough to show sadness and pity. Altruism has many hierarchical definitions. The highest hierarchy of altruism is helping behavior and prosocial behavior, which is voluntary and independent assistance, as stated by Rodrigues and Hewig in 2021 in their book entitled "*Let's Call it Altruism! A Psychological Perspective and Hierarchical Framework of Altruism and Prosocial Behavior*".

In addition to sympathy, empathy, altruism, and love, compassion is always associated with them. In his book, Armstrong views love as compassion that can be described through a mother's expression of love for her child. The bond between mother and child is the archetypal expression of human love. Maternal love portrays unconditional love and altruism. Lastly, compassion is also a behavior that restricts one from harming others. Compassion is aptly summarized in the golden rule, "jangan perlakukan orang lain dengan cara yang tidak Anda inginkan untuk diri Anda sendiri". According to this explanation, compassion asks us to look into our hearts, discover what makes us hurt, and then refuse, under any circumstances, to inflict that pain on others. In this research, refusing to harm will be referred to as non-violence or non-aggression.

Based on the explanation above, it can be concluded that compassion has two forms that are interconnected with each other. First, compassion involves emotional responses (sympathy, empathy, and love) and actions (altruism and non-aggression). This is in line with Peterson's view in his book, which defines compassion as a kindness and morality expressed in action. Compassion is more than just an emotional state. Compassion is also an active response to asking to reduce the suffering of others.

Compassion can be formulated in the following sentence, "Ketika Anda welas asih, Anda akan mencintai seseorang (seperti cinta ibu kepada anaknya), Anda menyadari penderitaan seseorang dan ikut merasa kasihan (simpati), Anda merasakan penderitaan orang lain (empati), kemudian Anda melakukan yang terbaik untuk meringankan penderitaan orang lain (altruisme) dan tak akan pernah melakukan keburukan pada orang-orang yang bisa menambah penderitaannya (non-agresi, prinsip kaidah emas)." In some studies, compassion is also not only other-oriented but also self-oriented. In theory, compassion is referred to as self-compassion, which is the attitude of supporting oneself when experiencing suffering or pain, whether caused by personal mistakes and shortcomings or external life challenges (Neff, 2023). Self-compassion is very important if you want to practice sensibility towards others. Because there is no way we can be compassionate to others if we cannot do it to ourselves. Self-compassion can serve as a guide for behavior towards others.

At this point, we have shown two forms of compassion. Namely, compassion for oneself and compassion for others. The two are inseparable, channeling emotional responses and compassionate actions for humans. In other studies, it turns out that the object of compassion is much broader. It is not only for humans (self and others) but also for those oriented towards the environment. Existing research shows that empathy for nature plays an important role in improving attitudes towards the environment (Wang *et al.*, 2023). Based on the above explanation, compassion has a broad scope regarding its orientation or the object of its distribution. It can be said that compassion includes the interests of all living beings, both for their safety and welfare.

Compassion-Based Curriculum

Compassion-based curriculum in the context of this research is a systematically planned learning experience or hidden curriculum practices aimed at transmitting compassionate values to students. The form can be in the form of stand-alone subjects, integration of compassion values into the curriculum and school programs, or learning experiences that occur informally through social and cultural interactions at school. A compassion-based curriculum is guided by the assumption that compassion education should not just be left to happen by chance but should be planned and manifested in every subject and activity at school. Schools can participate in teaching compassion with various methods, such as building school ethos and values, strengthening relationships between teachers and learners, organizing extracurricular activities, and including the concept of compassion in the curriculum. These things are in line with what Peterson said in his 2017 book.

This curriculum concept has similarities with a character education-based curriculum, which is defined as the integration of character values into curriculum implementation. In this context, integration can be in the form of guidance in classroom activities, outside the classroom at school, and outside school, directing extracurricular, co-curricular, and extracurricular activities. Strengthening and development can be in the form of adding and increasing activities to shape students' character, including attitudes such as the desire to do the right thing (Handayani *et al.*, 2023).

Several studies have demonstrated the effectiveness of a compassion-based curriculum in fostering learner morality. Implementing a compassion-based curriculum had a significant impact on building empathy in health professions learners (Hooper & Horton-Deutsch, 2023). Learners reported increased awareness of their feelings and greater understanding and empathy for others when receiving self-compassion integrated into the Nursing Science of the health professions curriculum. In particular, they reported feeling calmer, courageous, and empowered to stand up for themselves and others.

In addition, compassion education is also effective through hidden curriculum practices. Research conducted in a public university in the Philippines showed that students implicitly absorbed compassion values that lecturers and other students modeled through hidden curriculum practices (Giray et al., 2023). Other research shows that the hidden curriculum is instrumental in building character due to moral decline among elementary school students (Sari et al., 2023).

METHODS

This study used a qualitative method with a phenomenological approach. The participants in this study were the Principal, Curriculum Coordinator, and PAI Teacher, who were selected through purposive techniques. This research was conducted from September 5, 2022, to September 12, 2022, at Lazuardi Athaillah School. The school is on Jalan Tun Abdul Razak, Citraland, Ruko E39-40, Somba Opu, Gowa, South Sulawesi Province. Data collection procedures also use observation, in-depth interviews, and documentation. After the data is collected, the following process is to analyze the data using Interpretative Phenomenological Analysis (IPA). According to La-Kahija in a book entitled "*Penelitian Fenomenologi: Jalan Memahami Pengalaman Hidup*," the steps in IPA analysis include,

1. Reading the transcripts: Researchers read interview transcripts repeatedly so that the researcher's mind can merge with the participant's. So that researchers can live and feel what participants feel.
2. Making preliminary notes: After reading the transcripts repeatedly and becoming familiar with them, the researcher made preliminary notes by making exploratory comments about their meaning. At this stage, the researcher highlighted the participants' utterances and language use content and made critical remarks about them.
3. Creating emergent themes: After the exploratory comments are completed, we reflect on the exploratory themes from the beginning while drawing out emergent themes in words or phrases. At this stage, the researcher searches for emergent themes. The trick is to look for terms that are as close as possible to the participant's words.
4. Creating superordinate themes: Emergent themes are grouped into superordinate themes. The trick is to look for connections between emergent themes, then group them and give them a name, which later becomes a superordinate theme.
5. Look for similarities in patterns between cases and participants' experiences: If all subjects have been analyzed, we can look for patterns or links between the themes we obtained from all participants. The trick is to see the relationships between the themes and what themes seem prominent in almost all participants.
6. Structuring all superordinate themes: This arrangement of themes focuses on how one participant's experience is connected to another participant's experience. Within each superordinate theme, among participants, we can see who is included in the theme. At this stage, the researcher creates a master theme that shows the process of connecting participants in a particular superordinate theme.
7. Reporting the analysis results: Our findings are reported to the reader, along with the researcher's description and interpretation of the participant interview transcripts. The trick is to report them in a communicative style.

RESULTS AND DISCUSSION

This section elaborates on the findings and discussion regarding implementing a compassion-based curriculum at Lazuardi Athaillah GCS. Table 1 shows the main and superordinate themes from the data analysis results using the IPA technique based on interviews with three informants: the Principal, Curriculum Coordinator, and PAI Teacher.

Table 1. Central Theme and Superordinate Theme

No	Main Theme	Superordinate Theme
1	Theme Related to the Concept of Compassion	<ul style="list-style-type: none"> • Concept of Compassion • Internalization of Compassion Values as Character Education
2	Theme Related to Compassion-Based Curriculum	<ul style="list-style-type: none"> • The Concept of a Compassion-Based Curriculum • Implementation of the Compassion-Based Curriculum • Compassionate Learning Experience Through Hidden Curriculum • Evaluation of Compassion-Based Curriculum
3	Theme Related to Supporting and Hindering Factors	<ul style="list-style-type: none"> • Supporting factors • Restricting factors

Source: Research, 2023

The Concept of Compassion

Compassion is noticing, feeling, and responding to the suffering of others. Based on this definition, compassion contains not only empathy but also sympathy and altruism towards the suffering of others. There is no contradiction between the three. Instead, the three together form a clear triad stemming from compassion. Thus, compassion becomes the prerequisite and basis for all three to function together (Arman, 2023). Lazuardi Athaillah also understands compassion as a character with empathy, sympathy, and altruism. Based on interviews with PAI teachers, Lazuardi Athaillah views sympathy and empathy as inseparable and practical characteristics.

Lazuardi Athaillah believes that feelings of sympathy and empathy can encourage learners' altruism by making them willing to provide help and assistance to others sincerely, unconditionally, and without any reward. Sympathy encourages a person to help others in need (Malbois, 2023), while high empathy can indirectly encourage someone to behave altruistically (Susanti & Ildil, 2023).

Based on an interview with the principal, Lazuardi Athaillah also defines compassion as *rahmah*, which is referred to as love in Indonesian. Compassion is symbolized in the form of a mother's love for her child. This is in line with Armstrong's concept of compassion, which views love as compassion that can be described through the expression of a mother's love for her child, which is the archetypal expression of human love. Maternal love illustrates unconditional love and altruism. What is unique about Lazuardi Athaillah is that his concept of compassion is Islamic. Because he always defines compassion by borrowing concepts from Islamic teachings.

In addition, Lazuardi Athaillah views that compassion makes one automatically reject aggressive attitudes. According to the PAI teacher, students are often taught that other people are ourselves. When we hurt others, we hurt ourselves. This is in line with the definition of compassion put forward by Armstrong, which is aptly summarized in the golden rule, “jangan perlakukan orang lain dengan cara yang tidak Anda inginkan untuk diri Anda sendiri”. Compassion encourages us to look into our hearts, discover what is causing us pain, and then refuse to inflict that pain on others under any circumstances.

In some studies, compassion is not only other-oriented but also self-oriented. In theory, compassion is called self-compassion, an attitude of supporting oneself when experiencing suffering or pain caused by personal mistakes and shortcomings or external life challenges (Neff, 2023). In other studies, it turns out that the object of compassion is much broader. It is not only for humans (self and others) but also oriented towards the environment's survival. Existing research shows that empathy for nature plays an important role in improving attitudes towards the environment (Wang *et al.*, 2023). Lazuardi Athaillah also embraces this concept of compassion.

According to the Principal, compassion can be expressed through love for oneself, others, and the environment. What is unique about Lazuardi Athaillah is that the school includes love of God as a type of compassion instilled in students. Because love for creatures can only occur based on love for God. The concept of love for God implies that Lazuardi Athaillah believes in four types of compassion: love for God, love for oneself, love for others, and love for the environment.

Another implication of compassion, according to Lazuardi Athaillah, is the growth of tolerance and pluralism. The Principal said Lazuardi strongly emphasizes that students accept and respect Anak Berkebutuhan Khusus (ABK). Even Lazuardi Athaillah is very open to non-Muslim students, giving them space to join the Lazuardi Athaillah students. The presence of ABK and non-Muslim students is also a space to hone students' compassion by accepting, appreciating, and interacting with “different” students. The relationship between compassion and tolerance occurs when empathy is needed to show tolerance and respect for each other (Lähdesmäki *et al.*, 2022).

Internalization of Compassion Values as Character Education

The Principal said that Lazuardi Athaillah views compassion as synonymous with character. When compassion values are internalized, it is the same as when Lazuardi Athaillah implemented character education. Character education is related to higher levels of expression of love, integrity, compassion, and self-discipline (Jeynes, 2019). Character education has a good impact on the social attitudes of students, one of which is to form concern and an attitude of helping others in terms of goodness (Sofyan & Saputra, 2022). This shows that the relationship between character education and compassion is very close, as Lazuardi Athaillah believes.

In addition, Lazuardi Athaillah teaches three parts of compassionate character: compassionate knowledge taught in class, compassionate feelings through sympathy and empathy for the suffering of others, and compassionate behavior through altruism. Character has three interconnected parts: moral knowledge, feelings, and behavior. Therefore, good character consists of knowing, wanting, and doing good. This is practiced in compassionate character education at Lazuardi Athaillah.

The interesting thing in the researcher's findings when examining Lazuardi Athaillah's curriculum documents is that the idea of Lazuardi Athaillah's compassionate character is inspired by many Islamic ethical concepts adapted through the arguments of the Koran, hadiths, and Islamic stories. The Principal said, Compassion character education at Lazuardi Athaillah is Islamic. Much of it is taken from Haidar Bagir's Islamic thought. This indicates that Lazuardi Athaillah realizes that Islam is a religion that contains

many moral teachings. Islam is a religion of love and compassion. Therefore, it would not be excessive if Lazuardi Athaillah implemented character education based on Islamic teachings.

Concept of Compassion-Based Curriculum

Compassion-based curriculum in the context of this research is a systematically planned learning experience or hidden curriculum practices aimed at transmitting compassionate values to students. The form can be in the form of stand-alone subjects, integration of compassion values into the curriculum and school programs, or learning experiences that occur informally through social and cultural interactions at school. The compassion-based curriculum is guided by the assumption that compassion education is not just allowed to happen by chance but must be planned and materialized in every subject and activity at school, which aligns with what Peterson said in his book.

In instilling compassion values in students, Lazuardi Athaillah has developed a compassion-based curriculum integrated into both stand-alone and integrated subjects. According to the Principal, Lazuardi Athaillah has a unique curriculum concept. In addition to using the National Curriculum, Lazuardi Athaillah also uses the Cambridge Curriculum and the Compassionate Character Education Curriculum called Lazuardi 20. In Lazuardi 20, there are 20 compassionate characters taught to students. These include *love, altruism, contentment, gratitude, optimism, patience, husnudzan, no envy/jealousy, fraternity, trust and truth, istiqamah, courage, prudence, justice, respect, cleanliness, modesty, broad-mindedness, being joyful, and self-control.*

In Lazuardi 20, sympathy, empathy, and courtesy are not explicitly mentioned. However, these three values have been integrated into several character types. Based on the research of Lazuardi's 20 Character Education documents, both sympathy and empathy have been integrated in the characters of love, altruism, and fraternity. At the same time, respect and courtesy are included in respect and modesty. Of the 20 Lazuardi Characters, several points seem to have no connection with compassion, such as joyful, optimistic, and grateful. The Principal said, Lazuardi Athaillah recognizes positive self-attitude. Joyful, optimistic, and grateful characters are classified as positive self-attitudes that are considered to have a connection with compassion because a positive self-attitude is required to realize a compassionate attitude.

Lazuardi Athaillah also applies the concept of curriculum integration that combines subjects with compassionate character education, as in Lazuardi 20. According to the curriculum coordinator, Lazuardi 20 has a subject called Character Building (CB), which is only taught at the junior high school level. The 20 Lazuardi Characters are used as an independent curriculum through CB material and integrated into the Kurikulum Nasional and Kurikulum Cambridge. The Curriculum Coordinator added that in the curriculum integration process, the content contained in Lazuardi 20 is combined with subjects in the Kurikulum Nasional and the Kurikulum Cambridge.

Lazuardi Athaillah's concept of curriculum integration aligns with the theory of curriculum integration put forward by experts. Although there is no single agreed-upon definition of curriculum integration in the literature, it is often explained as linking various sources of knowledge, as Burke and Lehané state in their book. According to Collin & Dixen, integrated learning occurs when an authentic event or topic exploration becomes the curriculum's driving force (Akib *et al.*, 2020). By participating in the event/topic exploration, learners simultaneously learn processes and content related to multiple curriculum areas.

Curriculum integration is a development that should be taken into account in curriculum implementation because it is considered quite effective for learning. In line with Beane's book, an integrated curriculum

makes students more likely to learn subject matter if the material is organized into general concepts that cross the boundaries of separate subjects. Learning experiences that show the interconnectedness of conceptual elements between and within subject areas will increase the chances of more effective learning (Akib *et al.*, 2020).

Implementation of Compassion-Based Curriculum

Lazuardi Athaillah believes that implementing a compassion-based curriculum can increase students' love for God, themselves, others, and the environment. Teaching the values of compassion through the learning process at school is believed to strengthen the sense of love, sympathy, empathy, altruism, and non-violence (non-aggression) in learners. According to the principal, implementing a compassion-based curriculum at Lazuardi Athaillah will help students become *rahmah* for others. This can be measured by the extent to which learners benefit others and themselves, no matter how small the benefits are.

Thanks to implementing a compassion-based curriculum, Lazuardi Athaillah students are getting used to feeling the suffering of others. They are encouraged to help alleviate their suffering. For example, they give masks to their friends during the COVID-19 pandemic and donate food and goods they have to people who are in need. The Principal added that implementing a compassion-based curriculum also aims to hone students' love, especially for God, because Lazuardi Athaillah believes that a strong love for God will have implications for the intense love of students for themselves, others, and the environment.

Another goal of implementing a compassion-based curriculum at Lazuardi Athaillah is for students to be educated not to commit violence against others. The PAI teacher said that in the learning process in class, the teacher always instills in students the perception that other people are ourselves. So, whoever hurts others is the same as hurting themselves. This is instilled in students so that they have a nonviolent attitude in everyday life.

This explanation is in line with research conducted that shows the implementation of a compassion-based curriculum significantly impacts the formation of learners' empathy (Hooper & Horton-Deutsch, 2023). Learners reported increased awareness of their feelings and greater understanding and empathy for others when receiving self-compassion integrated into the Nursing Science in Health Professions curriculum. More specifically, they stated they felt more peaceful, courageous, and empowered to stand up for themselves and others. Learners also have good character and morals by adopting several religious activities while at school (Achadah *et al.*, 2022).

Lazuardi Athaillah implements the compassion-based curriculum systematically. The Curriculum Coordinator outlines the process, including creating syllabi, annual programs, semester programs, RPP, and implementation in the learning process. Through the planning of annual programs, semester programs, and lesson plans, teachers carry out the curriculum integration process. That step is in line with the views of Nurdin and Adriantoni in their book, which states that in curriculum implementation, teachers elaborate on the written curriculum as the ideal/potential curriculum into a syllabus. After that, the syllabus is developed into a learning program starting from the annual program, semester, and ending with a lesson plan or RPP. After that, RPP is implemented in the classroom through teaching and learning activities.

In the educational process at Lazuardi Athaillah, the values of compassion can be taught through a stand-alone material called Character Building (CB). The Curriculum Coordinator said that not all characters from Lazuardi 20 must be explained in their entirety. Several characters have still been chosen to be the focus of each semester. Each character point can be taught for up to 4 weeks. In addition, the 20 Lazuardi characters are also taught through an integration process with other subjects. According to the Curriculum Coordinator, the integration process is done by selecting several topics and themes in Lazuardi 20. Some characters are selected according to the characteristics of the material content to be presented, then

integrated. The PAI teacher gave an example of PAI subjects with the topic of religious tolerance that can be integrated with the characters of altruism, respect, and love. So that during the learning process, the teacher can explain the importance of respect, mutual respect, and love in Islamic teachings to strengthen religious tolerance.

The integration process by Lazuardi Athaillah in implementing a compassion-based curriculum is in line with the steps of curriculum integration proposed by experts in a book by Burke and Lehane. First, choose the center of organization (for example, subject, theme, issue, concept, event). Second, make interdisciplinary associations. Third, guiding questions should be set to break down the units and provide scope and sequence. Fourth, write activities for implementation. Another popular way to integrate the curriculum is to address a topic or theme through the perspective of several different subject areas. For example, for the theme "exemplary," each learning center has activities that allow learners to explore the theme from the perspective of math, language, science, or social studies disciplines, as exemplified by Drake and Burns in their book.

According to the PAI Teacher, the internalization of compassion in students through curriculum integration is theoretical and involves the objective world that students face. In teaching the character of compassion, teachers are required to relate the value of compassion to everyday life. Lazuardi Athaillah's curriculum integration makes themes related to knowledge, authentic experiences, and social conditions in the world outside students into a whole. Learning compassion in practice and authentic experience is indeed the main thing for Lazuardi Athaillah. That is why Lazuardi Athaillah teaches compassion more through programs such as helping and sharing among others, living compassionately in the social environment of the community, kindness programs at home, and so on.

The Principal gave examples of programs that became school policies to foster compassion. For example, during Ramadan, students can share with the community through the Lazuardi Athaillah Berbagi program. Learners are asked to give what is considered helpful to others. There is a learning process of sympathy, empathy, and altruism here. This indicates that Lazuardi Athaillah believes habituation and practice effectively teach compassion. Lazuardi Athaillah's view aligns with Peterson's book, which reveals that compassion can be taught through habituation and practice. Peterson then calls it *phronesis*, which is learning through practical wisdom or learning through experience.

According to the curriculum coordinator, teachers integrate the curriculum at Lazuardi Athaillah. This means that teachers are the spearhead for curriculum development at Lazuardi Athaillah because they are given the authority to integrate the character of compassion with the subjects they teach. The teacher also gives the authority to create and innovate when choosing learning methods and learning media. This explanation also emphasizes that teachers are the most important part of curriculum implementation at Lazuardi Athaillah. Conceptually, the role of teachers in curriculum implementation cannot be underestimated. Teacher participation can be significant in the policy-making and formulation process, as well as in the process of design, implementation, reflection, continuous development, and evaluation of pedagogical innovations, as Shimizu and Vuthal convey in their book. Teacher participation can be significant in the policy-making and formulation process and in the design, implementation, reflection, continuous development, and evaluation of pedagogical innovations, as Shimizu and Vuthal convey in their book.

When measuring the achievement of students' compassionate character, Lazuardi Athaillah formulates a special evaluation form called the Character Building (CB) report card. The Curriculum Coordinator said that students are asked to evaluate their achievements in the CB report card. This indicates that Lazuardi Athaillah uses self-assessment. The Curriculum Coordinator said that learners are given the authority to assess their achievements because they live with all the compassionate characters that have been chosen as their targets. Therefore, learners know very well whether or not their targets have been achieved. To

determine whether the assessment is subjective or objective, Lazuardi Athaillah only relies on the honesty of the learners.

Compassion Learning Experience through Hidden Curriculum

Lazuardi Athaillah transmits compassion values through the implementation of formal curriculum, planned programs, and informal activities within the school. Lazuardi Athaillah instills compassion through social interactions at school, norms, and good practices, such as role models and exemplary behavior. In Lazuardi Athaillah, teachers, security guards, and other school communities provide good practices by showing role models, building harmonious social interactions, and enforcing norms and discipline through positive discipline. This is believed to have implications for the character building of students.

The Principal exemplifies the role of security guards in teaching compassion to learners. If learners play in the school garden during break time, the security guard usually controls and reminds learners to keep the garden clean and not damage the environment. Teachers must also have compassionate interactions with learners when they enter the school grounds. At that time, teachers must welcome learners in a friendly and sympathetic manner. This implies the norms prevailing in Lazuardi Athaillah, which require every activity in the school environment to be compassion-based and apply to all school communities, including teachers. According to the PAI teacher, the culture of compassion carried out by security guards and teachers in this example is termed *uswatun hasanah*, or exemplary practice, because both security guards and teachers try to show examples expected to be imitated by students.

Curriculum experts refer to such informal activities as the hidden curriculum, i.e., values, norms, and beliefs that are not officially recorded and are not formal but are still learned by learners while they are at school (Uleanya, 2022). Norms, values, and beliefs are transmitted both in the content of formal education and social interactions at school. The trick is that teachers provide role models, examples, and experiences, while students will negotiate all that the teacher transmits, as Hidayat conveyed in his book.

For researchers, the transmission of compassion values through the hidden curriculum is an option that should be appreciated in the educational process at Lazuardi Athaillah. Compassion education is also effectively carried out through hidden curriculum practices. Compassionate values always exemplified through hidden curriculum practices are implicitly more easily absorbed and imitated by students (Giray et al., 2023). Other research shows that the hidden curriculum is instrumental in building character due to moral decline among elementary school students (Sari et al., 2023).

Evaluation of Learning Activities

According to the Curriculum Coordinator, Lazuardi Athaillah, the curriculum coordinator routinely evaluates the implementation of learning activities every year to analyze the shortcomings of the learning program that has been implemented. Evaluation must be carried out to ensure that curriculum implementation is going well. Without evaluation, curriculum users will not realize the weaknesses and advantages of the curriculum (Lestari, 2023; Nurlatifah, 2022). Lazuardi Athaillah uses a reflection approach when conducting the evaluation.

The Curriculum Coordinator said that through reflection, teachers evaluate the effectiveness of the programs that have been implemented and the effectiveness of the learning process, especially related to

compassion learning. Through the reflection process, Lazuardi Athaillah tries to find solutions to patch up the shortcomings of the previous process, even looking for the latest activities and programs, which are considered better than the previous ones.

What Lazuardi Athaillah does is in line with Hattie's view in his book that if the learning has been completed, ideally, the teacher should reflect. This is based on the principle that teachers are not only activators, movers, or agents of change, but also evaluators. As evaluators, teachers are required to have reflective thinking skills to review the classroom's learning climate and ask several questions about the effects of teacher learning on students. Teachers not only review the effectiveness of learning but also explore the level of efficiency.

Supporting and inhibiting factors

The results showed that the supporting factor for implementing a compassion-based curriculum is the homogeneity of students, namely that the average student has the same tendency for religious and cultural beliefs. This provides an opportunity for support from parents. If analyzed, the support comes from internal factors (homogeneity of learners), which trigger support from external factors (parents). Meanwhile, the inhibiting factors for implementing a compassion-based curriculum can be divided into the same two categories: internal factors such as lack of collaboration, anti-criticism, lack of commitment in implementing the curriculum, and lack of support from the center. On the other hand, inhibitors also come from external factors such as gadgets and socialization. This shows the complex problems that Lazuardi Athaillah must overcome to implement a compassion-based curriculum successfully.

CONCLUSION

Compassion education is essential in forming a generation that can bring benefits and goodness in a multicultural society like Indonesia. Therefore, the compassion-based curriculum developed by Lazuardi Athaillah should be emulated by other educational institutions in order to build a young generation that has a sense of love, sympathy, empathy, altruism, and non-violence (non-aggression), in order to build a better life together. Lazuardi Athaillah's compassion-based curriculum, based on the findings of this study, is in the form of 20 compassionate characters called Lazuardi 20, which are taught through character-building subjects, integrated into the Kurikulum Cambridge dan Kurikulum Nasional, trained through special school programs and hidden curriculum practices. The implementation of the compassion-based curriculum at Lazuardi Athaillah is going well. Through a compassion-based curriculum, learners are taught to always love God, others, and themselves. Learners are also taught to be tolerant, help reduce the suffering of others, care for the environment, and reject violence. This research informs the need for character education, especially compassion, to be maximized in all learners' learning experiences, both in the classroom and the school environment, and through direct experience in the community. Because each dimension of learners' learning experience supports the others in building learners' moral development. The researcher suggests further research on the development of compassion-based curriculum in educational units, the effectiveness of compassion-based education in building a tolerant and plural society in Indonesia, and the effectiveness of compassion education in building pro-environmental attitudes in Indonesia.

AUTHOR'S NOTE

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