

Building Students' Affective Qualities through the Method of Compassion in the Perspective of Ibn Khaldun's Thought

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ABSTRACT: Qualitatively, this research examines the reality of several cases of violent conflict between teachers and students; a problem still often occurs, so an effective solution is needed. Affection is the method chosen as one of the solutions. So, the purpose of this study is to explore the implementation of Ibn Khaldun's perspective affection method in improving the affective quality of students. This field research took place at MTs Assalam Kudus, Indonesia. Data were collected through observation, interviews, and documentation and then analyzed with the stages of reduction, presentation, and clarification/conclusion. The results of this study indicate that applying the compassion method in learning fiqh can lead students to improve affective quality. In addition, this study can provide a deep understanding of the impact of the method of affection initiated by Ibn Khaldun on the affective quality of students. The practical implications of this research can contribute to the development of learning that is more oriented towards the affective aspects of students, especially by applying the method of compassion in the context of Islamic education.

KEYWORDS: Method, Compassion, Affective, Ibn Khaldun

I. INTRODUCTION

Education is the basis of human life (Baehr, 2017; Fauziyah, 2021). Through education, humans develop their abilities and knowledge to improve the quality of life. Both affective and motoric quality. Talking about the quality of education must be balanced with the goals, educational curriculum, and learning methods. These things are essential because the progress or decline of education depends on the curriculum's design, the components of the lesson, and the methods applied in learning pembelajaran (Abdalla, 2021; Baharun dkk., 2022; Jumaeda, 2022; Nasir, 2021; Suhendi dkk., 2020).

Based on the educational curriculum that has been made and the clarity of educational objectives, selecting learning methods becomes one of the essential factors in achieving the quality of student learning. The selection and determination of methods by teachers is a must if they want the learning objectives to be maximally achieved. The goal can be achieved maximally if there is a match between the goal and the method used. Thus, the method, an essential part of the curriculum, is a significant learning component (Abdalla, 2021; Franco dkk., 2019; Morris dkk., 2019; Smith & Hill, 2019).

Despite improvements in the quality of learning, violence, and conflicts between teachers and students still occur in many areas. This has poisoned the educational process of looking for a path to progress. One of the reasons for this is the lack of a close relationship between teachers and students based on love. We know that education is not just about making students bright in knowledge, but also psychomotor innovation and an excellent affective soul. Education not only refers to the transfer of knowledge but also includes efforts to strengthen students' moral, emotional, and social values (Rulianto dan Febri Hartono, 2018). Learning methods that strengthen affection as a separate way of shaping students' personalities are crucial in this context. Compassion is a moral foundation that develops ethics, empathy, and social sensitivity, which are highly relevant in classroom learning (Sumartono, 2004).

Research conducted by (Sari dkk., 2023) highlighted the importance of applying compassion in the context of religious learning. They found that applying the compassion method can improve the affective quality of students. Students tend to be more open to understanding moral and spiritual values through a compassionate approach. A study conducted by (Nurfadhillah, 2018) shows that the successful implementation of the compassion method depends not only on the technical aspects of learning but also on the educators' attitude, commitment, and exemplary behavior. Therefore, the role of teachers in strengthening the value of compassion is vital.

The compassion method can also be an effective tool in helping students understand the spiritual values being taught. This deep understanding of spiritual values can strengthen students' emotional connection to religious teachings and provide a strong

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foundation for developing good affective attitudes. Implementing the compassion method in learning also helps students develop empathy skills. Through compassionate learning, students are invited to better understand their roles and responsibilities as individuals who care about others. This indirectly helps in forming a solid social personality in students (Yayu Tsamrotul Fuadah dan Nurul Hidayati Murtafiah, 2022).

Research conducted by (Jamal dkk., 2023) highlighted the importance of the learning environment in influencing the affective quality of students. Referring to the study's results, implementing affection methods in learning needs to be supported by creating a comfortable environment to realize adequate quality.

Some of the above studies have inspired researchers to complement previous studies. The striking difference and novelty in the discussion here is the application of affection according to Ibn Khaldun's thought, which has never been studied before. So, this study aims to reveal how Ibn Khaldun's ideas with the method of affection are still relevant in the contemporary era to improve the affective quality of students. The locus of this research is MTs Assalam Kudus, Indonesia. Applying the method of compassion in learning is expected to improve students' understanding of the material through an approach that is more oriented towards attitudes, feelings, and human values. The method of compassion is an educational approach that emphasizes the importance of love, care, and concern in the learning process. The results of this study are expected to be a significant insight for teachers in avoiding violence and conflict with students.

II. RESEARCH METHODS

The author uses a qualitative approach (Gale Miller, 1997). Qualitative methods are oriented towards describing or analyzing processes through social reality (Suharsimi Arikuntoro, 2022). Descriptive analytical research is used to obtain a systematic, factual, and accurate description of the studied facts (Fitrah Muhammad dan Lutfiyah, 2017), (Hernawan Iwan, 2019). The use of this type of research results in a description of the implementation of affection methods in learning to improve the affective quality of students.

Setting is one of the essential things in the research process. The research setting is a laboratory in the research field (Robert C Bogdan, 1992). This research was conducted at MTs Assalam Kudus Indonesia in Fikih learning using the method of affection. The reason for choosing a setting that focuses on learning Fikih is that learning Fikih is not only about understanding religious concepts but also involves forming positive characters and attitudes. The subjects of this research are students and teachers teaching fiqh subjects at MTs Assalam.

The data in this study comes from primary data and secondary data. Primary data is obtained from informants directly through interviews that are processed again. This primary data source was obtained through interviews with related subjects. Secondary data is obtained indirectly (Wiratana Sujerweni, 2014). Secondary data that researchers obtained through social media, researchers also obtained data through journals, books, or newspapers related to this research. Data collection in this study used observation techniques, literature studies, interviews, and documentation (Barbara B Kawulich, 2005). Data analysis techniques in this research are reduction, display, and conclusion (Sugiyono, 2015).

III. RESULTS AND DISCUSSION

1. Compassion Method

Affection is a reciprocal relationship between fellow human beings within the family environment or generations toward a harmonious relationship (Sumartono, 2004). Affection can also be interpreted as an act to create a sense of security and comfort, a basic need of every human being (Soetjningsih, 1995). Affection is also described as an attitude of mutual understanding without verbal or non-verbal violence (Muhammad Anis, 2010). So, affection is the nature of every human being that is poured out to others to achieve inner comfort.

The method of compassion in education becomes a process of shaping students' affective qualities. Students who have high affective qualities are seen as being able to prepare their lives for the future peacefully and without involving violence. An educator who prioritizes compassion in the learning process will care for, protect, and guide students toward a good way of life (Azmi Yuliana dan Supriono, 2023).

Compassion learning methods include various ways teachers express love and care for their students. It involves friendly actions, loving words, and behaviors that show the teacher cares about the students. One way to apply the method of compassion is to give full attention to students when they are talking or asking questions. By listening and understanding what students have conveyed and responding well, a student will feel valued and understood (Sumartono, 2004).

In addition, providing emotional support is also an essential part of the compassion method. This can include encouraging students, understanding students, and providing support to students for their potential. Showing empathy and understanding students is a way to show compassion (Sumadi Suryabrata, 2004). Mutual respect and appreciation between teachers and students is one of the acts of affection. This includes valuing students' opinions and needs, respecting personal boundaries, and providing space for students to be themselves. By incorporating these various methods of affection, a teacher can strengthen his or her

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relationship with students and show love and care meaningfully. Compassion methods help create healthy and happy relationships with the people around us. (Sadullah, 2014).

In the education process, teachers act as students' parents at school, so love should always be a provision in learning. When affection between teachers and students has been built, students will always be happy to follow the learning process. This can certainly have a positive impact on their achievement. Therefore, teachers should know their position and be able to apply affection to the learning process (Syahroini Tambak dan, 2016).

The steps that can be taken to create a method of love in learning are: 1) the teacher makes the class comfortable, 2) the teacher communicates well, 3) creates a social and emotional climate, 4) the teacher can handle student problems, 5) the teacher uses learning methods according to their level (Atiyah Al-Abrasy, 1970).

2. Affective Quality

Affective qualities refer to how a person expresses and manages emotions, feelings, and moods. It relates to emotional responses to situations, feelings of sympathy or empathy towards others, and the ability to manage emotions healthily. In an educational context, affective qualities refer to developing emotional, social, and moral skills. These include students' ability to empathize, communicate effectively, cooperate in groups, and manage conflict and stress (Zaenal Arifin, 2009).

The importance of affective qualities in education has become a growing concern, as emotional and social skills are crucial to success in one's personal and professional life. Relatedly, affective qualities can positively contribute to holistically shaping a person, enabling individuals to have emotional balance, empathize with others, and have practical communication skills. By having good affective qualities, a person can better face life's challenges, build healthy relationships, and succeed in various aspects of life (Sarah Fazilla, 2014).

Overall, affective qualities play an important role in shaping an emotionally, socially, and morally balanced individual. It influences how one interacts with the world around them and achieves success in their personal and professional lives. Therefore, developing practical qualities is integral to adequate education and personal formation (Farida, 2015).

The improvement in affective quality can be seen through five indicators, namely: first: Receiving (acceptance), second: Responding (response), third: Valuing (appreciation), fourth: Organization, and fifth: Characterization by a Value or Value Complex (characterization based on values) (Sukanti, 2011).

3. Learning Fiqh

Learning fiqh is an integral part of religious education in Islam. Jurisprudence is the study of Islamic law based on the teachings of the Qur'an and Hadith, covering both ritual aspects (worship) and aspects of social and individual laws (muamalah). The following are some of the concepts and methods usually involved in learning fiqh (Siti Mutma'inah, 2017):

3.1. Introduction to the sources of Islamic law: Learning fiqh begins with a strong understanding of the sources of Islamic law, namely the Qur'an and Hadith. Students learn about methods of interpretation and legal reasoning (ijtihad) and the importance of understanding the historical and cultural context in law-making.

3.2. Balance between theory and practice: Learning fiqh is not only about the theory of Islamic law but also emphasizes the implementation of these teachings in daily life. This involves using case studies and simulations to understand how fiqh laws are applied in real life.

3.3. Ethics and morality: Fiqh teaches about formal laws and emphasizes the importance of ethics, morality, and awareness of Islamic values in making decisions. Fiqh learning integrates moral aspects in every discussion related to Islamic law.

3.4. Discussions and debates: Fiqh teaching methods often involve discussions and debates on complex legal issues. This helps students understand different viewpoints and arguments regarding a legal issue and how to think analytically in fiqh.

3.5. Emphasis on openness and acceptance of differences: Although fiqh has a fixed basic framework, learning fiqh also emphasizes the importance of openness to different views and understandings. Students are taught to respect the diversity of legal interpretations and think critically about different views.

3.6. Application to contemporary life: Learning fiqh also involves applying the teachings of fiqh to the context of contemporary life, such as economic, social, and technological issues that are not directly explained in the classical sources. This involves discussing how fiqh principles can be applied in modern situations.

3.7. Case-based teaching: fiqh teaching often utilizes a case-based approach, where students are given a specific situation or problem and asked to apply fiqh principles in formulating a solution.

Learning fiqh plays an essential role in shaping religious understanding and morality in the daily lives of Muslims. By integrating theory, practice, ethics, and contemporary application, fiqh learning helps students understand and apply fiqh principles holistically and in a context relevant to their lives.

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4. Ibn Khaldun's Islamic Education Thought

Ibn Khaldun is an Islamic educational thinker whose full name is Abdurrahman ibnu Muhammad ibnu Muhammad ibnu al-Hasan bin Jabir ibnu Muhammad ibnu Ibrahim ibnu Khalid ibnu Hani ibnu Al-Khatib ibnu Kuraib ibnu Ma'dikarib ibnu Haris ibnu Wail ibnu Hujr ibnu Khaldun al-Khadlrami al-Tunisi. Ibn Khaldun was born in Tunisia at the beginning of Ramadan in 734 H/27 May 1332 AD. They died at the age of 74 years, coinciding with 26 Ramadan 808 H / March 16, 1406 AD in Egypt. Ibn Khaldun's life journey underwent many changes, various traveling events, and his duties (Abou-Tabickh, 2023; Abu Muhammad Iqbal, 2015; Alameri & AL-Tkhayneh, 2021; Kleidosty, 2019; Toto Suharto, 2020).

The excellent task undertaken and Ibn Khaldun's wanderings have given birth to great thoughts that are influential for Muslim and non-Muslim intellectuals in the West and East. The thoughts produced are not just one field but several fields, such as education, economics, philosophy, politics, and history. Many perspectives have described Ibn Khaldun's life journey. However, the author describes at least three critical phases in Ibn Khaldun's life: 1) The education period, in which Ibn Khaldun studied various scientific fields. The sciences studied are religious and general sciences, such as mathematics. 2) Political period: In this phase, Ibn Khaldun was involved in politics and even held the most crucial position, namely as the highest judge (qadi al-chat). However, in politics, Ibn Khaldun had political opponents who slandered him until he was thrown into prison. 3) Teaching Period: In this phase, Ibn Khaldun decided to live in Cairo, Egypt. Ibn Khaldun gave many lectures at various educational institutions in Egypt, such as Zahiriyah College, Qomhiyyah College, Sargatmusiyiyah College, and al-Azhar University. The subjects taught by Ibn Khaldun include fiqh of the Maliki madhab, hadith, history, and society written in *al-muqaddimah* (Alameri & AL-Tkhayneh, 2021; Fathiyah Hasan Sulaiman, 1987; Toto Suharto, 2020).

Broadly defined, education is a learning process without time or space limits. Education is also a social phenomenon experienced by humans. Based on this understanding, all people are teachers, and all places are places of learning.

Essentially, according to Ibn Khaldun, humans are ignorant, like animals. The thing that distinguishes humans from animals is reason. Then, the reason is divided into three types: speculative, discriminating, and experimental reason. Through reason and the five senses, humans can learn from social reality to arrive at perfection (Ibn Khaldun, 1986). (Ibnu Khaldun, 1986). The purpose of education, in Ibn Khaldun's view, is the preparation of a person for the potential of 1) faith, 2) morals, 3) social, 4) vocational or work, 5) thought, and 6) art. From the description of the purpose of education, Ibn Khaldun makes education a goal of gaining knowledge and expertise. Then, he also gave a balanced portion between worldly and *ukhrowi* achievements (Hasan Langgulong 1997).

An education certainly requires effective learning methods. Here, Ibn Khaldun outlines several learning methods, namely (Ibnu Khaldun, 1986):

4.1. *Tadarruj* (Staging Method)

A lesson should be conducted in stages and at appropriate levels. A teacher should explain a lesson on a general and comprehensive basis, considering the students' abilities.

4.2. *Tikrari* (Repetition Method)

Ibn Khaldun views repetition in the learning process, which is repeated at least thrice, will be more effective. Regarding how many repetitions are adjusted to the ability or intelligence of students. Teachers should also strive for repetition of learning so that students' understanding power increases until they gain expertise. The method of repeating understanding will be more effective than memorization. Learners will easily forget when they only memorize if they understand the material.

4.3. Compassion Method

Advise every teacher to be able to provide love to students. Moreover, there should be no violence in the learning process. Whether affectionate or hard on students, it must be within reasonable limits and not excessive.

4.4. Age Maturity Review Method of Teaching the Qur'an

Ibn Khaldun advised educators to delay memorization of the Qur'an until an appropriate age, while education related to morals should be accelerated.

4.5. Methods for Physical and Psychological Adjustment of Learners

Educators must understand the condition of their students both physically and psychologically. The implementation can use the centering method (geocentric method). This method conducts learning in general, then explains more specifically that this is where the teacher must pay more attention to the learners.

4.6. Method Appropriateness of Learners' Ability Level

The learning process must adjust students' ability levels to make what is taught easy to understand.

4.7. Single-Field Mastery Method

Focusing on one area of study will lead to expertise.

4.8. *Rihlah* (Widya-wisata method)

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In the learning process, rifles should be done. This will make it easier for students to gain knowledge through exploration and observation, leading to deeper understanding. Meeting directly with the experts is an alternative to eliminating confusion in the learning process; when learning directly with the experts, knowledge becomes more solid based on understanding.

4.9. *Tadrib* (Practice)

Practice after theory is an effective method of learning, which will lead to an increase in understanding of expertise.

4.10. *Ikhtisar* of At-Turuk (Avoid Book Summarization)

Ibn Khaldun criticized education taught in summary. This is because there will be essential terms or notions to be missed, and finally, students' understanding needs to be more comprehensive (Riri Nurandriani, 2022).

Ibn Khaldun has explicitly rejected violence or physical punishment in the learning process (Miftahuddin, 2020). To avoid violence, the method of affection becomes an alternative in the learning process. However, it should also be noted that affection methods should be moderate with students. That is because students will become more relaxed with the burden of learning thoughts. So, it is permissible to reprimand loudly as long as it is reasonable and does not involve physicality. In Khaldun's view, children who experience physical violence can be psychologically attacked, resulting in a decline in learning.

5. Analysis of the Implementation of the Compassion Method from Ibn Khaldun's Perspective on Jurisprudence Learning at MTs Assalam, Kudus Indonesia

Based on the analysis of data that the author has obtained through observation, interviews, and documentation, the author analyzes the implementation of fiqh learning with the method of affection to improve affective quality at MTs Assalam as follows:

MTs Assalam is an Islamic educational institution integrating modern and salaf learning. The subject of fiqh itself not only refers to the material in the LKS (Student Worksheet), which the Ministry of Religious Affairs has published but also refers to salaf fiqh books such as Safinatunnajah to faithful qorib as a guide in the learning process. So, in a week, students get two fiqh subjects: LKS as a guide and the Salaf book as a guide. This study focuses on fiqh learning, which refers to the Salaf book.

The book of Fiqh is taught coherently in each chapter. A teacher always starts the lesson by doing tawas to the Masayuki, interpreting every word in the book being taught, and then explaining it. The teacher does not only explain the theory but also includes real examples because fiqh is a science that becomes a guide in the process of daily life (Bidin & Al-Qodsi, 2019; Haryani dkk., 2019; Rosalinda Rais, 2023).

In addition to conveying theory and practice, fiqh teachers at MTs Assalam emphasize discussion in every lesson. In the discussion process, various complex contemporary issues will be presented. During the discussion, students always present answers to existing issues and refer to the understanding of fiqh that has been taught. The final discussion session will be closed by the teacher, who will summarize the discussion results. The students are enthusiastic when the fiqh discussion takes place. The existence of discussions helps students understand the issues around them and apply them in everyday life. It helps students understand different points of view and arguments regarding a legal issue and how to think analytically in the context of fiqh (Maria Ulfa 2023).

Discussion teaches openness and acceptance of differences because although fiqh has a fixed basic framework, learning fiqh also emphasizes the importance of openness to different views and understandings. From this, students learn to respect the diversity of legal interpretations and think more critically about different views.

Affectionate methods must be implemented in the fiqh learning process, creating a positive learning environment and motivating students to develop personally and academically. There are several applications of expressions of affection that teachers include in the fiqh teaching process (Chusnul Khotimah, komunikasi pribadi, 23 November 2023).

5.1. Teachers make the class comfortable: A safe and comfortable classroom atmosphere makes students' learning focused. If students focus on learning, the learning outcomes will also be maximized. The fiqh teacher in Assalam is always willing to accept various student conditions without judging students based on background, ability, or personal characteristics. This is none other than so that students can learn comfortably. Teachers are fair and impartial, showing empathy for students' needs and feelings. This can be seen from the learning process, which is so calm because the teacher knows the ability of students to give meaning to the book; not all students can interpret quickly, so the teacher tries to repeat two to three times in reading the meaning of the book so that no student feels left behind by his friend.

5.2. Teachers communicate well: Good communication is one of the most essential things in learning. The fiqh teacher in Assalam applies Islamic communication principles: Poulan said, Poulan baligha, Poulan ma'rufa, Poulan Karima, Poulan laying, Poulan measure. This can be seen when a student asks about problems in everyday life related to the fiqh of worship; the teacher listens and listens to the questions given by students. Then, give a good answer by the existing law without the slightest sentence that makes students feel the question could be better.

5.3. Creating a social and emotional climate, students' social and emotional attitudes begin to be trained during discussion sessions. Discussion teaches students about the importance of empathy, tolerance, and respect for every difference of opinion during the discussion.

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5.4. Teachers can handle student problems; this can be seen in the active involvement of a teacher. The fiqh teacher does not only assist students when learning in the classroom. Realizing that fiqh is a vital science that intersects with daily life, the fiqh teacher at Assalam provides more opportunities for students to ask questions or discuss outside the classroom when they find an issue that is still subhat or even difficult to understand.

5.5. Teachers use learning methods according to their level. In this case, the teacher understands that each student is unique, so in the fiqh learning process, the teacher does not only lecture, and students only listen. However, there is also mutual communication by way of discussion. In addition, there is also direct practice. The teacher plays a video of tanning animals in specific chapters, such as how to tame animals because it is impossible to bring animal carcasses to class. With variations in the learning process that emphasize compassion, students become more accessible to understand fiqh materials more efficiently.

6. Analysis of the Implementation of the Compassion Method from Ibn Khaldun's Perspective in Improving Affective Quality in Jurisprudence Learning at MTs Assalam, Kudus Indonesia

Assessment is essential in the learning process; assessment becomes a teacher's evaluation material to determine student abilities. The ultimate goal of learning is, of course, that students are expected to be able to develop cognitive, affective, and psychomotor qualities. However, the reality is that the final assessment of students still refers to cognitive only. Assessment in the affective domain should also be essential. The affective quality of students can determine the success of student learning; students who are not interested in specific lessons will undoubtedly need help learning (Sarah Fazilla 2014).

Affective assessment is undoubtedly very important in all lessons, including fiqh, because the process of knowledge and understanding of fiqh in students will be easily seen in this realm. The improvement of affective quality in learning fiqh through the method of affection can be seen in the following table:

Affective assessment indicators	Affective learning outcomes in fiqh lessons	Affective learning outcomes are seen in psychomotor aspects
<i>Receiving</i> (Penerimaan)	Willingness to receive fiqh lessons	Have sat in class before the teacher came and have prepared stationery along with the book of fiqh to be taught
<i>Responding</i> (Tanggapan)	- Student attention to the material delivered by the teacher - Desire to ask (respond) to the teacher	- Record explanations of material delivered by teachers, and record the results of discussions that have been carried out. - Raise hand and ask the teacher when you find material difficult to understand
<i>Valuing</i> (Penghargaan)	Student appreciation of teachers	Polite, friendly, respectful, and enthusiastic to teachers
<i>Organization</i> (Pengorganisasian)	Kemampuan untuk menerapkan hasil pembelajaran	Apply what has been taught by the teacher and improve worship in accordance with the provisions of fiqh that has been taught
<i>Characterization by a Value or Value Complex</i> (karakterisasi berdasarkan nilai-nilai)	Students feel happy with the teacher as well as the subject (fiqh) taught	Communicate with teachers to discuss how to understand a material that has been taught

Based on the table above, it is known that there are five indicators of affective quality assessment, along with learning outcomes and psychomotor views.

First: *Receiving*. This acceptance occurs starting from a conducive and comfortable classroom condition. This condition can occur through the application of affection applied by the teacher. A conducive room makes students more able to accept and listen to the teacher when delivering lessons, listen to friends when asking questions, and pay attention to the discussion. Through acceptance, students become more ready to start learning fiqh.

Second: *Responding*. This stage is inseparable from the previous indicator; without acceptance in the form of attention to the course of learning, there will be a good response related to the material that has been delivered. The response here is either in the form of student attention related to the material and then taking notes or in the form of giving suggestions, constructive criticism, and asking questions in response to the material that has been delivered.

Third: *Valuing*. This indicator refers to students' sensitivity to teachers and individual differences in the classroom. This attitude of appreciation can be seen through morals in the form of being polite and friendly to teachers and fellow students.

Fourth: *organization*. Students have realized that they need a balance between responsibility and freedom at this stage. So that students can change, organize, compare, complement, and apply the results of fiqh learning in everyday life. Apply what has been taught by the teacher and improve worship by the fiqh provisions that have been taught.

Fifth: *characterization based on values*. At this stage, students can demonstrate their independence.

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Thus, the compassion method in fiqh learning significantly impacts students' affective quality. Through compassion, teachers can help students grow emotionally, socially, and psychologically and provide a solid foundation for their ability to relate positively with others, manage emotions well, and build strong self-esteem armed with the knowledge that has been taught (Haryani dkk., 2019).

IV. CONCLUSIONS

The affection method applied to fiqh learning at MTs Assalam has contributed directly to the affective quality of students. Compassion creates an environment that supports students' emotional, social, and psychological growth. By using the method of compassion, teachers can create positive and caring relationships with students to improve affective development in students.

Through the compassion method in fiqh learning, teachers can teach students about empathy, respect for differences, and healthy emotional engagement. When students feel loved and valued by teachers, students tend to thrive effectively because they feel safe and supported. This can improve students' affective qualities, including their ability to relate positively to others, manage emotions well, and increase self-confidence.

Thus, the compassion method in fiqh learning significantly impacts students' affective quality. Teachers can help students to grow emotionally, socially, and psychologically and provide a solid foundation for their ability to relate positively with others, manage emotions well, and build strong self-esteem armed with the knowledge that has been taught.

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