Journal of Islamic Education, Curriculum and Character Development
Vol. 1, No. 01, September 2026: pp. 39-50
DOI: https://doi.org/10.71238/jieccd.v1i01.211

Love-Based Curriculum Implementation, Teacher Role Modeling, and Islamic Prosocial Behavior: Evidence from Madrasah Students in West Java

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Info Artikel
Article history:
Received: September, 2026
Revised: September, 2026
Accepted: September, 2026

Keywords:
Compassion-Based Curriculum; Teacher Role Modeling; Islamic Character Education; Madrasah Students; Islamic Prosocial Behavior

ABSTRACT
This study examines the relationship between compassion-based curriculum implementation, teacher role modeling, and Islamic prosocial behavior among madrasah students in West Java, Indonesia. Employing a quantitative explanatory approach with a cross-sectional survey design, data were collected from 85 students using a structured questionnaire with a five-point Likert scale and analyzed through multiple linear regression using IBM SPSS Statistics version 25. The findings reveal that compassion-based curriculum implementation has a positive and statistically significant association with Islamic prosocial behavior. Teacher role modeling also demonstrates a significant positive association. Simultaneously, both variables significantly explain variations in Islamic prosocial behavior, with an R^2 value of 0.295, indicating that the model accounts for 29.5% of the observed variation. Compassion-based curriculum implementation exhibits a stronger standardized association than teacher role modeling. These findings highlight the complementary roles of compassion-oriented instructional practices and teachers' exemplary conduct in Islamic character education. The study contributes to the integration of social-emotional learning and social learning theory within madrasah education and emphasizes the importance of embedding compassion-related values into educational practices while promoting consistent ethical role modeling to support students' prosocial development.

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INTRODUCTION

Education plays a fundamental role in developing individuals who possess intellectual competence, moral integrity, social responsibility, and sensitivity toward others. Within

contemporary educational discourse, character development has become an essential dimension of educational quality, particularly in preparing students to navigate social diversity and increasingly complex interpersonal relationships. Compassion-based education offers a pedagogical approach that integrates empathy, kindness, care, and mutual respect into teaching and learning processes. Colaianne et al. (2023) demonstrated that school-based compassion programs have the potential to strengthen adolescents' self-compassion, perspective-taking, and sense of interdependence, suggesting that compassion can be intentionally developed through structured educational experiences. Colaianne (2025) further emphasized the importance of aligning compassion-oriented curricular components with adolescents' developmental characteristics and social-emotional needs. Within Islamic education, compassion is closely associated with rahmah (mercy), ta'awun (mutual assistance), ukhuwah (brotherhood), ihsan (excellence in goodness), and akhlaq al-karimah (noble character). These principles emphasize that educational achievement should be accompanied by ethical conduct and responsibility toward collective well-being. The Qur'anic instruction to cooperate in righteousness and piety, as expressed in Surah Al-Ma'idah verse 2, provides a normative foundation for integrating compassion into Islamic educational practices. Hady et al, (2025) highlighted the importance of school environments, instructional practices, and religious value integration in fostering prosocial behavior among students in Indonesian Islamic schools. Accordingly, compassion-based curriculum implementation in madrasahs should extend beyond theoretical religious instruction by providing meaningful opportunities for students to practice empathy, cooperation, and social responsibility in everyday educational activities.

The development of students' prosocial behavior is also closely associated with teachers' ethical conduct and their capacity to serve as positive behavioral models. Teachers function not only as providers of academic knowledge but also as influential social figures whose observable actions communicate expectations concerning fairness, empathy, honesty, patience, and interpersonal responsibility. Ahn et al. (2020), drawing on social learning theory, explained that role modeling involves social-cognitive processes through which individuals observe, retain, and reproduce behaviors demonstrated by influential figures. This perspective suggests that teachers' consistent demonstration of compassionate and responsible conduct may contribute to students' understanding and internalization of moral values. Longobardi et al. (2021) identified an association between teacher–student relationship quality and prosocial behavior, highlighting the relevance of positive school attitudes and supportive interpersonal relationships. Similarly, da Silva Pinho et al, (2025) examined how normative information communicated by teachers and peers influences adolescents' personal norms and behavioral intentions, including prosocial intentions. Within Islamic educational institutions, teacher role modeling is particularly significant because educators are expected to demonstrate the practical application of religious values through everyday interactions. Islamic prosocial behavior encompasses voluntary actions intended to benefit others, including helping, sharing, cooperating, demonstrating empathy, and fulfilling social responsibilities in accordance with Islamic ethical principles. Wantini et al. (2026) emphasized the relevance of philanthropic-based Islamic education in strengthening students' empathy, helping behavior, generosity, and social solidarity. These findings indicate that compassion-oriented curriculum implementation and teacher role modeling represent complementary educational dimensions potentially associated with students' Islamic prosocial behavior.

In Indonesia, madrasahs occupy a distinctive position within the national education system by integrating general academic instruction with Islamic religious education and character development. This institutional orientation provides opportunities to connect compassion-based

learning with Islamic moral principles through classroom instruction, collaborative activities, social engagement, and teachers' exemplary conduct. However, the formal inclusion of religious values in educational programs does not necessarily ensure their consistent expression in students' everyday behavior. Moral understanding and actual prosocial conduct represent related but distinct dimensions of character development, requiring educational practices that facilitate the translation of ethical knowledge into socially beneficial actions. This issue is particularly relevant during adolescence, when students encounter increasingly complex interpersonal relationships and become more responsive to behavioral examples, peer expectations, and social norms. Compassion-based curriculum implementation may provide structured opportunities to develop empathy, cooperation, and social awareness, whereas teacher role modeling offers observable examples through which students can interpret and apply these values. West Java constitutes a relevant geographical context for examining these relationships because madrasahs operate within diverse educational and social environments where Islamic traditions intersect with contemporary educational expectations. Investigating students' perceptions of compassion-oriented instructional practices and teachers' ethical behavior within this context may provide empirical insights into the educational conditions associated with Islamic prosocial tendencies. Therefore, examining these variables simultaneously is important for understanding how institutional-pedagogical practices and interpersonal-behavioral experiences relate to students' reported prosocial behavior (Li et al., 2025).

Previous studies have established important theoretical and empirical foundations for understanding compassion-based education, teacher role modeling, and prosocial behavior, although these dimensions have generally been investigated through different analytical perspectives. Colaianne et al. (2023-2025) examined compassion-oriented educational programs and their relevance to adolescents' developmental needs, while Ahn et al. (2020) discussed the social-cognitive mechanisms underlying role modeling in educational settings. Longobardi et al. (2021)explored the relationship between teacher–student interactions and prosocial behavior, whereas da Silva Pinho et al, (2025) investigated the influence of teachers and peers on adolescents' normative perceptions and behavioral intentions. Within Islamic educational contexts, Hady et al. (2025) examined school-based strategies for fostering prosocial behavior, and Wantini et al. (2026) investigated the relationship between philanthropic-based Islamic education and students' prosocial development. Despite these contributions, the available studies provide relatively limited integrated evidence concerning the individual and simultaneous statistical associations of compassion-based curriculum implementation and teacher role modeling with Islamic prosocial behavior among madrasah students in West Java. This constitutes the principal research gap addressed by the present study. Its novelty lies in integrating two complementary educational dimensions within a single quantitative analytical framework: the institutional-pedagogical dimension, represented by compassion-based curriculum implementation, and the interpersonal-behavioral dimension, represented by teacher role modeling. By examining both variables concurrently, the study offers a context-sensitive perspective on how compassion-oriented educational practices and observable ethical conduct are associated with students' Islamic prosocial behavior, while allowing their respective statistical contributions to be evaluated within the same explanatory model.

Based on these considerations, this study aims to examine the relationship between compassion-based curriculum implementation, teacher role modeling, and Islamic prosocial behavior among madrasah students in West Java, Indonesia. Specifically, the study investigates whether compassion-based curriculum implementation is positively and significantly associated with Islamic prosocial behavior, whether teacher role modeling demonstrates a positive and

significant association with Islamic prosocial behavior, and whether both independent variables simultaneously explain variation in students' reported prosocial tendencies. The research employs a quantitative explanatory approach involving 85 madrasah students, with data collected through a structured questionnaire using a five-point Likert scale and analyzed using IBM SPSS Statistics version 25. Multiple linear regression is employed to assess the direction, magnitude, and statistical significance of the relationships between the independent variables and Islamic prosocial behavior. Theoretically, this study contributes to the integration of compassion-oriented education, social learning theory, and Islamic character education by examining the relationships between structured moral learning, teacher exemplarity, and students' prosocial tendencies within a unified analytical framework. Practically, the findings are expected to provide relevant considerations for madrasah administrators, teachers, and educational policymakers in strengthening compassion-oriented instructional practices, promoting consistent ethical role modeling, and supporting students' empathy, cooperation, mutual assistance, and social responsibility. Given the cross-sectional observational design and reliance on self-reported measurements, the findings are interpreted as statistical associations rather than definitive evidence of causal relationships.

LITERATURE REVIEW

2.1 Compassion-Based Curriculum Implementation

Compassion-based curriculum implementation refers to the systematic integration of empathy, kindness, mutual respect, and social responsibility into educational objectives, instructional practices, and classroom activities. Grounded in social-emotional learning, this approach emphasizes the development of emotional awareness, ethical judgment, and interpersonal competencies through reflective learning, cooperation, and meaningful social interactions. Colaianne et al. (2023) demonstrated that structured compassion-based educational programs can strengthen adolescents' self-compassion, perspective-taking, and sense of interdependence. Within Islamic education, compassion is closely associated with rahmah (mercy), ihsan (goodness), ta'awun (mutual assistance), and ukhuwah (brotherhood), which provide moral foundations for character development. Hady et al. (2025) highlighted the importance of integrating religious values into instructional practices and school environments to foster students' prosocial behavior. Accordingly, this study conceptualizes compassion-based curriculum implementation as students' perceptions of how compassion-related values are consistently incorporated into teaching materials, classroom interactions, collaborative activities, and school practices to promote empathy, cooperation, and social responsibility (Taylor et al., 2017).

2.2 Teacher Role Modeling

Teacher role modeling refers to educators' demonstration of ethical values and behaviors that influence students' moral and social development. Grounded in social learning theory, this process involves students observing and reproducing teachers' positive conduct, including honesty, fairness, empathy, and responsibility (Ahn et al., 2020). Longobardi et al. (2021) found that supportive teacher–student relationships were positively associated with students' prosocial behavior, highlighting the importance of positive interpersonal interactions. Within Islamic education, teacher role modeling reflects the principle of uswah hasanah, which emphasizes exemplary conduct in transmitting religious and moral values. Teachers who consistently demonstrate compassion, justice, patience, and mutual respect provide practical examples of Islamic ethical principles. Accordingly, this study conceptualizes teacher role modeling as students' perceptions of teachers' behavioral consistency, empathetic treatment, fairness, respectful

interactions, and demonstration of Islamic moral values, which may contribute to the development of Islamic prosocial behavior (Li et al., 2025).

2.3 Islamic Prosocial Behavior

Islamic prosocial behavior refers to voluntary actions that benefit others and reflect Islamic moral principles, including ta'awun (mutual assistance), rahmah (compassion), ukhuwah (brotherhood), sadaqah (charity), and ihsan (goodness). These values encourage empathy, cooperation, generosity, and social responsibility in students' everyday interactions. Hady et al. (2025) highlighted the importance of school climate, instructional practices, and religious value integration in fostering prosocial behavior among students in Islamic schools. Similarly, (Wantini et al. (2026) emphasized the relevance of philanthropic-based Islamic education in developing empathy, helping behavior, and social solidarity. Islamic prosocial behavior encompasses both moral understanding and its practical application through positive social interactions. Accordingly, this study conceptualizes Islamic prosocial behavior as madrasah students' self-reported tendencies toward empathy, helping others, cooperation, generosity, and social responsibility, reflecting the internalization of Islamic ethical values (Yin & Wang, 2023).

2.4 The Relationship Between Compassion-Based Curriculum Implementation and Islamic Prosocial Behavior

Compassion-based curriculum implementation is theoretically associated with Islamic prosocial behavior by integrating empathy, kindness, cooperation, and social responsibility into structured learning experiences. Grounded in social-emotional learning theory, this approach encourages students to develop emotional awareness, interpersonal competencies, and constructive social behavior. Durlak et al. (2011) demonstrated that structured social-emotional learning programs improve students' social-emotional competencies and behavioral outcomes. Similarly, Colaianne et al. (2023) highlighted the potential of compassion-based education to strengthen self-compassion, perspective-taking, and interdependence, while Colaianne (2025) emphasized the importance of aligning curriculum components with students' developmental needs. In madrasahs, integrating Islamic values such as ta'awun and rahmah into instructional activities may encourage mutual assistance, empathy, and cooperation. Accordingly, compassion-based curriculum implementation is expected to have a positive association with Islamic prosocial behavior among madrasah students in West Java (Chan et al., 2021).

H1: Compassion-based curriculum implementation has a positive and statistically significant relationship with Islamic prosocial behavior among madrasah students in West Java.

2.5 The Relationship Between Teacher Role Modeling and Islamic Prosocial Behavior

Teacher role modeling is expected to be positively associated with Islamic prosocial behavior through students' observation and imitation of teachers' ethical conduct. Grounded in social learning theory, teachers serve as influential models by demonstrating empathy, fairness, patience, and social responsibility (Ahn et al., 2020). Within Islamic education, the principle of uswah hasanah emphasizes exemplary conduct in reinforcing religious values through everyday interactions. Longobardi et al. (2021) found that positive teacher–student relationships were associated with students' prosocial behavior, highlighting the importance of supportive interpersonal experiences. In madrasahs, teachers' consistent demonstration of compassion, justice, and mutual respect may encourage students to internalize Islamic moral principles and practice socially responsible behavior. Accordingly, teacher role modeling is expected to demonstrate a positive association with Islamic prosocial behavior among madrasah students in West Java (Yin & Wang, 2023).

H2: Teacher role modeling has a positive and statistically significant relationship with Islamic prosocial behavior among madrasah students in West Java.

2.6 The Simultaneous Relationship Between Compassion-Based Curriculum Implementation, Teacher Role Modeling, and Islamic Prosocial Behavior

Compassion-based curriculum implementation and teacher role modeling represent complementary dimensions of moral education that may jointly explain variations in students' Islamic prosocial behavior. Grounded in social-emotional learning and social learning theory, curriculum implementation provides structured opportunities to develop empathy, cooperation, and social responsibility, while teacher role modeling reinforces these values through observable ethical conduct. Durlak et al. (2011) demonstrated the benefits of structured social-emotional learning programs, while Ahn et al. (2020) emphasized the importance of observational learning in shaping students' behavior. Similarly, Hady et al. (2025) highlighted the relevance of school environments, instructional practices, and religious values in fostering prosocial behavior within Islamic education. These findings suggest that curriculum practices and teachers' exemplary conduct may jointly contribute to students' moral development. Accordingly, this study examines whether compassion-based curriculum implementation and teacher role modeling simultaneously demonstrate a statistically significant association with Islamic prosocial behavior among madrasah students in West Java (Taylor et al., 2017).

H3: Compassion-based curriculum implementation and teacher role modeling simultaneously demonstrate a statistically significant relationship with Islamic prosocial behavior among madrasah students in West Java.

RESEARCH METHODS

This study employed a quantitative explanatory approach with a cross-sectional survey design to examine the relationships between compassion-based curriculum implementation (X1), teacher role modeling (X2), and Islamic prosocial behavior (Y) among madrasah students in West Java, Indonesia. Data were collected through structured questionnaires administered during a single research period and analyzed using multiple linear regression to assess the individual and simultaneous associations between the independent variables and Islamic prosocial behavior. Given the observational design, the findings were interpreted as statistical associations rather than causal relationships.

The study involved 85 madrasah students in West Java, with individual students serving as the units of analysis. Compassion-based curriculum implementation (X1) was measured through students' perceptions of empathy, kindness, cooperation, and social responsibility integrated into educational practices. Teacher role modeling (X2) reflected students' perceptions of teachers' ethical conduct, fairness, empathy, and behavioral consistency, while Islamic prosocial behavior (Y) represented students' self-reported tendencies toward helping, cooperation, generosity, compassion, and social responsibility based on Islamic values. The operational definitions and measurement indicators are presented in Table 1.

Table 1. Operational Definitions of Research Variables

Variable	Operational definition	Measurement indicators
Compassion-Based Curriculum Implementation (X1)	Students' perceptions of compassion-related values	Integration of compassion values, empathy-oriented learning, collaborative

	and practices incorporated into the learning process.	activities, opportunities for helping, and reinforcement of compassionate conduct.
Teacher Role Modeling (X2)	Students' perceptions of teachers' observable ethical behavior and interpersonal conduct.	Exemplary moral conduct, empathy and care, fairness, consistency between words and actions, and respectful interactions.
Islamic Prosocial Behavior (Y)	Students' reported tendencies to demonstrate socially beneficial behavior grounded in Islamic moral values.	Empathy and social concern, helping behavior, cooperation and ta'awun, generosity and sharing, and social responsibility.

Data were collected from 85 madrasah students in West Java using a structured questionnaire with a five-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree) to measure compassion-based curriculum implementation, teacher role modeling, and Islamic prosocial behavior. Responses were coded, screened, and analyzed using IBM SPSS Statistics version 25. Data analysis included descriptive statistics, instrument validity testing using corrected item–total correlations (≥ 0.30), and reliability testing using Cronbach's alpha (≥ 0.70). Classical assumption tests assessed residual normality, multicollinearity, heteroscedasticity, and linearity. Multiple linear regression was employed to examine the relationships between the independent and dependent variables, with partial t-tests and simultaneous F-tests conducted at a 0.05 significance level. The coefficient of determination (R^2) and adjusted R^2 were used to evaluate the model's explanatory power.

RESULTS AND DISCUSSION

4.1 Descriptive Statistical Analysis

Descriptive statistical analysis provides an overview of the distribution and central tendencies of the three research variables: compassion-based curriculum implementation (X1), teacher role modeling (X2), and Islamic prosocial behavior (Y).

Table 2. Descriptive Statistics of Research Variables

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Compassion-Based Curriculum Implementation (X1)	85	2.65	4.90	3.719	0.423
Teacher Role Modeling (X2)	85	2.90	5.00	3.796	0.446
Islamic Prosocial Behavior (Y)	85	2.63	5.00	3.811	0.535
Valid N (listwise)	85				

Table 2 presents the descriptive statistics of the research variables based on 85 respondents. Compassion-based curriculum implementation (X1) recorded a mean of 3.719 (SD = 0.423), with scores ranging from 2.65 to 4.90. Teacher role modeling (X2) showed a mean of 3.796 (SD = 0.446), with scores ranging from 2.90 to 5.00, while Islamic prosocial behavior (Y) recorded the highest mean

of 3.811 (SD = 0.535), with scores ranging from 2.63 to 5.00. All three variables fell within the high category, indicating favorable student perceptions of compassion-based curriculum implementation, teacher role modeling, and Islamic prosocial behavior. The relatively low standard deviations suggest moderate consistency in respondents' assessments, although Islamic prosocial behavior exhibited slightly greater variability than the independent variables.

4.2 Classical Assumption Testing

The diagnostic procedures included residual normality testing, multicollinearity analysis, and heteroscedasticity testing.

Table 3. Regression Diagnostic Tests

Diagnostic test	Statistical indicator	Result	Interpretation
Residual normality	Shapiro–Wilk statistic	0.972	No significant deviation detected
Residual normality	Significance value	0.061	$p > 0.05$
Multicollinearity (X1)	VIF	1.001	Low multicollinearity
Multicollinearity (X2)	VIF	1.001	Low multicollinearity
Heteroscedasticity	Breusch–Pagan LM statistic	0.395	No significant heteroscedasticity detected
Heteroscedasticity	Significance value	0.821	$p > 0.05$
Residual autocorrelation	Durbin–Watson statistic	1.852	No obvious indication of strong first-order autocorrelation

Table 3 presents the regression diagnostic test results, indicating that the model generally satisfies the assessed classical assumptions. The Shapiro–Wilk test showed no significant deviation from residual normality ($W = 0.972$, $p = 0.061 > 0.05$). Multicollinearity was minimal, with VIF values of 1.001 for both compassion-based curriculum implementation (X1) and teacher role modeling (X2). The Breusch–Pagan test indicated no significant heteroscedasticity ($LM = 0.395$, $p = 0.821 > 0.05$), while the Durbin–Watson statistic of 1.852 suggested no strong first-order residual autocorrelation. Overall, these findings support the suitability of the regression model for further statistical analysis, although linearity should be assessed separately.

4.3 Multiple Linear Regression Analysis

Multiple linear regression analysis was conducted on the observations to examine the association between compassion-based curriculum implementation, teacher role modeling, and Islamic prosocial behavior. This analytical approach allows each independent variable to be evaluated while statistically controlling for the other predictor.

Table 4. Multiple Linear Regression Results

Predictor	B	Std. Error	Standardized Beta	t	Sig.
Constant	0.395	0.598	—	0.660	0.511
Compassion-Based Curriculum Implementation (X1)	0.572	0.117	0.453	4.880	<0.001
Teacher Role Modeling (X2)	0.339	0.111	0.283	3.051	0.003

Table 4 presents the multiple linear regression results, indicating that both independent variables have positive and statistically significant associations with Islamic prosocial behavior.

Compassion-based curriculum implementation (X1) demonstrated a significant positive relationship (B = 0.572, β = 0.453, t = 4.880, p < 0.001), while teacher role modeling (X2) also showed a significant positive relationship (B = 0.339, β = 0.283, t = 3.051, p = 0.003). The regression constant was 0.395 (p = 0.511). Based on the standardized coefficients, compassion-based curriculum implementation exhibited a stronger association with Islamic prosocial behavior than teacher role modeling. These findings support both individual hypotheses, suggesting that higher levels of perceived compassion-based curriculum implementation and positive teacher role modeling are associated with stronger Islamic prosocial tendencies among madrasah students in West Java.

4.4 Simultaneous Hypothesis Testing (F-Test)

The simultaneous F-test was used to evaluate whether compassion-based curriculum implementation and teacher role modeling jointly explained a statistically significant proportion of the variation in Islamic prosocial behavior.

Table 6. ANOVA and Simultaneous F-Test Results

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	7.074	2	3.537	17.125	<0.001
Residual	16.937	82	0.207	—	—
Total	24.011	84	—	—	—

Table 6 presents the ANOVA and simultaneous F-test results, indicating that the multiple linear regression model is statistically significant (F(2, 82) = 17.125, p < 0.001). The regression sum of squares was 7.074, while the residual sum of squares was 16.937, resulting in a total sum of squares of 24.011. These findings demonstrate that compassion-based curriculum implementation and teacher role modeling jointly provide a statistically significant explanation of variations in Islamic prosocial behavior among madrasah students in West Java. Accordingly, the third hypothesis (H3) is supported, confirming the overall statistical significance of the regression model.

4.5 Coefficient of Determination (R^2)

The coefficient of determination results indicate that the regression model has a moderate relationship with Islamic prosocial behavior (R = 0.543). The R Square value of 0.295 indicates that compassion-based curriculum implementation and teacher role modeling collectively explain 29.5% of the variation in Islamic prosocial behavior, while the remaining 70.5% is attributable to factors outside the model and unexplained variation. The Adjusted R Square of 0.277 suggests that the model explains approximately 27.7% of the variation after adjusting for the number of predictors. Meanwhile, the standard error of the estimate was 0.454, reflecting the dispersion of observed values around the predicted regression values. Overall, these findings indicate that both independent variables contribute to explaining Islamic prosocial behavior among madrasah students in West Java, although substantial variation remains unexplained.

4.6 Discussion

The findings demonstrate that compassion-based curriculum implementation has a positive and statistically significant relationship with Islamic prosocial behavior among madrasah students in West Java (B = 0.572, β = 0.453, t = 4.880, p < 0.001). This result indicates that students who perceive greater integration of compassion-oriented values into educational practices tend to report stronger prosocial behavior. The finding aligns with social-emotional learning theory, which emphasizes the importance of structured educational experiences in developing empathy, interpersonal

competencies, and responsible social behavior. Durlak et al. (2011) demonstrated that school-based social-emotional learning programs contribute to improvements in students' social competencies and behavioral outcomes. Similarly, Colaianne et al. (2023) highlighted the potential of compassion-based educational programs to strengthen perspective-taking and interpersonal awareness, while Colaianne (2025) emphasized the importance of aligning compassion-oriented learning with students' developmental needs. Within Islamic education, this relationship suggests that integrating rahmah, ta'awun, and ihsan into instructional activities may support the internalization of moral values through meaningful social experiences. Hady et al. (2025) further emphasized the importance of integrating religious values into classroom practices and school environments to foster prosocial behavior. These findings reinforce the relevance of compassion-based curriculum implementation as an educational dimension associated with students' empathy, cooperation, and social responsibility.

Teacher role modeling also demonstrated a positive and statistically significant association with Islamic prosocial behavior ($B = 0.339$, $\beta = 0.283$, $t = 3.051$, $p = 0.003$), suggesting that students who perceive their teachers as consistent examples of ethical conduct tend to report stronger prosocial tendencies. This finding is consistent with social learning theory, which explains that individuals acquire behavioral patterns through observation and imitation of influential figures. Ahn et al. (2020) emphasized the importance of observational learning in understanding how educational role models influence students' attitudes and behavior. Similarly, Longobardi et al. (2021) found that positive teacher–student relationships were associated with prosocial behavior, while da Silva Pinho et al. (2025) highlighted the relevance of teachers' normative influence on adolescents' behavioral intentions. Within madrasahs, teacher role modeling reflects the Islamic principle of uswah hasanah, which emphasizes exemplary conduct in communicating moral and religious values. Teachers who consistently demonstrate fairness, compassion, patience, and mutual respect provide observable examples of Islamic ethical principles. Although compassion-based curriculum implementation exhibited a stronger standardized association than teacher role modeling, both variables contributed significantly to the regression model. This suggests that formal instructional practices and teachers' interpersonal conduct represent distinct but complementary dimensions associated with Islamic prosocial development.

The simultaneous regression analysis revealed that compassion-based curriculum implementation and teacher role modeling were jointly associated with Islamic prosocial behavior ($F(2, 82) = 17.125$, $p < 0.001$), with an R^2 value of 0.295 and an adjusted R^2 of 0.277. These results indicate that the two predictors collectively explained 29.5% of the observed variation in students' reported prosocial behavior, while the remaining 70.5% reflected factors not accounted for by the model and unexplained variation. The findings support the integration of social-emotional learning and social learning theory in understanding Islamic character education, suggesting that structured compassion-oriented instruction and observable ethical conduct provide complementary educational experiences. This interpretation is consistent with Hady et al. (2025), who emphasized the relevance of institutional learning practices and school environments in fostering prosocial behavior, and Wantini et al. (2026), who highlighted the contribution of philanthropic-based Islamic education to empathy, generosity, and social solidarity. The study extends these perspectives by examining curriculum implementation and teacher role modeling simultaneously within the context of madrasah education in West Java. Practically, the findings highlight the importance of incorporating compassion-related values into instructional activities while encouraging teachers to demonstrate consistent ethical behavior. Nevertheless, the cross-sectional design, reliance on self-

reported questionnaires, and sample of 85 students limit causal interpretation and broader generalizability. Future research should consider additional factors, such as peer relationships, family environments, and school climate, alongside longitudinal designs and behavioral observations to provide a more comprehensive understanding of Islamic prosocial development.

CONCLUSION

This study concludes that compassion-based curriculum implementation and teacher role modeling are positively and significantly associated with Islamic prosocial behavior among madrasah students in West Java, Indonesia. Both independent variables demonstrated significant individual relationships with Islamic prosocial behavior, with compassion-based curriculum implementation exhibiting a stronger standardized association than teacher role modeling. The simultaneous regression results confirmed that both variables collectively explained 29.5% of the variation in students' reported prosocial behavior, indicating their complementary relevance to Islamic character education. These findings emphasize the importance of integrating compassion, empathy, cooperation, and social responsibility into instructional practices while strengthening teachers' exemplary ethical conduct through the principle of uswah hasanah. The study contributes to understanding the relationship between curriculum practices, teacher behavior, and Islamic prosocial development. However, the cross-sectional design, relatively limited sample, and reliance on self-reported data restrict causal interpretation and broader generalizability. Future research should incorporate larger and more diverse samples, longitudinal approaches, and additional factors such as family environments, peer relationships, and school climate to provide a more comprehensive understanding of Islamic prosocial behavior.

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