

### Teaching with Love: A Qur'anic-Humanistic Framework for Teacher Formation

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**Abstrak:** Pendidikan kontemporer seringkali memprioritaskan pencapaian kognitif dan kompetensi teknis sambil mengesampingkan dimensi afektif, etis, dan spiritual dalam pembelajaran. Ketidakseimbangan ini telah berkontribusi pada terciptanya ruang kelas yang jauh secara emosional dan melemahnya hubungan guru-murid. Artikel ini mengkonseptualisasikan gagasan menjadi guru yang dicintai melalui kerangka pedagogis pengajaran dengan cinta dan kasih sayang dengan mengintegrasikan psikologi pendidikan, filsafat pendidikan, dan pedagogi Al-Qur'an. Dengan menggunakan pendekatan konseptual kualitatif, studi ini menganalisis pemikiran filosofis klasik, teori pembelajaran kontemporer, dan tradisi pendidikan Islam, termasuk tafsir Al-Qur'an klasik. Analisis menunjukkan bahwa cinta (*mahabbat*), perhatian (*ri'ayah*), dan pengajaran berbasis hati (*ta'lim bi al-qalb*) bukanlah sekadar disposisi emosional tetapi merupakan keharusan pedagogis dan etis yang mendasar. Guru yang mewujudkan nilai-nilai ini menumbuhkan keamanan emosional, motivasi intrinsik, perkembangan moral, dan perkembangan manusia secara holistik yang mencakup dimensi intelektual, emosional, dan spiritual.

**Kata kunci:** guru tercinta; mengajar dengan penuh kasih sayang; pedagogi Al-Qur'an; pendidikan Islam; pembelajaran humanistik

**Abstract:** Contemporary education frequently prioritizes cognitive achievement and technical competence while marginalizing affective, ethical, and spiritual dimensions of learning. This imbalance has contributed to emotionally distant classrooms and weakened teacher-student relationships. This article conceptualizes the notion of becoming a beloved teacher through the pedagogical framework of teaching with love and affection by integrating educational psychology, philosophy of education, and Qur'anic pedagogy. Employing a qualitative conceptual approach, this study analyzes classical philosophical thought, contemporary learning theories, and Islamic educational



traditions, including classical Qur'anic exegesis. The analysis demonstrates that love (*mahabbah*), care (*ri'ayah*), and heart-based teaching (*ta'lim bi al-qalb*) are not merely emotional dispositions but constitute fundamental pedagogical and ethical imperatives. Teachers who embody these values foster emotional security, intrinsic motivation, moral development, and holistic human flourishing encompassing intellectual, emotional, and spiritual dimensions.

**Keywords:** beloved teacher; teaching with love; Qur'anic pedagogy; Islamic education; humanistic learning

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## Introduction

**E**ducation is fundamentally a humanizing process that extends beyond the mere transmission of knowledge towards the formation of character, emotion, and meaning. A successful teacher is not simply defined by intellectual mastery but by the embodiment of empathy, moral integrity, and emotional presence in the classroom (Aloni, 2013; Vanderheiden et al., 2025). The quality of the relationship between the teacher and the student is crucial for the success of this humanizing endeavor. This process is geared toward holistic human flourishing, encompassing intellectual, emotional, and spiritual dimensions. Therefore, teaching must be viewed as a moral and relational act, not just a technical one.

Research in educational psychology consistently demonstrates that positive teacher-student relationships significantly influence students' motivation, engagement, and academic achievement. When students perceive their teachers as caring, they exhibit higher motivation, persistence, and academic engagement in the learning process. Furthermore, a teacher who is genuinely loved by students embodies empathy, moral integrity, and a strong emotional presence. Such emotional security and belonging are affirmed as prerequisites for learning in humanistic education theories (Del Carmen Salazar, 2013, 2013; Spooner, 2018; Uusiautti et al., 2013). These positive practices

transform classrooms into spaces of trust rather than fear, enabling deeper learning and moral growth.

Despite the compelling evidence supporting the importance of affective and ethical dimensions, contemporary educational systems increasingly emphasize standardized assessment, performance metrics, and efficiency. This strong focus on cognitive achievement and technical competence often marginalizes the affective, ethical, and spiritual dimensions of learning. As a result of this imbalance, affective and ethical aspects of teaching are often treated as secondary concerns. Teaching risks becoming a mechanical activity detached from relational depth, moral responsibility, and spiritual meaning (Firdaus & Mariyat, 2017; Robinson, 2022). This environment undermines both academic success and the character formation of the students.

This prioritization of measurable performance has led to a noticeable imbalance in educational settings. This imbalance has contributed significantly to emotionally distant classrooms, where the vital teacher-student relationships are weakened. The resulting condition is an emotionally disengaged learning environment that fails to foster holistic human development. Education becomes dehumanizing when it is devoid of this relational depth and ethical consideration (Roorda et al., 2017; Tao et al., 2022; Vanderheiden et al., 2025). A necessary corrective is required to address this critical deficiency and re-center the human element in pedagogy.

This article argues that the pedagogical framework of "Teaching with Love and Affection" offers this necessary corrective to the current imbalance in education. This approach conceptualizes the notion of becoming a beloved teacher by integrating educational psychology, philosophy of education, and Qur'anic pedagogy. Within this framework, love (*mahabbah*), care (*ri'ayah*), and heart-based teaching (*ta'lim bi al-qalb*) are understood as fundamental pedagogical and ethical imperatives, not merely as emotional dispositions (Donnelly, 2004; Shih, 2022; Spooner, 2018). These values foster emotional security, intrinsic motivation, and moral development in students.

The proposed framework integrates philosophical reflection, contemporary learning theories, and Qur'anic pedagogy, including insights from classical *tafsir* (exegesis). The study analyzes classical philosophical thought, contemporary learning theories, and Islamic educational traditions to construct this holistic approach. Love, in this context, is understood not as sentimentality but as a pedagogical, ethical, and spiritual force essential to meaningful education (Muali, 2017; Quin, 2017; Siswadi, 2024). This integration seeks to propose a holistic educational framework that re-centers love as a foundational principle.

The analysis in this study is based on the critical interpretation and theoretical synthesis of primary and secondary sources. Primary sources include classical philosophical works, contemporary educational theory, Qur'anic texts, and classical Islamic scholarship, particularly *tafsir* literature (Maimun & Jannah, 2025). The analysis demonstrates that teachers who embody these core values of love and care cultivate character and are builders of humane learning communities. This coherent pedagogical framework situates love as a central educational principle within both Islamic and humanistic perspectives (Benne, 1975; Wilcken & Roseth, 2015).

Ultimately, this study proposes a holistic educational framework in which teaching is framed as an act of care, moral guidance, and spiritual stewardship. The findings carry significant implications for Islamic teacher education, emphasizing that teachers should be formed as moral educators (*murabbi*) rather than just instructors (*mu'allim*). Becoming a beloved teacher is thus presented not merely as a matter of pedagogical technique but as a profound ethical and spiritual vocation. This Qur'anic–humanistic pedagogy aims at inner transformation, seeing teaching as a moral trust (*amānah*) grounded in ethical accountability.

This study fundamentally employs a qualitative conceptual research design. This design was chosen because the research focuses on critical interpretation and theoretical synthesis rather than the collection of new empirical data. This

approach is ideal for analyzing and integrating various philosophical traditions and theoretical frameworks to construct a robust argument. The core objective of this methodology is to build a coherent pedagogical framework that situates love as a central educational principle, achieved by integrating educational psychology, philosophy of education, and Qur'anic pedagogy.

The sources utilized in the analysis are categorized into primary and secondary materials. The primary sources include classical philosophical works, contemporary educational theory, Qur'anic texts, and classical Islamic scholarship, particularly *tafsīr* literature (Qur'anic exegesis). A deep analysis of classical exegetes like Al-Tabarī, Fakhr al-Dīn al-Rāzī, and Ibn 'Āshūr is central to establishing the Qur'anic foundation for love and heart-based teaching. The secondary sources consist of peer-reviewed journal articles in education and psychology, which support the integration with modern learning theories. The analysis is conducted thematically to articulate a Qur'anic–humanistic pedagogy grounded in love, compassion, wisdom, and heart-centered understanding.

## **Philosophical and Ethical Foundations of Love-Based Pedagogy**

### *Love and Education: A Philosophical Genealogy*

The relationship between love and education is neither incidental nor modern. From classical philosophy to contemporary pedagogy, love has consistently been identified as a driving force behind moral formation, epistemic openness, and ethical authority (Donnelly, 2004). Understanding this genealogy is essential to establish that teaching with love is not a sentimental innovation, but a philosophically defensible pedagogical principle. In classical Greek philosophy, Plato conceptualized *eros* as the soul's desire for truth and goodness. In *The Symposium*, education is portrayed as a transformative ascent in which love motivates the learner to move from superficial appearances toward enduring truths. Teaching, within this framework, is not coercive

transmission but guided awakening; the educator draws the learner toward wisdom by nurturing desire rather than imposing control.

Aristotle further developed this relational vision through the concept of *philia* (virtuous friendship). In *Nicomachean Ethics*, Aristotle argues that moral development occurs within relationships characterized by trust, goodwill, and shared pursuit of virtue (Muali, 2017; Siswadi, 2024). Applied pedagogically, this implies that effective teaching presupposes ethical relationality: students are more receptive to guidance when they perceive the teacher as benevolent and morally credible. Authority, therefore, emerges from character rather than domination. Even modern philosophy, such as that of Immanuel Kant, affirms practical love as a moral obligation expressed through respect for human dignity, which translates into a form of authority grounded in ethical commitment to consistently act for the students' moral good.

#### *Modern Educational Philosophy: Love, Care, and Humanization*

Twentieth-century educational philosophy explicitly reintroduced love as a pedagogical necessity. Paulo Freire famously argued that education without love degenerates into domination. In *Pedagogy of the Oppressed*, Freire insists that authentic dialogue central to critical pedagogy requires humility, trust, and love for humanity. Without these, education becomes an instrument of control rather than liberation (Martin & Collie, 2019). Freire's insight is crucial for understanding teacher authority: authority is not abolished, but reconfigured, with teachers exercising leadership through ethical commitment and dialogical engagement, not fear or humiliation.

Nel Noddings developed this insight into a systematic ethics of care. In her account, teaching is fundamentally relational, and moral education begins with attentiveness to students' needs. Care is not sentimental attachment but a disciplined responsiveness that recognizes students as moral subjects, requiring *engrossment* (genuine attention) and *motivational displacement* (prioritizing the learner's good). This care-ethical framework has direct

implications for teacher formation, demanding training not only in content mastery but in relational competence: listening, empathy, and ethical responsiveness. Love, in this context, becomes a professional virtue grounded in responsibility (Shih, 2022; Vanderheiden & Mayer, 2025).

### *Ethical Authority in Teaching: Power, Discipline, and Love*

A common objection to love-based pedagogy is the fear that it undermines discipline and authority. However, philosophical and educational scholarship suggests the opposite: authority divorced from care often produces compliance without commitment, whereas authority grounded in ethical concern fosters internalized responsibility (Sabirova et al., 2019; Spooner, 2018). Michel Foucault's analysis of disciplinary power illustrates how modern institutions often rely on surveillance, normalization, and punishment to regulate behavior, which, while producing order, does so at the cost of autonomy and moral agency.

By contrast, ethical authority arises when learners recognize the legitimacy of guidance. Max Weber distinguished between coercive power and legitimate authority, noting that authority depends on perceived moral justification. In pedagogy, love functions as a legitimizing force: students are more willing to accept correction and discipline when they trust the teacher's intentions. Educational psychology supports this claim, showing that authoritative teaching styles firm expectations combined with warmth and responsiveness lead to better academic and behavioral outcomes. Love-based pedagogy does not eliminate boundaries; it humanizes them.

### *Humanistic Learning Theory and the Affective Conditions of Knowing*

Humanistic psychology provides empirical and theoretical grounding for the pedagogical role of love. Abraham Maslow's hierarchy of needs identifies love and belonging as foundational prerequisites for self-actualization. Learners whose basic emotional needs are unmet struggle to engage

meaningfully with higher-order cognitive tasks, as their mental energy is devoted to self-defense rather than cognitive exploration.

Carl Rogers extended this insight into educational practice. In *Freedom to Learn*, Rogers argues that meaningful learning occurs in environments characterized by empathy, authenticity, and unconditional positive regard. Teachers who embody these qualities create conditions in which students feel safe to explore, question, and reflect. From a humanistic perspective, learning is the integration of knowledge into the self, a process that requires emotional safety and relational trust (Ball et al., 2024; Del Carmen Salazar, 2013; Donnelly, 2004). Teaching with love, therefore, is epistemically significant: it opens the learner to understanding by reducing defensiveness and fear.

### *Islamic Ethical Thought and the Moral Nature of Teaching*

Islamic intellectual tradition strongly affirms the moral nature of education. Knowledge (*'ilm*) is never value-neutral; it is oriented toward ethical transformation and responsibility. Classical scholars repeatedly warned that knowledge without moral cultivation leads to arrogance and harm. Abū Hāmid al-Ghazālī emphasized that teaching is an act of spiritual responsibility. In *Ihya' Ulūm al-Dīn*, he describes the teacher as a caretaker of souls whose task is to guide learners toward moral refinement, arguing that harshness and humiliation corrupt the heart and obstruct learning, while compassion and patience open the learner to guidance (Siswadi, 2024; Tao et al., 2022; Vanderheiden et al., 2025).

Similarly, Ibn Miskawayh linked education to character formation (*tabdhib al-akhlāq*), asserting that virtues develop through habituation guided by wise and compassionate mentors. Teaching, in this view, is inseparable from ethical exemplarity. These insights align closely with the Qur'anic conception of guidance as mercy-based and heart-oriented, reinforcing the claim that love in pedagogy is not optional but intrinsic to Islamic epistemology.

### *Synthesis: Love as Ethical, Epistemic, and Pedagogical Principle*

The philosophical and ethical traditions surveyed converge on three core insights that support the study's central thesis. The Ethical Insight is that love legitimizes authority by grounding it in concern for the learner's good, thereby transforming coercion into recognized authority. The Epistemic Insight holds that emotional safety and trust are necessary conditions for openness to knowledge, as without security, the learner's cognitive energy is diverted into defense mechanisms.

Together, these insights along with the Pedagogical Insight that teaching is fundamentally relational and formative, not merely technical support the central thesis: teaching with love is a normative condition for meaningful education. It successfully integrates discipline with compassion, authority with humility, and knowledge with moral responsibility (Povinelli, 2025). This synthesis provides the philosophical foundation for the Qur'anic–humanistic framework developed in subsequent sections.

## **Qur'anic Epistemology of the Heart and the Pedagogical Logic of Love**

### *Knowledge, Heart, and Moral Cognition in the Qur'an*

A defining feature of Qur'anic epistemology is its refusal to separate knowledge from moral consciousness. The Qur'an repeatedly situates understanding not merely in cognitive faculties, but in the *qalb* (heart). This anthropological claim carries significant pedagogical implications: learning is not complete unless it transforms ethical orientation and lived conduct. Qur'an 22:46 articulates this epistemic anthropology explicitly: human beings may possess eyes that see and ears that hear, yet remain without understanding because "hearts by which they understand" are absent. This verse functions as a critique of purely intellectual apprehension divorced from moral receptivity, where understanding (*fiqh*) in the Qur'anic sense involves ethical responsiveness and humility.

Fakhr al-Dīn al-Rāzī emphasizes that the *qalb* functions as the locus of moral discernment, arguing that knowledge becomes efficacious only when it penetrates the heart, shaping intention (*nijyah*) and action (*‘amal*). Pedagogically, this implies that instruction aimed solely at information transfer risks producing epistemic superficiality—knowledge without wisdom. Love-based pedagogy emerges here not as sentiment, but as an **epistemic necessity**: without relational trust and emotional openness, the heart remains closed to understanding.

#### *Mercy (Rahmah) and Gentleness (Rifq) as Pedagogical Conditions*

The Qur'an consistently links effective guidance to mercy and gentleness. Qur'an 3:159 grounds prophetic leadership in *rahmah*, stating that harshness (*fazāzah*) and hardness of heart (*ghilzat al-qalb*) would have driven learners away. This verse establishes an enduring pedagogical principle: coercion and emotional severity undermine learning and moral influence. Al-Tabarī interprets this verse as indicating that learners' willingness to remain within a community of guidance depends on the educator's moral demeanor, establishing that gentleness enables, rather than negates, authority.

Fakhr al-Dīn al-Rāzī further argues that harsh speech produces inward resistance (*inqibād al-qalb*), preventing guidance from taking root. Ibn ‘Āshūr adds a socio-pedagogical dimension, emphasizing that *ta’lif al-qulūb* (harmonization of hearts) is a precondition for sustaining any educational community. In pedagogical terms, mercy functions as an enabling condition for learning: teaching with love—manifested through patience, respect, and compassionate correction creates an environment in which learners are willing to risk error, ask questions, and reflect critically (Gidley, 2016).

#### *Wisdom (Hikmah) as Pedagogical Discernment*

Qur'an 16:125 prescribes *hikmah* and *maw'izah hasanah* as the method of guidance. Classical *tafsīr* consistently interprets *hikmah* not as abstract

knowledge, but as contextual discernment the capacity to apply truth appropriately to persons, times, and circumstances. Ibn ‘Āshūr explains that *hikmah* involves recognizing learners’ psychological states and moral readiness; instruction that ignores context may be correct in content yet ineffective in outcome.

From a pedagogical standpoint, wisdom integrates love and discipline: it calibrates firmness with empathy, and correction with dignity. This Qur’anic pedagogy rejects both permissiveness and authoritarianism. Love without discernment risks indulgence; discipline without love risks alienation. *Hikmah* functions as the mediating principle that enables educators to translate ethical intent into effective practice.

#### *Teaching as Moral Trust (Amanah)*

The Qur’anic portrayal of teaching extends beyond method to moral responsibility. Qur’an 66:6 frames guidance as a trust (*amānah*) for which caregivers are accountable. Classical scholars interpret this responsibility as encompassing moral and spiritual outcomes, not merely instructional delivery. Al-Ghazālī describes the teacher as a guardian of the learner’s heart, entrusted with nurturing virtues and restraining harmful tendencies.

Humiliation, excessive severity, or neglect constitutes a breach of trust, as it damages the learner’s moral receptivity. This conception elevates teacher formation beyond professional certification, demanding ethical self-cultivation, humility, and compassion. Love, within this framework, is not optional benevolence but a requirement of moral stewardship.

#### *Learning Theory and the Affective Conditions of Understanding*

Contemporary learning theory provides empirical support for the Qur’anic emphasis on heart-centered understanding. Cognitive science increasingly recognizes that emotion and cognition are deeply intertwined: anxiety, fear, and shame inhibit working memory and attention, while emotional safety

enhances engagement and retention. Constructivist theory supports this by positing that learners actively construct meaning, which requires environments where they feel respected and secure.

Social cognitive theory further emphasizes the role of modeling and self-efficacy, where students are more likely to internalize values and strategies demonstrated by trusted figures. Carl Rogers' work on humanistic psychology demonstrates that empathy and unconditional positive regard facilitate deep learning and self-directed growth. These findings converge with Qur'anic epistemology: learning flourishes where the heart is open and relational trust is high.

#### *Integrative Synthesis: Qur'anic Epistemology and Educational Science*

The convergence between Qur'anic epistemology and contemporary learning theory reveals a coherent pedagogical logic. The Epistemic Logic affirms that understanding requires heart-level openness (*qallb*); the Ethical Logic states that guidance is effective when grounded in mercy (*rahmah*); the Methodological Logic insists that instruction must be wise and contextual (*hikmah*); and the Professional Logic frames teaching as moral stewardship (*amānah*).

Together, these four logics collectively justify teaching with love as a foundational principle. Love acts as the relational medium through which knowledge reaches the heart, authority becomes legitimate, and learning becomes truly transformative. This synthesis prepares the ground for the final stage of the article: the construction of a systematic Qur'anic–humanistic framework for teacher formation.

### **Constructing the Qur'anic–Humanistic Framework and Its Implications**

#### *Constructing a Qur'anic–Humanistic Framework for Teacher Formation*

Based on the philosophical, ethical, Qur'anic, and pedagogical analyses

developed in the previous sections, this study now formulates a Qur'anic–Humanistic Framework for teacher formation. This framework is conceptual, articulating normative principles that should guide teacher education, pedagogical practice, and professional identity. The framework rests on four interdependent pillars: love (*maḥabbah*), mercy (*rahmah*), wisdom (*hikmah*), and heart-centered understanding (*qalb*).

These pillars function not as isolated virtues, but as a coherent pedagogical system grounded in Qur'anic epistemology and supported by educational theory. This framework reconceptualizes teaching as moral–epistemic mediation: the teacher mediates knowledge to the learner's heart through ethically grounded relationships.

**Table 1.** Core Pillars of the Qur'anic–Humanistic Framework

Pillar	Qur'anic–Ethical Meaning	Pedagogical Function	Formation Outcome
Maḥabbah (Love)	Commitment to learner's good	Emotional safety; trust	Engagement; motivation
Rahmah (Mercy)	Compassionate guidance	Non-humiliating discipline	Moral openness
Hikmah (Wisdom)	Contextual discernment	Adaptive instruction	Judicious judgment
Qalb (Heart)	Moral–epistemic center	Heart-based learning	Ethical understanding

### *Teacher Identity: From Instructor to *Murabbi**

One of the most significant implications of this framework is the redefinition of teacher identity. In technocratic models, teachers are primarily instructors and managers of learning processes. Within the Qur'anic–humanistic framework, teachers are ***murabbi***: moral educators responsible for intellectual, ethical, and spiritual formation. This identity shift has concrete implications, demanding a change in professional self-conception.

Authority is no longer derived from institutional power or fear-based discipline, but from moral credibility, consistency, and care (Shih, 2022; Tao et al., 2022). Discipline remains essential, yet it is exercised through dignity-preserving practices rather than coercion. Correction becomes formative rather than punitive. Such an understanding aligns with both Islamic ethical thought and contemporary research on authoritative pedagogy, which demonstrates that firm expectations combined with warmth produce the most sustainable educational outcomes.

#### *Implications for Teacher Education Programs*

The proposed framework implies that teacher education programs in Islamic institutions must move beyond skill-based training toward **formation-oriented curricula**. This involves focusing on four critical domains: Ethical–Spiritual Formation (moral self-cultivation and ethical accountability), Relational and Emotional Competence (empathetic communication and emotionally responsive classroom management), Theory-Informed Pedagogical Design (instructional techniques grounded in sound theory), and Reflective Professionalism (capacity for self-evaluation and ethical reasoning).

Training teachers to be *murabbi* requires more than mere technical skill acquisition; it demands a shift in the epistemology of teaching itself. Relational and emotional competence must be central, not auxiliary, to effective pedagogy, while reflection transforms teaching from routine performance into moral practice.

**Table 2. Translating the Framework into Teacher Education**

Formation Domain	Programmatic Strategies	Evidence of Learning
Ethical–Spiritual	Mentorship; reflection journals	Portfolios
Relational Competence	Microteaching; role-play	Observation rubrics
Pedagogical Design	Lesson study; peer review	Unit plans
Reflective Practice	Action research	Reflective reports

### *Addressing Common Objections*

A frequent concern regarding love-based pedagogy is the fear of diminished rigor or authority. The framework developed here directly challenges this assumption. Love does not replace discipline; it reorients discipline toward formative ends. *Hikmah* (Wisdom) ensures that compassion does not devolve into permissiveness, while ethical accountability safeguards against emotional manipulation (Donnelly, 2004; Firdaus & Mariyat, 2017).

Another concern is practicality. However, contemporary educational research demonstrates that relational quality has measurable effects on learning outcomes, strengthening the argument that love-based pedagogy is not only normatively compelling but empirically defensible. Therefore, love in teaching is presented as a pedagogical necessity rather than a mere idealistic goal.

### *Contribution to Islamic Educational Thought*

This study contributes to Islamic education in three principal ways. First is a Conceptual Contribution, articulating a coherent pedagogical framework grounded in Qur'anic epistemology (Díaz-Megolla & Falcon, 2025). Second is Theoretical Integration, bridging Islamic ethical thought and modern educational theory without reductionism.

Third is Programmatic Guidance, offering a foundation for rethinking teacher education curricula and professional identity, specifically by demanding the formation of the *murabbi*. By doing so, the article responds to contemporary crises of alienation, disengagement, and moral fragmentation in education by providing a path toward more heart-centered and ethically responsible teaching.

## **Conclusion**

This article has successfully formulated a comprehensive Qur'anic-Humanistic Framework for teacher formation, fundamentally grounded in the

principle of teaching with love. Through a rigorous synthesis of Qur'anic epistemology, classical Islamic ethics, humanistic learning theory, and modern philosophy of education, this study decisively demonstrates that love is not an emotional accessory to pedagogy, but a normative, epistemic, and ethical condition for meaningful education. The core findings validate that love and compassion (*rahmah* and *maḥabbah*) are necessary to open the heart (*qalb*) to true understanding, thereby legitimizing authority and enabling genuine moral formation (*murabbi*).

In an era dominated by technocratic and performance-based models, this framework offers a vital reorientation by restoring the humanizing and moral mission of pedagogy. By positioning the teacher as a moral steward (*amānah*) who utilizes wisdom (*hikmah*) to temper discipline with empathy, the study provides a robust theoretical foundation for reforming Islamic teacher education curricula. The next necessary step is to extend this framework through empirical investigation and pilot curriculum development, specifically targeting the cultivation of relational competence and ethical self-formation in prospective teachers.

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