

# Integrating Islamic Educational Psychology in Inclusive and Sustainable Education for Children with Intellectual Disabilities

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## ABSTRAK

Pendidikan inklusif di Indonesia telah mengalami perkembangan signifikan melalui kebijakan nasional yang mendorong pemerataan akses pendidikan bagi seluruh peserta didik, termasuk anak dengan disabilitas intelektual. Namun demikian, integrasi dimensi spiritual dan emosional dalam konteks pendidikan Islam masih belum banyak dikaji secara mendalam. Penelitian ini bertujuan untuk menganalisis bagaimana prinsip-prinsip Psikologi Pendidikan Islam (PPI) dapat membangun komunitas belajar yang inklusif, tangguh, dan berkelanjutan. Penelitian menggunakan pendekatan studi kasus deskriptif kualitatif yang dilaksanakan di SLB Negeri Gresik, Jawa Timur. Data dikumpulkan melalui wawancara semi-terstruktur dengan guru dan orang tua, observasi kelas, serta analisis dokumen, kemudian dianalisis menggunakan model analisis interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa penerapan prinsip-prinsip psikologis Islam, seperti empati, syukur, pengendalian diri, dan refleksi spiritual, mampu meningkatkan regulasi emosi, motivasi intrinsik, dan partisipasi belajar siswa. Selain itu, kolaborasi berbasis nilai keagamaan antara guru dan orang tua memperkuat ketahanan komunitas sekolah serta keberlanjutan institusi. Penelitian ini menyimpulkan bahwa integrasi Psikologi Pendidikan Islam menawarkan kerangka pendidikan inklusif yang kontekstual dan interdisipliner, selaras dengan Tujuan Pembangunan Berkelanjutan 4 (SDG 4) dalam mendorong pendidikan yang adil, inklusif, dan sepanjang hayat bagi semua.

**Kata Kunci :** Psikologi Pendidikan Islam, Pendidikan Inklusif, Disabilitas Intelektual, Ketahanan, SDGs

## ABSTRACT

Inclusive education in Indonesia has progressed significantly through national policies promoting equitable access to learning for all students, including those with intellectual disabilities. Nevertheless, the integration of spiritual and emotional dimensions within Islamic educational contexts remains insufficiently explored. This study aims to examine how principles of Islamic Educational Psychology (IEP) can foster inclusive, resilient, and sustainable learning communities. A qualitative descriptive case study was conducted at SLB Negeri Gresik, East Java. Data were collected through semi-structured interviews with teachers and parents, classroom observations, and document analysis, and were analyzed using Miles and Huberman's interactive model of data analysis. The findings indicate that the implementation of Islamic psychological principles, such as empathy, gratitude, self-control, and spiritual reflection, enhances students' emotional regulation, intrinsic motivation, and classroom participation. In addition, faith-based collaboration between teachers and parents strengthens community resilience and institutional sustainability. This study concludes that integrating Islamic Educational Psychology provides a culturally grounded and interdisciplinary framework for inclusive education aligned with Sustainable Development Goal 4 (SDG 4), promoting equitable and lifelong learning opportunities for all.

**Keywords:** Islamic Educational Psychology, Inclusive Education, Intellectual Disabilities, Resilience, Sustainability

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## 1. INTRODUCTION

Inclusive education has become a global priority in advancing equitable and quality learning opportunities for all children, particularly those with disabilities. The United Nations Sustainable Development Goal 4 (SDG 4) explicitly emphasizes inclusive and equitable quality education and the promotion of lifelong learning opportunities for all (UNESCO, 2020). In Indonesia, inclusive education has been institutionalized through national regulations such as Ministerial Regulation No. 70/2009, which mandates schools to accommodate students with diverse learning needs. Despite this regulatory progress, the practical implementation of inclusive education remains uneven, especially in relation to the holistic development of children with intellectual disabilities.

Children with intellectual disabilities often face multidimensional challenges that extend beyond cognitive limitations, including emotional regulation difficulties, reduced self-confidence, social exclusion, and limited spiritual engagement (American psychiatric association, 2013). While many inclusive initiatives focus on curriculum adaptation and classroom accessibility, less attention has been given to integrating spiritual and psychological dimensions that support resilience and long-term well-being. This gap is particularly evident within Islamic educational contexts, where spiritual development is theoretically central but not always systematically embedded within inclusive pedagogical frameworks.

Islamic Educational Psychology offers a conceptual bridge between faith-based values and psychological development. Rooted in principles such as *rahmah* (compassion), *ta'āwun* (mutual support), *syukr* (gratitude), *mujāhadah al-nafs* (self-regulation), and *tafakkur* (reflection), Islamic psychology emphasizes holistic human development encompassing spiritual, emotional, social, and cognitive domains (Rothman & Coyle, 2018; Al-Karam, 2018). Contemporary scholarship highlights that integrating Islamic psychological principles into educational practice can enhance emotional resilience, moral agency, and prosocial behavior among students (Syed Zainal Ariff, 2025). However, empirical studies examining the application of Islamic Educational Psychology within inclusive special education settings remain limited.

In the context of special schools (*Sekolah Luar Biasa or SLB*) in Indonesia, inclusive practices often focus on functional skills training and behavioral management. Although these approaches are important, they may overlook the transformative potential of spiritual-psychological integration in fostering sustainable learning communities. Sustainable education, as articulated in the UNESCO Education for Sustainable Development (ESD 2030) framework, requires values-driven learning that nurtures empathy, responsibility, and collective resilience (UNESCO, 2020). Therefore, integrating Islamic Educational Psychology into inclusive education may contribute not only to individual student development but also to the cultivation of resilient and sustainable school communities.

This study addresses this conceptual and practical gap by examining how Islamic Educational Psychology principles can be systematically integrated within inclusive education for children with intellectual disabilities at SLB Negeri Gresik. By situating Islamic psychological values within the broader framework of inclusive and sustainable education, this research contributes to interdisciplinary discussions linking faith, psychology, and educational sustainability.

Despite the growing emphasis on inclusive education and sustainability, there remains a limited conceptual framework that integrates Islamic psychological principles into inclusive practices for children with intellectual disabilities. The absence of such integration risks reducing inclusion to mere physical access without addressing emotional resilience, spiritual growth, and community sustainability. Therefore, the central problem addressed in this study is: How can Islamic Educational Psychology principles be integrated to promote inclusive and sustainable learning environments for children with intellectual disabilities?

This study aims to: (1) To examine how Islamic Educational Psychology principles are integrated into inclusive educational practices for children with intellectual disabilities. (2) To analyze the impact of this integration on students' emotional, social, and spiritual development. (3) To explore how the integration of Islamic psychological values contributes to building resilient and sustainable school communities.

Research Questions is (1) How are Islamic Educational Psychology principles integrated into inclusive practices at SLB Negeri Gresik? (2) What effects does this integration have on students' emotional, social, and spiritual well-being? (3) In what ways does the integration of Islamic psychological values foster resilience and sustainability within the school community?

This research contributes to the theoretical integration of Islamic psychology and inclusive pedagogy by positioning Islamic Educational Psychology as an interdisciplinary framework linking spiritual development, psychological resilience, and sustainable education.

Practically, the study provides a culturally grounded model for faith-based inclusive education that may be replicated in Indonesian special schools and other Muslim-majority educational contexts seeking to align inclusion with SDG 4 and ESD 2030 goals.

## 2. METHOD

### 2.1 Research Design

This study employed a qualitative descriptive case study design to explore how Islamic Educational Psychology (IEP) principles are integrated into inclusive and sustainable education for children with intellectual disabilities. A case study approach is appropriate for investigating contemporary phenomena within real-life contexts, particularly when the boundaries between phenomenon and context are not clear (Yin, 2018). This design allows an in-depth exploration of value integration within a bounded educational system, namely SLB Negeri Gresik.

The qualitative paradigm emphasizes interpretive and naturalistic inquiry, enabling the researcher to understand participants' lived experiences, beliefs, and educational practices without manipulating variables (Creswell, 2009). Such an approach is particularly relevant in examining spiritual-psychological dimensions of inclusive education, where meaning-making processes and interpersonal interactions play a central role (Merriam & Tisdell, 2016). By focusing on how and why Islamic psychological values are embedded in daily teaching practices, this design supports a contextual and holistic interpretation of inclusive and sustainable learning environments.

### 2.2 Research Site and Participants

The study was conducted at SLB Negeri Gresik, a public special education institution in East Java, Indonesia. The school provides educational services for students with diverse disabilities, including intellectual, hearing, and physical impairments. SLB Negeri Gresik was selected through purposive sampling due to its implementation of inclusive pedagogical strategies combined with Islamic-based educational values, making it a suitable site to investigate the integration of Islamic Educational Psychology.

Participants were selected using purposive sampling, targeting individuals directly involved in inclusive educational practices (Patton, 2002). A total of seven participants were engaged: One Islamic Education (PAI) teacher responsible for religious instruction. One special education teacher handling adaptive learning for students with intellectual disabilities. Five parents of students with intellectual disabilities, to provide insights into home-school collaboration and spiritual reinforcement. The inclusion of teachers and parents ensured triangulated perspectives regarding the integration of Islamic psychological principles within both school and family contexts.

### 2.3 Data Collection Procedures

Data were collected over a three-month period to ensure adequate immersion and contextual depth. Three primary techniques were employed: (a). Semi-Structured Interviews. Semi-structured interviews were conducted with teachers and parents to explore their experiences and reflections on how Islamic psychological values, such as *rahmatan lil 'alamin* (universal compassion), empathy, patience, gratitude, and self-control, are integrated into inclusive education practices. This format provided flexibility while maintaining consistency in thematic focus. Interviews were audio-recorded with consent and transcribed verbatim for analysis. (b). Classroom Observations. Naturalistic classroom observations were conducted during both religious and general learning sessions. The observations focused on teacher-student interactions, classroom management, instructional strategies, and manifestations of Islamic psychological values in inclusive settings. A structured observation guide was used to systematically record behavioral and pedagogical patterns (Angrosino, 2009). (c). Document Analysis. Document analysis was carried out to examine relevant institutional materials, including curriculum documents, lesson plans, religious education modules, and student portfolios. Document analysis enhances contextual understanding and strengthens triangulation by corroborating interview and observational data (Bowen, 2009).

### 2.4 Data Analysis

Data were analyzed using the interactive model of qualitative data analysis proposed by (Miles dkk., 2014), which consists of three concurrent processes: (1) Data Reduction. Transcribed interviews, observation notes, and documents were coded and categorized into themes representing Islamic psychological principles, inclusive practices, resilience, and sustainability. (2) Data Display. Thematic matrices and narrative summaries were developed to identify patterns and relationships among categories. (3) Conclusion Drawing and Verification. Findings were interpreted in relation to theoretical frameworks of Islamic Educational Psychology, inclusive pedagogy, and resilience theory. Continuous verification was conducted to ensure analytical rigor. Thematic analysis was further guided by the reflexive approach described by Braun & Clarke (2021), enabling recurring ideas to be synthesized into broader analytical

categories such as emotional regulation, compassion-based inclusion, spiritual development, and community resilience. Analytical memos were maintained throughout the research process to document reflexivity and emerging insights.

### 2.5 Research Ethics

Ethical considerations were rigorously observed throughout the study. Participants provided written informed consent prior to participation. Confidentiality was maintained by pseudonyms and secure data storage. The research adhered to ethical principles of social research, including voluntary participation, non-maleficence, and respect for participants' dignity (Israel, 2014). To enhance credibility and trustworthiness, triangulation was employed across interviews, observations, and documents. Member checking was conducted to confirm the accuracy of interview interpretations, ensuring validity of findings (Creswell, 2009). The researcher-maintained reflexivity and neutrality, aligning ethical research conduct with Islamic principles of integrity (*amanah*) and justice (*'adl*).

## 3. RESULT AND DISCUSSION

### Result

The findings of this qualitative case study are organized into three interrelated themes derived from interviews, classroom observations, and document analysis conducted at SLB Negeri Gresik. Across data sources, consistent patterns indicate that the integration of Islamic Educational Psychology (IEP) principles contributes to students' emotional development, inclusive participation, and strengthened school-community collaboration.

#### 3.1 Integration of Islamic Psychological Principles in Inclusive Practices

Data from classroom observations and interviews reveal that Islamic psychological values, particularly empathy (*ta'awun*), gratitude (*syukr*), self-control (*mujāhadah al-nafs*), and spiritual reflection (*tafakkur*), are systematically embedded in daily learning routines.

Rather than being confined to religious subjects, these values are integrated across instructional activities and classroom management strategies. For instance, learning sessions consistently began with short supplication and expressions of gratitude, which teachers reported as fostering calmness and attentional readiness among students. Peer-support practices were also encouraged, framing assistance as both a social responsibility and a spiritual act.

One Islamic education teacher explained: "Learning is not only about memorizing Qur'anic verses but about practicing patience, compassion, and mutual support. Helping friends is part of worship."

Document analysis further confirmed that lesson plans explicitly articulated affective learning outcomes, including patience, thankfulness, and brotherhood. These findings suggest that Islamic psychological principles are intentionally operationalized within the school's inclusive educational framework rather than applied incidentally.

#### 3.2 Emotional Regulation, Motivation, and Learning Participation

The second theme highlights observable changes in students' emotional regulation, motivation, and classroom engagement following the structured integration of Islamic psychological routines.

Field observations indicate that students demonstrated improved behavioral stability during learning sessions. Teachers reported fewer incidents of classroom disruption and increased willingness to participate in both religious and general subjects. For example, during Qur'anic storytelling activities, students expressed empathy and moral reflection when discussing narrative themes.

A special education teacher noted: "Since we introduced regular dhikr and reflective prayer before lessons, students appear calmer and more focused. Disruptive behavior has decreased, and participation has improved."

School attendance records and behavioral logs indicate a 12% increase in active participation across structured activities compared to the previous semester. Additionally, recorded behavioral incidents decreased from eight cases per month to three cases per month after implementing structured reflective sessions. While these changes cannot be attributed solely to a single intervention, the convergence of observational, documentary, and interview data suggests a meaningful association between spiritual routines and improved emotional balance.

These findings demonstrate that the integration of Islamic Educational Psychology is associated with enhanced emotional regulation and inclusive engagement among students with intellectual disabilities.

#### 3.3 Strengthened Teacher-Parent Collaboration and Community Resilience

The third theme concerns the development of collaborative practices rooted in Islamic ethical principles such as *ukhuwah* (brotherhood), *musyawarah* (consultation), and *amanah* (trust).

Interview data indicate that SLB Negeri Gresik conducts regular reflection meetings involving teachers, parents, and school leaders. These meetings integrate collective prayer and Qur’anic reflection with discussions of students’ emotional and moral development.

One parent stated: “We are invited not only to discuss academic progress but also our children’s character and worship. This makes us feel involved and respected.”

Document analysis corroborates these accounts, showing institutional programs such as Qur’an literacy workshops and Ramadan charity activities involving both parents and students. Teachers reported that this spiritually grounded collaboration strengthened parental trust and participation in school initiatives.

The convergence of interview, observational, and documentary data indicates that Islamic values function not only as instructional content but also as social glue that reinforces collective responsibility and resilience within the school community.

Summary of Findings		
Theme	Islamic Psychological Principles	Observed Outcomes
Value Integration	Empathy, gratitude, reflection, self-control	Moral and spiritual awareness strengthened
Student Development	Emotional regulation, motivation, engagement	Increased participation; reduced behavioral incidents
Community Collaboration	Brotherhood, consultation, trust	Strengthened teacher–parent partnership

Overall, the findings indicate that integrating Islamic Educational Psychology within inclusive education at SLB Negeri Gresik is associated with improvements in students’ emotional stability, participatory engagement, and collaborative resilience. The evidence suggests that faith-based value integration functions as a foundational component of sustainable inclusive practice.

As shown in Figure 1, the integration of Islamic psychological values supports inclusive and sustainable educational development.

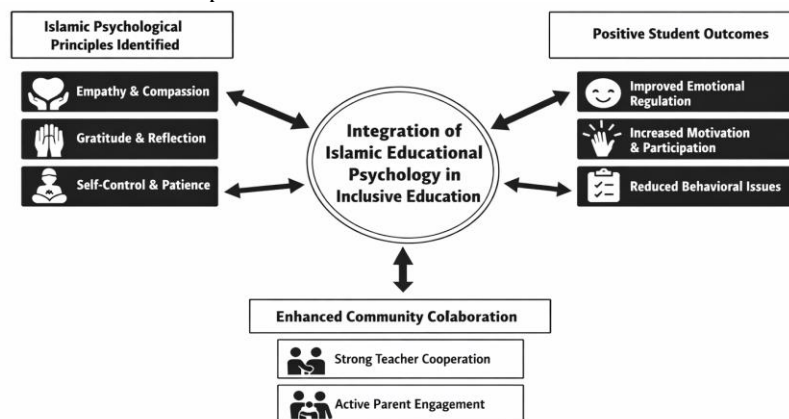


Figure 1. Conceptual Representation of the Integration of Islamic Educational Psychology in Inclusive and Sustainable Education at SLB Negeri Gresik

Figure 1 illustrates the relationship between Islamic psychological values, student development outcomes, and community resilience. The model demonstrates how empathy, gratitude, and self-control contribute to emotional regulation and inclusive participation, which in turn strengthen collaborative and sustainable school practices.

**Discussion**

This study examined how Islamic Educational Psychology (IEP) principles are integrated into inclusive educational practices at SLB Negeri Gresik and how such integration contributes to emotional development, inclusive participation, and sustainable school community resilience. The findings reveal that Islamic psychological values, such as empathy, gratitude, self-regulation, and spiritual reflection, function not merely as religious content but as foundational pedagogical principles embedded within inclusive learning practices.

The findings demonstrate that Islamic values are operationalized through daily routines, affective learning goals, and classroom management strategies. This supports contemporary scholarship suggesting that inclusive education requires culturally and spiritually responsive pedagogies to address diverse learner needs (Spratt & Florian, 2015); updated discussions in Ainscow (2020). Although inclusive education is often framed within secular frameworks, recent research highlights the importance of culturally grounded approaches in strengthening belonging and participation (Mahadew, 2025).

Within Islamic educational contexts, integrating spiritual values into pedagogy has been shown to enhance moral development and social inclusion (Sahid dkk., 2026). The present findings extend this discussion by demonstrating that Islamic Educational Psychology provides a structured affective framework that aligns spiritual formation with inclusive practice. The principle of *rahmatan lil 'alamin* (universal compassion), as observed in SLB Negeri Gresik, reflects what contemporary inclusive theorists describe as “ethics of care” in educational environments (Fahrurrosi dkk., 2025). Thus, the integration of IEP contributes to a culturally responsive model of inclusive pedagogy in which spiritual identity reinforces rather than contradicts inclusive values.

The observed improvements in emotional regulation, reduced behavioral incidents, and increased participation align with recent research on the role of spirituality in emotional resilience. Studies indicate that structured spiritual practices, such as reflection, prayer, and gratitude exercises, are positively associated with improved emotional self-regulation and reduced anxiety among students with special needs (Sahid dkk., 2026).

In inclusive education research, emotional regulation is recognized as a key predictor of academic engagement and adaptive behavior among children with intellectual disabilities (Shogren dkk., 2021). The structured incorporation of dhikr, moral storytelling, and reflective prayer at SLB Negeri Gresik appears to function similarly to mindfulness-based interventions, which have been shown to improve attention and behavioral stability (Carsley dkk., 2018; Phan dkk., 2022).

Importantly, this study suggests that Islamic spiritual routines may serve as culturally congruent equivalents of socio-emotional learning (SEL) interventions. Rather than importing external frameworks, the school contextualizes emotional regulation within Islamic psychological concepts such as *mujāhadah al-nafs* (self-control) and gratitude (*syukr*). This culturally embedded approach may enhance internalization and sustainability of emotional learning outcomes.

The third major finding highlights strengthened teacher–parent collaboration rooted in Islamic ethical values. Recent scholarship emphasizes that inclusive education sustainability depends not only on classroom strategies but also on systemic collaboration among stakeholders (Ainscow, 2020; UNESCO, 2020). The concept of resilience in educational communities involves collective efficacy, shared responsibility, and moral commitment (Gu, 2014).

The faith-based reflection meetings observed in this study align with findings by Epstein (Baqi & Prasetya, 2024) and more recent work by Kumari & Krishnan (2024), which demonstrate that spiritually grounded parental engagement increases trust, consistency in behavioral reinforcement, and long-term student outcomes. In the Indonesian context, integrating religious values into school-family partnerships strengthen cultural legitimacy and community ownership of inclusive practices (Mahmud dkk., 2025). Therefore, the integration of Islamic Educational Psychology extends beyond individual student development; it cultivates what sustainability theorists describe as “relational resilience”, a system-level capacity for adaptation grounded in shared values (Clark, 2023).

This study also contributes to ongoing discourse surrounding SDG 4, which emphasizes inclusive and equitable quality education for all. UNESCO, (2020) stresses that achieving sustainable inclusion requires context-sensitive approaches that respect local cultural frameworks. By embedding Islamic psychological values into inclusive pedagogy, SLB Negeri Gresik demonstrates a localized model of sustainable inclusion aligned with global educational goals.

Unlike purely policy-driven inclusion, this model integrates spiritual identity, emotional development, and collaborative ethics into a coherent framework. Such integration may enhance long-term sustainability because values-based systems are more likely to be internalized and maintained across institutional transitions (Gu, 2014).

Theoretically, this study advances the integration of Islamic psychology and inclusive education by proposing that Islamic Educational Psychology can function as: (1) A moral-affective framework for inclusive pedagogy. (2) A culturally embedded model of socio-emotional learning. (3) A foundation for community-based educational resilience. This integration contributes to interdisciplinary scholarship linking religious psychology, inclusive education theory, and sustainability studies.

#### **4. CONCLUSION**

This study concludes that the integration of Islamic Educational Psychology within inclusive education at SLB Negeri Gresik is implemented systematically through classroom routines, affective learning goals, and collaborative school programs. Islamic psychological principles, such as empathy, gratitude, self-regulation, and spiritual reflection, are embedded in daily instructional practices and institutional culture. These principles enhance students' emotional regulation, social participation, and spiritual well-being, while also reducing behavioral disruptions and strengthening inclusive engagement. Furthermore, faith-based collaboration among teachers and parents fosters collective responsibility and institutional resilience, contributing to the sustainability of inclusive practices.

Based on these findings, it is recommended that school leaders and teachers intentionally integrate Islamic psychological values into inclusive curriculum planning and socio-emotional learning strategies. Policymakers are encouraged to provide professional development that bridges inclusive pedagogy and Islamic psychological frameworks. Parents and community stakeholders should maintain structured faith-based collaboration to reinforce consistent emotional and moral development at home and school. Integrating Islamic Educational Psychology thus offers a culturally grounded and sustainable model for inclusive education aligned with the broader objectives of equitable and quality education.

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