

Internalization of Islamic Educational Values for People with Disabilities

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Abstract

This study examines the process of internalizing Islamic educational values among persons with disabilities within a community-based inclusive educational setting and proposes a conceptual model grounded in empirical findings. While previous studies have predominantly focused on formal institutions, limited attention has been given to how values are internalized in non-formal, community-based environments. This research addresses that gap by analyzing the RUDEKA Community in Jombang, Indonesia. Using a qualitative case study design, data were collected through in-depth interviews, participatory observation, and document analysis. The data were analyzed using the interactive model of Miles, Huberman, and Saldana, supported by triangulation and member checking. The findings reveal that Islamic educational values *ṣabr* (patience), *shukr* (gratitude), *musyāwarah* (deliberation), *ta'āwun* (mutual assistance), *al-musāwāt* (egalitarianism), and *al-ukhuwwah al-Islāmiyyah* (Islamic brotherhood) are internalized through three interconnected mechanisms: social interaction, spiritual reflection, and creative expression. These mechanisms form an integrative Social-Spiritual-Creative Synergy Model, which contributes to psychological empowerment, spiritual awareness, and inclusive identity formation. This study contributes theoretically by conceptualizing value internalization as a multidimensional experiential process and practically by demonstrating the role of community-based initiatives in inclusive Islamic education.

Keywords: community-based learning; inclusive education; persons with disabilities; value internalization;

1. Introduction

Islamic education is fundamentally oriented toward the formation of holistic human beings through the integration of faith (*iman*), ethical conduct (*akhlak*), and social responsibility. Its primary objective is not merely the transmission of religious knowledge but the internalization of Islamic educational values that shape character and guide everyday action. These values rooted in the Qur'an and elaborated within the broader Islamic intellectual tradition, include *ṣabr* (patience), *shukr* (gratitude), *musyāwarah* (deliberation), *ta'āwun* (mutual assistance), *al-musāwāt* (egalitarianism), and *al-ukhuwwah al-*

Islāmiyyah (Islamic brotherhood). Within Islamic educational philosophy, internalization implies a transformative process through which moral and spiritual principles become embodied dispositions rather than abstract doctrines (al-Attas, 1991).

In contemporary contexts marked by rapid social change, increasing global interconnectedness, and growing demands for inclusivity, the role of Islamic education has expanded significantly. Educational institutions are now expected not only to transmit values but also to respond to diverse learner needs, including those of persons with disabilities, as part of broader global commitments to inclusive and equitable education (UNESCO 2020). This shift reflects a paradigmatic transformation from exclusivist and normative models toward more participatory, humanistic, and context-sensitive approaches. In this regard, value internalization must be understood as an adaptive and socially embedded process that engages learners in experiential, reflective, and dialogical practices. Contemporary scholarship highlights that such processes are essential for ensuring that ethical teachings are not only cognitively understood but also meaningfully integrated into individuals' identities and social interactions within increasingly plural and inclusive societies (Lickona, 1991; Nursalim et al., 2023).

In inclusive educational contexts, the question of value internalization becomes increasingly urgent. Although Islamic teachings normatively affirm human dignity and equality, persons with disabilities continue to encounter structural, cultural, and pedagogical barriers that limit their access to meaningful religious learning. Existing studies in inclusive education emphasize that marginalization is not solely the result of physical inaccessibility, but also stems from limited adaptive pedagogical strategies and persistent social stigma (Anwar et al., 2025; Maki, 2025). While these studies provide important insights into structural constraints, they tend to focus predominantly on institutional challenges, offering limited exploration of how learners actively internalize values within their lived experiences.

Similarly, research in disability studies highlights the importance of empowerment through participation, agency, and social recognition rather than charity-based approaches (Shakespeare, 2018). However, much of this literature is grounded in secular frameworks and does not sufficiently engage with the spiritual and ethical dimensions central to Islamic educational contexts. As a result, the interplay between religious value internalization and inclusive empowerment remains underexplored.

In the Indonesian context, the enactment of Law Number 8 of 2016 has marked significant progress in guaranteeing equal rights for persons with disabilities. Nevertheless, recent studies indicate persistent gaps between policy and practice, particularly within religious and educational institutions (Septiani

& Bashori, 2025). These studies often highlight implementation challenges but provide limited conceptual frameworks for understanding how inclusive values are internalized in everyday educational practices.

Taken together, previous research has contributed to identifying structural barriers, advocating inclusive policies, and promoting empowerment-based approaches. However, it remains limited in three key aspects: (1) insufficient attention to the processual dimension of value internalization, (2) lack of integration between social, spiritual, and experiential learning frameworks, and (3) minimal focus on community-based educational settings as sites of inclusive transformation. Therefore, there is a need for research that not only examines access and policy but also explores how Islamic educational values are meaningfully internalized through lived, participatory, and contextually grounded experiences.

Recent scholarship has begun to explore inclusive Islamic education within pesantren, madrasas, and formal schooling institutions. Findings suggest that adaptive instruction, collaborative learning, and spiritually grounded counseling contribute positively to students' self-efficacy and moral development (Nursalim et al., 2023; Sarbini et al., 2025). Moreover, experiential and community-based approaches have been shown to strengthen character formation by integrating cognitive, affective, and social dimensions of learning (Anie Rohaeni, 2024). However, most existing studies remain institution-centered and focus primarily on curricular or administrative adaptation. Comparatively limited attention has been given to community-based Islamic initiatives operating outside formal structures, particularly those that integrate spiritual reflection, social participation, and creative engagement as mechanisms of value internalization.

This gap is significant because community-based Islamic education offers flexible, dialogical, and lived-learning environments where values are practiced collectively rather than transmitted hierarchically. Such initiatives resonate with the living Qur'an perspective, which emphasizes the embodiment of scriptural values in everyday social life (Rohmah, 2025). Yet, empirical research conceptualizing how Islamic educational values are internalized within community-based disability empowerment spaces remains scarce. To date, few studies have systematically analyzed the dynamic interaction between social inclusion, spiritual cultivation, and creative practice as an integrated framework of value internalization for people with disabilities.

The RUDEKA Community in Jombang represents a compelling example of a community-based inclusive educational initiative. Established as a creative empowerment space for persons with disabilities, RUDEKA integrates artistic activities, reflective spirituality, and collaborative participation into its programs. Rather than positioning disability as a deficit,

the community adopts a humanistic and faith-based orientation that affirms dignity, equality, and human potential. Through workshops, performances, deliberative discussions, and collective reflection, members engage in processes that nurture self-confidence, spiritual awareness, and social solidarity. Importantly, this integrative approach reflects an implicit pedagogical model in which social engagement, spiritual meaning-making, and creative expression function as interconnected pathways of learning and transformation.

Despite the growing body of research on inclusive Islamic education, existing studies tend to emphasize institutional settings such as schools, pesantren, and madrasas, with a primary focus on curricular adaptation and pedagogical strategies. While these studies provide valuable insights, they often overlook the dynamic and experiential processes through which values are internalized in non-formal, community-based environments. Moreover, limited attention has been given to how social participation, spiritual cultivation, and creative engagement interact as an integrated framework of value formation. From a theoretical perspective, this indicates a fragmentation between Islamic educational philosophy, which emphasizes moral internalization, and contemporary inclusive pedagogy, which prioritizes participation and agency. From a practical perspective, it suggests that many inclusive educational initiatives remain focused on access and accommodation, without sufficiently addressing transformative learning processes that shape identity and ethical behavior.

This study addresses these limitations by shifting the analytical focus from institutional structures to the lived processes of value internalization within a community-based inclusive ecosystem. The novelty of this research lies in its conceptualization of a Social-Spiritual-Creative Synergy Model, which integrates insights from Islamic educational philosophy, experiential learning theory, and inclusive pedagogy. Theoretically, this model contributes to bridging the gap between normatively grounded value frameworks and empirically grounded learning processes by demonstrating how values are embodied through interaction, reflection, and expression. Practically, the model offers a flexible framework that can inform the design of inclusive educational programs beyond formal institutions, particularly in community-based settings that seek to foster holistic empowerment among persons with disabilities.

Against this backdrop, this study examines how Islamic educational values are internalized within the RUDEKA Community and how this process contributes to the psychological, spiritual, and social development of persons

with disabilities. By moving beyond descriptive accounts of organizational roles toward a process-oriented and conceptually grounded analysis, this research contributes to ongoing debates in Islamic education, inclusive pedagogy, and community-based religious learning. Ultimately, the study offers an empirically grounded framework demonstrating that participatory, reflective, and creative environments not only enhance inclusion but also enable the deep embodiment of Islamic educational values, thereby supporting more transformative and sustainable models of inclusive education.

2. Method

2.1 Research Design

This study employed a qualitative case study design with an inductive approach to explore the process of internalizing Islamic educational values within a community-based inclusive setting. A qualitative case study enables in-depth exploration of a bounded system within its real-life context (Creswell & Creswell, 2023; Yin, 2018). The inductive orientation allowed categories and interpretations to emerge from participants' lived experiences rather than being imposed deductively (Sugiyono, 2022). The research was conducted over a three-month period, from March to May 2025, at the RUDEKA Community in Jombang, East Java, Indonesia. The unit of analysis was the process of internalizing Islamic educational values through social, spiritual, and creative activities involving people with disabilities.

2.2 Participants

Participants were selected using purposive sampling, a technique commonly applied in qualitative research to identify individuals who possess rich and relevant information regarding the phenomenon under investigation (Sugiyono, 2022). A total of 11 participants were involved: two founders of the RUDEKA Community, three active volunteers, three members with disabilities who regularly participated in community programs, and three audience participants who had attended RUDEKA's public activities. The inclusion criteria required participants to have been actively involved in the community for at least six months to ensure sufficient experiential depth. This strategy enabled the researcher to capture diverse yet contextually grounded perspectives on value internalization processes.

2.3 Data Collection

Data collection employed three primary techniques: semi-structured in-depth interviews, participatory observation, and documentation analysis. In

qualitative inquiry, multiple data sources are recommended to enhance the comprehensiveness of findings and strengthen validity (Sugiyono, 2022). The interview instrument consisted of a semi-structured interview guide designed to explore participants' experiences, perceptions, and reflections regarding inclusive participation, spiritual cultivation, creative engagement, and the internalization of Islamic educational values. The primary instrument was a semi-structured interview guide developed based on key constructs: value internalization, inclusive participation, spiritual reflection, and creative engagement.

The instrument was reviewed for content validity through expert consultation. Participatory observation was conducted during workshops, artistic performances, reflective sessions, and deliberative meetings to capture naturally occurring interactions and practices. An observation protocol and detailed field notes were used to systematically document behaviors, dialogues, and symbolic expressions related to values such as *ṣabr* (patience), *shukr* (gratitude), *musyawarah* (deliberation), *ta'āwun* (mutual assistance), *al-musāwāt* (egalitarianism), and *al-ukhuwwah al-Islāmiyyah* (Islamic brotherhood). Documentation, including photographs, activity records, and community publications, was analyzed to support and triangulate the primary data.

2.4 Data Analysis

Data analysis followed the interactive model of Miles, Huberman, and Saldana (Miles et al., 2014), which consists of data reduction, data display, and conclusion drawing or verification. According to Miles, qualitative data analysis is a cyclical and interactive process in which data condensation, visualization, and interpretation occur simultaneously. Data reduction was conducted by transcribing interview recordings, coding field notes, and selecting relevant information related to Islamic educational values, empowerment processes, and community practices. The coding process was thematic and inductive, allowing patterns to emerge from the data (Sugiyono, 2022). Data display involved organizing coded findings into thematic matrices and narrative descriptions to facilitate comparison across data sources. Conclusions were drawn through iterative interpretation and pattern identification, continuously verified by revisiting the data to ensure analytic consistency.

To ensure credibility and trustworthiness, methodological triangulation was applied by comparing findings across interviews, observations, and documentation, as well as across different participant categories. Triangulation is widely recommended in qualitative research to enhance the validity and credibility of findings (Sugiyono, 2022). Member checking was conducted by sharing preliminary interpretations with selected participants to confirm the accuracy of representations. An audit trail was maintained throughout the

research process to document analytical decisions and enhance dependability. Ethical considerations were observed by obtaining informed consent from all participants, ensuring voluntary participation, and maintaining confidentiality through anonymization of personal identities.

3. Findings

The findings of this study show that the RUDEKA Community in Jombang operates as an inclusive learning environment in which Islamic educational values are practiced through various structured and participatory activities. Data collected from interviews, observations, and documentation indicate that value internalization occurs through three main forms of engagement: social interaction, spiritual reflection, and creative expression.

First, social interaction is reflected in collaborative activities such as group discussions, workshops, and collective decision-making processes (*musyawarah*), where participants actively engage with one another regardless of their physical conditions. Participants reported increased confidence and a sense of belonging as a result of these interactions.

Second, spiritual reflection is facilitated through routine practices such as shared prayers, personal reflection sessions, and value-based discussions. These activities provide opportunities for participants to interpret their life experiences in relation to Islamic teachings, particularly values such as *ṣabr* (patience) and *syukr* (gratitude).

Third, creative expression is manifested in artistic activities including theatre performances, music, and visual arts. Observational data show that these activities enable participants to express ideas, communicate experiences, and engage with wider audiences. Participants also demonstrated increased participation in public performances and community events.

Overall, the data indicate that these three forms of engagement are consistently present across RUDEKA's programs and contribute to participants' active involvement in community activities.

In the Findings section, summarize the collected data and the analysis performed on those data relevant to the issue that is to follow. The Findings should be clear and concise. It should be written objectively and factually, and without expressing personal opinion. It includes numbers, tables, and figures (e.g., charts and graphs).

Table 1. Forms of Value Internalization in RUDEKA Community

Dimension	Activities Observed	Reported Outcomes
Social Interaction	Discussions, workshops, <i>musyawarah</i>	confidence, sense of belonging
Spiritual Reflection	Prayer, reflection sessions	Gratitude, emotional stability
Creative Expression	Theatre, music, visual arts	self-expression, participation

Further analysis revealed that Islamic educational values are concretely embodied through specific community practices. The findings indicate that values such as *ṣabr* (patience), *shukr* (gratitude), *musyawarah* (deliberation), *ta'āwun* (mutual assistance), *al-musāwāt* (egalitarianism), and *ukhuwwah Islāmiyyah* (Islamic brotherhood) are consistently integrated into the activities of the RUDEKA Community.

Table 2. Activities at Rudeka Community that embody Islamic values

Islamic Values	Form of Activity	Impact on Persons with Disabilities
<i>Ṣabr</i> (patience)	- Painting art training, music. - Works of creations, upcycle, - Pantomime, story mime - Art exhibition	- Mental resilience strengthening, - Self-acceptance strengthening, - Self-confidence growing
<i>Syukr</i> (gratitude)	- Experience exchange activity - Group of prayer - Forum group discussion - Parent permission - Expressive art	- Emotional well-being building based on gratitude - life outlook
<i>muhasabat al-nafs</i> (Self awareness)	- Preparation for teaching activities for persons with disabilities in regular schools - Preparation for art exhibition performance - Mentors' motivations	- Self awareness to the self potency - Self confidence level up
<i>Musyawarah</i> (deliberation)	- Agenda title discussion - Agenda form discussion - Duty distribution - Role distribution - Training and preparation workshop	- Sense of belonging strengthening - Respect between individuals - Members empowering - Communicative verbal skills development
<i>Ta'awun</i> (mutual help)	- Collaboration in preparation - Members guide - Gatherness moving to the place - Bringing tools to perform	- Social attachment building - Empathy awareness
<i>Musawat</i> (egalitarianism)	- Sitting together while training - Learning and training together	- Personal empowerment strengthening - Respect between individuals - Self-confidence growing

	- To be art teacher on formal school - To be actors on art exhibition - Roadshow performance at schools	
<i>Ukhuwwah Islamiyyah</i> (Islamic brotherhood)	- Collective activity such as bazar, art exhibition, theater perform, roadshow and workshop	- Sense of belonging strengthening - Emotional connection building solidly - Spiritual connection building solidly

Cross-analysis of interviews, observations, and documentation suggests that these values are not internalized through isolated activities. Instead, value formation emerges through the interaction of three interconnected dimensions: social interaction, spiritual reflection, and creative expression. These dimensions appear consistently across community programs and collectively contribute to participants' psychological, spiritual, and social development.

The findings therefore indicate the emergence of a recurring pattern in which social participation, spiritual meaning-making, and creative engagement operate simultaneously in the process of value internalization.

4. Discussion

4.1 Social Interaction: Building Collective Efficacy and Inclusive Identity

Recent scholarship on inclusive education emphasizes that sustainable inclusion requires meaningful participation rather than mere physical access (Ainscow, 2020; UNESCO, 2020a). RUDEKA exemplifies this principle by embedding inclusion within everyday communal practice. Field observations and interviews consistently revealed that participants learn by doing and learn by experiencing together. This experiential orientation aligns with contemporary research on character education, which highlights that moral values are most effectively internalized through active participation and relational engagement (Berkowitz & Bier, 2020).

The findings indicate that social interaction enhances self-efficacy not merely through participation, but through structured mastery experiences and peer recognition. This aligns with Bandura's social cognitive theory, where self-efficacy is shaped by mastery experience, social modeling, and verbal persuasion.

Social interaction constitutes the foundational dimension of value internalization within RUDEKA. Members with disabilities actively plan events, distribute roles, lead discussions, and perform publicly. Such participatory

engagement reflects the global shift from charity-based to empowerment-based disability frameworks (Goodley, 2020).

This structure embodies Islamic principles of *musawat* (egalitarianism) and *ta'awun* (mutual assistance). Hierarchical distinctions are minimized; members learn, rehearse, and deliberate together. In doing so, RUDEKA operationalizes the Qur'anic vision of human dignity and equality, those mentioned at surah al-Hujurat verse 13, within everyday practice.

From a psychological perspective, inclusive participation enhances self-efficacy. Contemporary studies confirm that mastery experiences and collaborative modeling significantly increase confidence among marginalized learners (Schunk & Pajares, 2002). RUDEKA's workshops, exhibitions, and school roadshows function as structured mastery experiences, gradually transforming participants' self-perceptions from dependency to competence.

Furthermore, repeated collaboration cultivates collective identity. Wenger (Wenger, 1998) argue that learning communities generate identity transformation through shared practice. RUDEKA demonstrates this dynamic: participants increasingly identify themselves as artists, educators, and community contributors rather than as passive recipients of support.

Thus, Islamic educational values are internalized through relational dignity and shared responsibility, confirming that social belonging is a crucial mechanism of moral formation.

4.2 Spiritual Reflection: Cultivating Inner Awareness and Transcendental Meaning

Furthermore, the integration of spiritual reflection provides a meaning-making framework that transforms disability from a perceived limitation into a source of moral and spiritual growth. This supports contemporary research on religious coping and resilience. (Park, 2021).

While social interaction provides the external dimension, spiritual reflection constitutes the internal core of internalization. RUDEKA integrates collective prayer, reflective dialogue, parental engagement, and expressive sharing sessions that encourage participants to interpret life experiences within a transcendental framework.

Recent interdisciplinary research highlights that spiritual meaning-making significantly contributes to resilience and psychological well-being (Park, 2021). Within RUDEKA, participants reinterpret disability not as deficiency but as a divinely entrusted condition that fosters *sabr* (patience) and *syukr* (gratitude). This shift mirrors Islamic educational philosophy emphasizing *tazkiyat al-nafs* (purification of the self) as moral refinement (al-Attas, 1991).

Studies on religious coping demonstrate that transcendental narratives help individuals reframe adversity constructively (Hashim & Hussien, 2020). Interview data in this study reveal similar patterns: participants reported increased emotional regulation, reduced inferiority, and strengthened *tawakkal* (reliance upon God).

Moreover, *muhāsabat al-nafs* (self-evaluation) is institutionalized in preparation processes before performances or teaching engagements. Members engage in structured reflection, peer encouragement, and self-assessment. Such reflective cycles correspond with contemporary models of reflective learning that integrate emotional awareness with ethical development (Deci & Ryan, 2009).

Thus, spiritual reflection deepens internal awareness and anchors social participation in transcendental meaning, transforming values into enduring personal convictions.

4.3 Creative Expression: Transformative Pedagogy and Symbolic Embodiment

The inclusion of creative expression extends beyond pedagogical innovation, functioning as a symbolic medium through which values are embodied and socially recognized. This finding strengthens existing arguments that arts-based approaches contribute significantly to identity reconstruction among marginalized communities.

Recent research demonstrates that arts-based education can strengthen agency, support identity reconstruction, and enhance social recognition among marginalized communities (Fancourt & Finn, 2019). The creative initiatives of the RUDEKA Community affirm this insight while embedding artistic engagement within Islamic ethical concepts such as *ihsan* (excellence and sincerity in action). In this context, theater, pantomime, music training, exhibitions, and upcycling projects function not merely as recreational activities but as transformative pedagogical spaces through which Islamic educational values are embodied and practiced. Artistic processes demand discipline, collaboration, patience, and courage qualities that become internalized through sustained and embodied participation.

Public exhibitions and school roadshows further operate as arenas of narrative transformation, where participants challenge social stigma and reconstruct disability identity in positive, dignified, and agentic terms. Creative expression also bridges social interaction and spiritual reflection, as performances frequently communicate moral narratives emphasizing gratitude, perseverance, and reliance on God. This integrative practice aligns with scholarship suggesting that arts-based pedagogy fosters both cognitive and affective dimensions of moral engagement (Florian & Black-Hawkins, 2011).

Empirical findings from this study indicate increased self-confidence, improved communication skills, and strengthened emotional solidarity among participants. Creative practice, therefore, functions simultaneously as pedagogy, empowerment, and ethical enactment within an inclusive Islamic educational ecosystem.

Importantly, the transformative impact of creative expression is reinforced by the social interactions that accompany these activities. Throughout workshops, rehearsals, exhibitions, and community events, participants engage in collaborative learning processes that require communication, cooperation, and shared responsibility. Social interaction is reflected in group discussions, collective decision-making processes (*musyawarah*), and various collaborative activities in which participants actively engage with one another regardless of their physical conditions. Through these interactions, participants reported increased confidence, stronger interpersonal relationships, and a deeper sense of belonging within the community. These findings suggest that social participation provides an essential relational foundation through which Islamic educational values are experienced, practiced, and gradually internalized.

Second, spiritual reflection is facilitated through routine practices such as shared prayers, personal reflection sessions, and value-based discussions. These activities provide opportunities for participants to interpret their life experiences in relation to Islamic teachings, particularly values such as *ṣabr* (patience) and *syukur* (gratitude).

Third, creative expression is manifested in artistic activities including theater performances, music, and visual arts. Observational data show that these activities enable participants to express ideas, communicate experiences, and engage with wider audiences. Participants also demonstrated increased participation in public performances and community events.

Overall, the data indicate that these three forms of engagement are consistently present across RUDEKA's programs and contribute to participants' active involvement in community activities.

Table 3. Forms of Value Internalization in RUDEKA Community

Dimension	Activities Observed	Reported Outcomes
Social Interaction	- Discussions, workshops, <i>musyawarah</i> .	- Confidence, sense of belonging
Spiritual Reflection	- Prayer, reflection sessions	- Gratitude, emotional stability
Creative Expression	- Theater, music, visual arts	- Self-expression, participation

Moreover, this model resonates with current developments in Islamic education studies that emphasize lived religiosity and ethical praxis over formal textualism (Sahin, 2018). RUDEKA integrates social inclusion, spiritual cultivation, and artistic engagement into a coherent ecosystem where Islamic

educational values: *ṣabr* (patience), *shukr* (gratitude), *musyāwarah* (deliberation), *ta'āwun* (mutual assistance), *al-musāwāt* (egalitarianism), and *al-ukhuwwah al-Islāmiyyah* (Islamic brotherhood) are enacted rather than merely taught.

Empirical analysis indicates that this internalization process operates through three interrelated mechanisms: (1) social interaction, (2) spiritual reflection, and (3) creative expression. Together, these mechanisms form what this study conceptualizes as a Social-Spiritual-Creative Synergy Model.

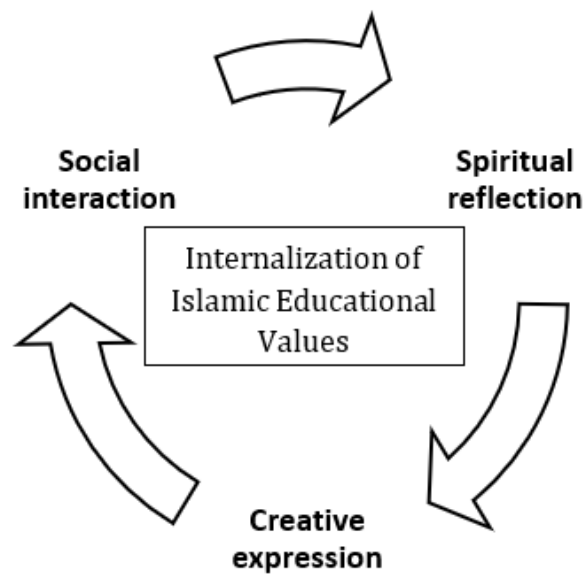


Figure 1. Social-Spiritual-Creative Synergy Model

Those mechanisms form what this study conceptualizes above, is an integrative model: social-spiritual-creative synergy. This integrative process aligns with the Islamic educational concept of *al-ta'dib* (al-Attas, 1991), emphasizing balanced moral cultivation, and resonates with contemporary holistic education models advocating integration of social, emotional, and spiritual learning. Internalization, therefore, is conceptualized as a continuous empowerment cycle integrating belief, reflection, and action.

The internalization of values is widely recognized as a multidimensional process involving cognitive understanding, affective engagement, and behavioral enactment (Lickona, 1991). In Islamic educational thought, value formation is understood as a holistic process that integrates intellectual comprehension, spiritual awareness, and social practice, aiming at the development of balanced character (*akhlak*) and responsible participation in society (McClelland, 1961). These perspectives indicate that value internalization is not achieved through a

single pedagogical mechanism but through the interaction of multiple formative experiences.

Drawing on experiential learning theory, meaningful learning occurs through a cyclical process that includes concrete experience, reflective observation, and active expression or application (Kolb, 1984). This theoretical foundation supports the formulation of an integrative model in which social interaction, spiritual reflection, and creative expression function as interdependent pathways of internalization rather than isolated stages. Social interaction provides experiential engagement and fosters confidence as well as collective identity. Spiritual reflection deepens internal awareness and connects lived experiences with transcendental meaning, strengthening moral commitment and resilience (Pargament, 2011). Creative expression enables individuals to embody and communicate values symbolically, reinforcing both personal understanding and communal recognition (Eisner, 2002).

The concept of integration is central to this framework. Each dimension strengthens the others: social participation stimulates reflection, reflection enriches creative articulation, and creative expression reinforces social belonging and shared meaning. Through this reciprocal process, Islamic educational values are not only understood intellectually but also internalized emotionally and practiced socially. Thus, the triadic synergy model provides a coherent theoretical basis for analyzing how community-based educational practices facilitate the holistic internalization of values among people with disabilities.

4.4 Toward a Social-Spiritual-Creative Synergy Model

Taken together, these findings suggest that the internalization of Islamic educational values is most effective when social interaction, spiritual reflection, and creative expression operate in an integrated and mutually reinforcing manner. Rather than functioning as isolated dimensions, these elements form a dynamic learning ecology in which each component amplifies the others: social interaction provides a participatory space for engagement and recognition, spiritual reflection offers a framework for meaning-making, and creative expression enables the embodiment and communication of values in socially visible forms.

From a theoretical perspective, this integrative process resonates with social cognitive theory, which emphasizes that learning occurs through the interaction of personal, behavioral, and environmental factors (Bandura, 1997). In this context, social interaction facilitates observational learning and self-efficacy development, while creative engagement provides opportunities for mastery experiences and social validation. At the same time, the role of spiritual reflection aligns with meaning-making and religious coping theories, which

argue that individuals interpret life experiences, including adversity, through cognitive and spiritual frameworks that shape resilience and psychological well-being (Pargament, 2011; Park, 2021).

Furthermore, the integration of these dimensions can be understood through the lens of experiential learning theory, which posits that knowledge is constructed through concrete experience, reflective observation, conceptualization, and active experimentation (Kolb, 1984). Within the RUDEKA Community, participants do not merely receive abstract moral instruction; rather, they engage in cycles of action, reflection, and expression that transform Islamic values into lived and embodied practices. This highlights that value internalization is inherently experiential and cannot be reduced to cognitive transmission alone.

The role of creative expression within this model is particularly significant, as it extends beyond pedagogical innovation and functions as a medium of identity reconstruction and social recognition. Research in arts-based and disability studies demonstrates that creative practices enable marginalized individuals to negotiate identity, challenge dominant narratives, and assert agency within public spaces (Shakespeare, 2018). In this sense, artistic engagement within RUDEKA serves not only as a learning tool but also as a transformative platform through which Islamic values are expressed, validated, and socially acknowledged.

Based on these interconnected processes, this study conceptualizes a Social-Spiritual-Creative Synergy Model, in which value internalization emerges through the dynamic interaction of relational (social interaction), reflective (spiritual meaning-making), and expressive (creative engagement) practices. Theoretically, this model contributes to bridging a critical gap between normative Islamic educational philosophy, which emphasizes moral and spiritual formation (al-Attas, 1991), and contemporary experiential and inclusive learning theories, which prioritize participation, agency, and contextual engagement. By integrating these perspectives, the model offers a more holistic and process-oriented understanding of how values are internalized in inclusive settings.

Practically, the proposed model provides a flexible framework for designing inclusive educational initiatives that move beyond access and accommodation toward transformative learning environments. It suggests that effective inclusive education should not only ensure participation but also facilitate meaning-making and creative expression as core components of learning. This has important implications for educators, community practitioners, and policymakers seeking to develop context-sensitive and humanistic models of Islamic education that respond to the diverse needs of learners, particularly persons with disabilities.

5. Conclusion

This study demonstrates that the internalization of Islamic educational values among persons with disabilities is most effectively facilitated within a community-based inclusive ecosystem, as exemplified by the RUDEKA Community in Jombang. The findings show that values such as *ṣabr* (patience), *shukr* (gratitude), *musyawarah* (deliberation), *ta'āwun* (mutual assistance), *al-musāwāt* (egalitarianism), and *ukhuwwah islāmiyyah* (Islamic brotherhood) are not merely transmitted through doctrinal instruction but are embodied through lived experiences that integrate social interaction, spiritual reflection, and creative expression.

Theoretically, this study contributes by proposing a Social-Spiritual-Creative Synergy Model, which conceptualizes value internalization as a multidimensional and process-oriented phenomenon emerging from the dynamic interaction of relational, reflective, and expressive practices. This model advances existing Islamic educational discourse by bridging the gap between normative value frameworks and experiential learning processes, while also integrating insights from inclusive pedagogy and social learning theory. In doing so, it offers a more holistic understanding of how values are internalized within diverse and inclusive contexts.

From a practical perspective, the findings provide an alternative framework for designing inclusive Islamic educational initiatives that move beyond access and accommodation toward transformative participation. The study highlights that effective programs should intentionally integrate collaborative social engagement, structured spiritual reflection, and creative forms of expression as core pedagogical strategies. This has important implications for educators, community practitioners, and policymakers in developing context-sensitive and humanistic approaches that support the holistic empowerment of persons with disabilities.

Conceptually, this study synthesizes three critical dimensions of learning social participation, spiritual meaning-making, and creative embodiment, into a unified framework of value internalization, demonstrating that these elements are interdependent rather than discrete. This synthesis underscores that inclusive education is not solely about equal access but about enabling meaningful engagement, identity formation, and moral development within lived social contexts.

Although this study is limited to a single case, it provides a foundational model that can be further examined and refined in broader contexts. Future research is encouraged to test the applicability of the proposed model across different communities, cultural settings, and institutional environments through

comparative and longitudinal approaches, thereby strengthening its generalizability and theoretical robustness.

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