

Religious Character Formation in Students with Intellectual Disabilities through Spiritual Counseling: A Field Evaluation Integrated with Bibliometric Analysis

Muhammad Fikri Maulana¹, Akif Khilmiyah²

Master of Islamic Religious Studies, Faculty of Islamic Religion,

Universitas Muhammadiyah Yogyakarta, Indonesia¹

Master of Islamic Religious Studies, Faculty of Islamic Religion,

Universitas Muhammadiyah Yogyakarta, Indonesia²

E-mail: maulanafikri0106@gmail.com¹, khilmiyahakif@yahoo.com²

Correspondent Author: Muhammad Fikri Maulana, maulanafikri0106@gmail.com

Doi: 10.31316/g-couns.v10i02.8721

Abstrack

The development of religious character among children with intellectual disabilities remains a neglected field in inclusive education, despite its critical role in fostering moral awareness and social adaptation. This study aims to evaluate methods for internalizing religious character values through spiritual counseling services at Extraordinary School of Pembina Yogyakarta, while mapping global research trends in this domain. Using a convergent parallel mixed-methods design, qualitative data were collected through interviews, observations, and document analysis, complemented by a bibliometric analysis of 247 Scopus-indexed publications (2014–2024) using VOSviewer. The results reveal four effective strategies: spiritual individual counseling, group guidance via visual and audio media, ritual habituation, and counselor–parent collaboration. Bibliometric findings identified five major clusters: character education, inclusive learning, disability counseling, religious values, and adaptive pedagogy. This study enriches Lickona’s and Bandura’s frameworks by contextualizing religious character education for children with intellectual disabilities and underscores the need for standardized counseling modules and continuous counselor training.

Keywords: internalization of religious values, intellectual disability, guidance and counseling, character education

Abstrak

Pengembangan karakter religius di antara anak-anak dengan disabilitas intelektual masih menjadi bidang yang terabaikan dalam pendidikan inklusif, meskipun perannya yang penting dalam menumbuhkan kesadaran moral dan adaptasi sosial. Penelitian ini bertujuan untuk mengevaluasi metode untuk menginternalisasi nilai-nilai karakter religius melalui layanan konseling spiritual di SLB Negeri Pembina Yogyakarta, sambil memetakan tren penelitian global dalam domain ini. Dengan menggunakan desain metode campuran paralel konvergen, data kualitatif dikumpulkan melalui wawancara, observasi, dan analisis dokumen, dilengkapi dengan analisis bibliometrik dari 247 publikasi terindeks Scopus (2014-2024) menggunakan VOSviewer. Hasilnya mengungkapkan empat strategi yang efektif: konseling spiritual individu, bimbingan kelompok melalui media visual-audio, pembiasaan ritual, dan kolaborasi konselor-orang tua. Temuan bibliometrik mengidentifikasi lima kelompok utama—pendidikan karakter, pembelajaran inklusif, konseling disabilitas, nilai-nilai agama, dan pedagogi adaptif. Studi ini memperkaya kerangka kerja Lickona dan Bandura dengan mengontekstualisasikan pendidikan karakter religius bagi anak-anak penyandang disabilitas intelektual dan menggarisbawahi perlunya modul konseling standar dan pelatihan konselor berkelanjutan.

Kata Kunci: internalisasi nilai-nilai agama, disabilitas intelektual, bimbingan dan konseling, pendidikan karakter

Article info

Received October 2025, Revised November 2025, Accepted December 2025, Published January 2026



INTRODUCTION

This Character education serves as an essential cornerstone of Indonesia's national education system, focused on the comprehensive development of students' potential across cognitive, affective, and psychomotor dimensions (Komariah et al., 2024; Niemiec et al., 2017; Bertelli et al., 2020). In the realm of inclusive education, character development becomes increasingly intricate and demanding, especially when addressing children with special needs, such as those with intellectual disabilities who face constraints in cognitive functioning and adaptive behavior. Law Number 20 of 2003 regarding the National Education System explicitly delineates that the purpose of national education is to cultivate abilities and forge the character and civilization of a dignified nation, thereby enhancing the quality of national life. Its objective is to nurture students' potential to evolve into individuals who possess faith in and reverence for God Almighty, exhibit noble character, maintain health, acquire knowledge, demonstrate capability, exhibit creativity, foster independence, and become democratic and responsible citizens. This law's mandate does not differentiate between typical children and those with special needs; therefore, every kid, including those with intellectual disabilities, has the right to quality character education (Syafii, 2024; Syafii et al., 2025).

Children with intellectual disabilities, as internationally recognized, are defined by substantial limitations in intellectual functioning and adaptive behavior, including conceptual, social, and practical skills (Trail, 2022; Nurhayati et al., 2023). The American Association on Intellectual and Developmental Disabilities (AAIDD) defines intellectual disability as a condition marked by considerable limitations in both intellectual functioning and adaptive behavior, encompassing conceptual, social, and practical skills, with onset prior to the age of 18 (Darmawati et al., 2019). Children with intellectual disabilities (IQ below 70) face challenges comprehending abstract concepts, particularly moral and religious beliefs, which are often philosophical and require profound knowledge (Bahiyah, 2025; McDonagh et al., 2018). Cognitive limits do not imply that children with intellectual disabilities are incapable of understanding character ideals; rather, they necessitate specialized pedagogical strategies adapted to their talents and traits (Syafii, et al., 2025; Syafii, et al., 2025). The values derived from religion play a crucial role in the personality development of children with intellectual disabilities, since they offer moral and ethical underpinnings for everyday conduct.

In Indonesia's heterogeneous environment, religious character education includes not only knowledge of religious rites but also the internalization of universal values such as honesty, compassion, responsibility, and respect for others, which embody the core of all religion teachings (Kaufman, 2022). The internalization of religious character values in children with intellectual disabilities requires specialized strategies, as the process comprises three stages: value transformation, value transaction, and value trans-internalization, all of which require cognitive abilities to comprehend, assimilate, and implement these values in everyday life. Prior studies suggest that children with intellectual disabilities can cultivate religious character through habituation, exemplification, and persistent repetition, but the process takes longer than that of typically developing youngsters (Tassé & Grover, 2018).

Exceptional Schools (Sekolah Luar Biasa/SLB) serve as formal educational facilities for children with exceptional needs and play a crucial role in implementing religious character education (Patel et al., 2020). Extraordinary School of Pembina Yogyakarta, one of the oldest and most distinguished special education institutions in the Special Region of Yogyakarta, has established diverse character education programs



specifically designed for students with intellectual disabilities. The internalization of religious character values in special schools is not solely the responsibility of religious subject teachers; it also necessitates the involvement of guidance and counseling (BK) teachers, who possess specialized competencies in comprehending the psychological dimensions and character development of children. Guidance and counseling services in special schools possess distinct characteristics, as they must account for a child's disabilities, cognitive abilities, and widely varied individual needs, even among children classified within the same intellectual disability group (Azhari et al., 2025).

Guidance and counseling within special education extend beyond basic problem-solving; they aim to cultivate the entire potential of children with exceptional needs, enabling them to live independently and purposefully (Schalock et al., 2021). Counselors or guidance educators in special schools must exhibit twin competencies: counseling proficiency and a comprehensive awareness of the characteristics of children with special needs. Counselors serve as facilitators in the internalization of religious character principles, assisting children with intellectual disabilities in understanding these values through tangible, straightforward, and practical methods (Sakban & Sundawa, 2023). Diverse counseling methodologies, including behavior modification, play therapy, and group counseling, can be tailored to promote the development of religious character in children with intellectual disabilities. Religious or spiritual therapy methodologies, Bestari (2023) are being formulated as alternatives that incorporate spiritual elements into the counseling process, assisting individuals in discovering life's meaning and cultivating positive character grounded in religious principles.

Despite the recognized significance of religious character education for children with intellectual disabilities, systematic assessments of methods for internalizing religious character values, especially those incorporating guidance and counseling services, are scarce in the scientific literature (Suryo & Syafi'i, 2024). Prior study has predominantly concentrated on the academic and practical capabilities of children with intellectual disabilities, whereas the dimensions of character development, particularly in relation to religious character, have been insufficiently addressed (Hidayati & Nihayah, 2025). The development of religious character significantly influences the long-term quality of life for children with intellectual disabilities, encompassing social adaptation skills, autonomy, and psychological well-being (Tassé & Grover, 2018). Assessing ways to internalize religious character values is crucial for identifying beneficial practices that can be replicated in other special education institutions, as well as for recognizing challenges and hurdles encountered during implementation (M. H. Syafii & Azhari, 2025).

In the digital age and era of information globalization, the bibliometric approach has gained prominence as a way for delineating the evolution of a scientific discipline. Bibliometrics is the quantitative analysis of scientific publications employing statistical methods and visualization to examine publication patterns, citation metrics, researcher collaboration, and trends in research topics within a specific domain. Bibliometric analysis enables researchers to trace the development of character education research for children with special needs, pinpoint the most prolific researchers or institutions, and uncover research gaps for additional investigation (Darmawati et al., 2019).

Bibliometric analysis facilitates the depiction of intricate knowledge networks into comprehensible visual maps, thereby offering an extensive overview of the research environment within a discipline. This research integrates qualitative and bibliometric methodologies to offer a thorough perspective on the absorption of religious character



values in children with intellectual disabilities. The qualitative technique enables researchers to examine the profound experiences and perspectives of special education practitioners, guidance counselors, and parents regarding the internalization of religious character ideals. By employing participant observation and comprehensive interviews, researchers can grasp the dynamics, methods, challenges, and outcomes of implementing religious character education in practical contexts. The bibliometric technique offers a global and historical perspective for research advancement in this domain, enabling researchers to situate local discoveries within the wider academic discourse and to discern patterns and prospective research trajectories.

Extraordinary School of Pembina Yogyakarta was chosen as the research site due to its extensive experience in educating children with special needs and its implementation of several innovative programs in character education. Extraordinary School of Pembina Yogyakarta, a state special school in Yogyakarta, is equipped with adequate facilities, qualified educators, and a curriculum tailored to its students' needs. The school has a comprehensive guidance and counseling department staffed by counselors with expertise in special education and guidance counseling.

Yogyakarta's status as an educational and cultural city, imbued with robust religious beliefs, fosters a favorable environment for cultivating children's religious character. Nonetheless, the obstacles of instilling religious character qualities in children with intellectual disabilities are intricate and necessitate comprehensive research to identify effective strategies for widespread application. This research is crucial for thoroughly assessing techniques for internalizing religious character qualities in children with intellectual impairments through guidance and counseling services at Extraordinary School of Pembina Yogyakarta. This research will identify implemented approaches, evaluate their usefulness, examine the problems encountered, and ascertain the success factors.

This research employs a bibliometric approach to delineate global knowledge on religious character education for children with special needs, thereby identifying research gaps and offering recommendations for future inquiries. The research findings are anticipated to offer theoretical advancements in character education theory for children with special needs, alongside practical contributions, including policy recommendations and guidelines for special education practitioners, counselors, and policymakers to enhance religious character education for children with intellectual disabilities. This research holds substantial academic and practical importance in the pursuit of excellent and dignified inclusive education for all children, without exception.

METHOD

This study employs a convergent parallel mixed-methods approach, combining qualitative field research with bibliometric analysis to provide a comprehensive understanding of methods for internalizing religious character values in children with intellectual disabilities. The qualitative component employs a case study design done at Extraordinary School of Pembina Yogyakarta over six months, from March to August 2024, chosen for its distinguished reputation in special education and comprehensive character education programs. Data were gathered utilizing three principal methodologies: comprehensive interviews with the school principal, guidance counselors, special education instructors, parents of students with intellectual disabilities, and select verbally proficient students to investigate experiences, strategies, and challenges in the execution of religious character education; participant observation of



counseling sessions, religious activities, daily routines, and student interactions in authentic environments; and document analysis scrutinizing counseling records, Individual Education Programs (IEP), lesson plans, and institutional policies.

Research participants were selected via purposive sampling based on the following criteria: guidance counselors and teachers with at least 2 years of teaching experience; parents engaged in their children's development; and students aged 10-16 years with mild to moderate intellectual disabilities who can communicate at a basic level. Qualitative data analysis adhered to Miles and Huberman's interactive model, encompassing three systematic stages: data reduction, which involved selecting and simplifying raw information from field notes and interview transcripts to concentrate on essential details pertinent to research objectives; data display, which organized the reduced data into narrative forms, matrices, or diagrams to aid in pattern identification; and conclusion drawing and verification, which entailed interpreting the displayed data, identifying patterns and themes, and correlating findings with relevant theories to formulate comprehensive conclusions. The bibliometric analysis entailed a systematic literature review across the Scopus, Web of Science, and Google Scholar databases, encompassing publications from 2014 to 2024.

The search utilized combinations of keywords: ("religious character" OR "spiritual education" OR "moral values") AND ("intellectual disability" OR "mental retardation" OR "tunagrahita") AND ("special education" OR "guidance and counseling"). Inclusion criteria mandated peer-reviewed journal articles, conference proceedings, and books in English or Indonesian that focused on character education or counseling for children with intellectual disabilities. Exclusion criteria ruled out non-empirical articles, publications outside the designated timeframe, duplicate entries, and studies pertaining to other disabilities, yielding 247 pertinent publications from an initial pool of 487 documents. A bibliometric analysis was conducted utilizing VOSviewer. This analysis included an examination of publication trends through annual distribution patterns, a co-authorship analysis to map collaboration networks among researchers and institutions, a co-citation analysis to identify influential works and intellectual structures, a keyword co-occurrence analysis to reveal thematic clusters and emerging topics, and a source analysis to identify prolific journals and publication outlets.

Visualization techniques employed included network maps, overlay visualizations to display temporal evolution, and density maps to highlight areas of research concentration. The integration of qualitative and bibliometric findings transpired during the interpretation phase via systematic comparison and synthesis. Qualitative themes concerning effective internalization methods were contextualized within global research trends identified through bibliometric analysis. Additionally, research gaps uncovered bibliometrically were corroborated against practical challenges identified in qualitative data, resulting in a comprehensive understanding of current practices and evidence-based recommendations.

Research quality was assured via various strategies: in qualitative research, credibility was established through data source and method triangulation, prolonged field engagement, and participant member checking; transferability was enhanced through comprehensive contextual and procedural descriptions; dependability was upheld through meticulous documentation of research protocols; in bibliometric analysis, reliability was guaranteed through transparent search methodologies, explicitly defined criteria, and systematic screening processes (Ho et al., 2021). Ethical considerations were meticulously addressed through formal research authorization from Extraordinary School



of Pembina Yogyakarta and pertinent educational authorities, informed consent from all participants with specific assent protocols for students with intellectual disabilities utilizing simplified language and visual aids, obligatory parental consent for student participants, confidentiality upheld via pseudonymization and secure data storage, and stringent adherence to participants' rights to voluntary participation, withdrawal without repercussions, and safeguarding against harm throughout the research process.

RESULT AND DISCUSSION

Approaches to the Internalization of Religious Character Values at Extraordinary School of Pembina Yogyakarta

Research at the Extraordinary School of Pembina Yogyakarta indicates that the internalization of religious character values in children with intellectual disabilities occurs systematically, with thorough adaptations to students' conditions and capacities. Interview findings and field observations indicate that educators are pivotal in imparting religious ideals through straightforward, relevant, and easily understandable approaches. Mrs. Yayuk, the teacher of grade 4C, stated, "We implement daily habituation before and after lessons, and during breaks, we hold congregational dhuha prayers. Occasionally, I engage students in role play, and we consistently provide examples of courtesy and honesty to foster the development of good personal character in the children." Mrs. Sitiruda, the grade 6A teacher, explained that in religious education, instructors use lecture techniques and hands-on practice, including ablution and dhuha prayer, alongside memorization of brief surahs and prayers. Mrs. Ernawati also noted that diverse instructional approaches, including question-and-answer sessions, demonstrations, and role-playing, are often used to facilitate a more concrete understanding of religious principles among students.

Field observations indicate that integrating exemplary modeling and habituation techniques yields substantial effects on students' religious behavioral changes. Students who were previously passive are now exhibiting good behaviors, like greeting with Islamic salutations, praying prior to studying, engaging in dhuha prayer activities, and demonstrating courteous attitudes towards teachers and peers. Children with intellectual disabilities acquire knowledge through repetition and tangible examples presented by educators, rendering habituation the most efficacious technique. Moreover, religious narrative techniques are beneficial in fostering pupils' emotional dimensions. Educators often recount tales of prophets and exceptional individuals utilizing straightforward and evocative language, thereby enhancing the clarity of moral themes. Direct practice approaches, such as ablution and collective prayer simulations, are essential for students to embody religious principles via tangible actions rather than solely through abstract comprehension.

The efficacy of these strategies is corroborated by interviews with other educators and the school principal. They evaluate that alterations in children's religious conduct do not transpire abruptly but evolve progressively in conjunction with the degree of habituation and teacher modeling. Children acquire knowledge by imitation; therefore, we must consistently serve as role models. "If we desire children to pray, we must also engage in prayer alongside them," stated one accompanying teacher. Educators acknowledge that children with intellectual disabilities exhibit slower comprehension; nonetheless, with compassionate, patient, and consistent methodologies, significant behavioral changes can be effectively achieved.



Facilitating elements in this process include a supportive, faith-based educational setting, regular religious practices, observance of Islamic holy days, and engaged parental involvement at home. Numerous parents initiate the process of acclimating their children to prayer and worship at home after school, establishing continuity between educational environments. This research identifies several inhibiting factors, including limitations in children's intellectual capacity that prolong the internalization process, a scarcity of specialized educators in religious fields, and an inadequate variety of learning media suited to the characteristics of children with special needs.

Bibliometric Examination of Research on Religious Character Education

A bibliometric analysis of 247 papers published from 2014 to 2024 reveals notable trends in research on religious character education for children with exceptional needs.

Table 1.

Annual Publication Distribution (2014-2024)

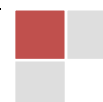
Year	Number of Publications	Cumulative Total	Percentage Growth
2014	12	12	-
2015	15	27	25.0%
2016	18	45	20.0%
2017	19	64	5.6%
2018	26	90	36.8%
2019	28	118	7.7%
2020	31	149	10.7%
2021	34	183	9.7%
2022	29	212	-14.7%
2023	22	234	-24.1%
2024	13	247	-40.9%

The data reveal a rise in publication activity between 2020 and 2021, perhaps impacted by a global focus on inclusive education and character development during and after the epidemic. The decrease in 2024 indicates insufficient data gathering for the year.

Table 2.

Top 20 Most Frequent Keywords and Their Occurrences

Rank	Keyword	Occurrences	Total Link Strength	Cluster
1	Character education	156	487	Cluster 1 (Pedagogy)
2	Intellectual disability	142	463	Cluster 2 (Disability)
3	Special education	128	421	Cluster 2 (Disability)
4	Religious values	98	318	Cluster 3 (Religion)
5	Moral development	87	295	Cluster 1 (Pedagogy)
6	Inclusive education	82	276	Cluster 5 (Inclusion)
7	Guidance and counseling	71	241	Cluster 4 (Counseling)



Rank	Keyword	Occurrences	Total Link Strength	Cluster
8	Behavioral intervention	65	223	Cluster 4 (Counseling)
9	Spiritual education	61	209	Cluster 3 (Religion)
10	Teacher training	58	198	Cluster 1 (Pedagogy)
11	Parental involvement	54	187	Cluster 5 (Inclusion)
12	Adaptive learning	52	179	Cluster 2 (Disability)
13	Social skills	49	168	Cluster 2 (Disability)
14	Islamic education	47	162	Cluster 3 (Religion)
15	Cognitive limitations	44	153	Cluster 2 (Disability)
16	Faith-based learning	41	142	Cluster 3 (Religion)
17	Psychological support	39	136	Cluster 4 (Counseling)
18	Curriculum adaptation	37	129	Cluster 1 (Pedagogy)
19	Family engagement	35	122	Cluster 5 (Inclusion)
20	Assessment methods	33	115	Cluster 1 (Pedagogy)

Five unique groupings emerge: Cluster 1 (Pedagogy) pertains to instructional methodologies and curricula; Cluster 2 (Disability) tackles challenges in special education; Cluster 3 (Religion) involves spiritual and faith-oriented education; Cluster 4 (Counseling) encompasses psychological and behavioral assistance; Cluster 5 (Inclusion) highlights collaborative and inclusive strategies.

Theoretical Framework of Character Education and Special Needs Background

The results from Extraordinary School of Pembina Yogyakarta are well aligned with Thomas Lickona's extensive character education framework, which highlights three interrelated elements: moral knowledge, moral emotion, and moral action. Lickona contends that successful character education must involve pupils intellectually, emotionally, and behaviorally (Gerlach et al., 2020). Nonetheless, implementing this approach for children with intellectual disabilities necessitates significant modification. The qualitative data indicate that ordinary students may comprehend abstract moral notions through conversation and reasoning, whereas children with intellectual disabilities at the Extraordinary School of Pembina Yogyakarta require tangible, experiential methods. The habituation strategy relied on daily prayers, consistent greetings, and the repetition of religious practices, primarily aiming to promote moral behavior through behavioral conditioning rather than cognitive moral reasoning. This modification embodies what Berkowitz and Bier characterize as "direct teaching and skills training" methodologies, which are especially efficacious for individuals with cognitive impairments who derive greater benefit from structured behavioral interventions than from abstract ethical discourse.

The function of exemplary modeling at Extraordinary School of Pembina Yogyakarta aligns perfectly with Bandura's Social Learning Theory, which asserts that humans acquire behaviors through observation, imitation, and modeling. Bandura's four-



stage process, attention, retention, reproduction, and motivation, clearly manifests in children with intellectual disability (Blackman, 2017). Educators at the Extraordinary School of Pembina Yogyakarta intentionally engage students' attention through dynamic narratives, visual aids, and fervent demonstrations. Retention is enhanced by continuous repetition over extended periods, given slower memory consolidation in kids with cognitive disabilities. Reproduction occurs through directed practice, with physical support and scaffolding, as evidenced in demonstrations of cleansing and prayer. Motivation is sustained by immediate positive reinforcement, emotional connections between teachers and students, and peer support during collaborative tasks. This modified application of social learning principles illustrates the need to contextualize existing theories for diverse learner demographics.

Pedagogy of Religious Education and Cognitive Adaptation

The pragmatic, practice-focused methodology of religious education at Extraordinary School of Pembina Yogyakarta embodies Jean Piaget's cognitive development theory, namely his notion of concrete operational thought. Piaget recognized that children advance through cognitive stages, with the concrete operational stage (ages 7-11) marked by logical reasoning about tangible objects, though they struggle with abstract notions. Children with intellectual disabilities frequently remain in the operational or even pre-operational stages across adolescence and adulthood, requiring educational methods that prioritize tangible, observable, and experiential learning. The focus on physical displays of cleansing, tactile interaction with prayer mats, aural recitation of brief prayers, and visual observation of instructor modeling all facilitate tangible cognitive processing. This corresponds to the concept of "contextualized Islamic pedagogy" articulated by authors such as E. Mulyasa and Abdul Majid, in which religious instruction is rooted in practical life experiences rather than in theoretical theological discourse.

Moreover, the narrative technique educators employ aligns with ideas of narrative pedagogy, underscoring the significance of tales as essential instruments for human meaning-making. Jerome Bruner's narrative mode of thought posits that humans inherently form events into narrative frameworks, rendering narratives potent educational tools. Educators at Extraordinary School of Pembina Yogyakarta recount prophetic narratives and moral exemplars that use simplified language, distinct character delineations, and explicit moral conclusions. This method aligns with Noddings' concept of "moral education through narratives," in which stories create secure environments for examining ethical challenges and character virtues without requiring abstract reasoning. For children with intellectual disabilities, narratives provide accessible gateways to intricate religious and moral themes, converting abstract virtues such as honesty, compassion, and patience into tangible character actions within familiar stories.

Integration of Guidance and Counseling

The incorporation of guidance and counseling into religious character education at the Extraordinary School of Pembina Yogyakarta exemplifies a novel application of developmental counseling principles. C.H. Patterson's relationship-centered counseling underscores the significance of therapeutic connections as the basis for behavioral and psychological transformation (Dunst, 2022). At the Extraordinary School of Pembina Yogyakarta, counselors and educators cultivate warm, trusting relationships with students, fostering a psychological safety that encourages vulnerability, exploration, and



development. This relational foundation allows students to internalize values not just as external regulations but as significant personal commitments grounded in positive connections with nurturing adults. The affective dimension characterized by teachers' descriptions of engaging with pupils via "love, patience, and consistency"—embodies what Carl Rogers referred to as "unconditional positive regard," which is crucial for cultivating intrinsic drive and genuine character development, rather than just behavioral compliance (McDonough & Taylor, 2025).

Behavioral therapy methods, especially the concepts of Applied Behavior Analysis (ABA), implicitly support the habituation strategies observed (Solichah et al., 2025). ABA underscores the systematic reinforcement of desired behaviors via pleasant outcomes, the shaping of behavior through gradual approximations, and the preservation of behavioral modifications by consistent environmental regulation. Educators at Extraordinary School of Pembina Yogyakarta consistently promote religious conduct, appropriate greetings, focused prayer, and acts of kindness through commendation, motivation, and social acknowledgment. This behavioral modification method, although occasionally critiqued for possibly diminishing morality to conditioned reactions, is pragmatically useful for children with intellectual disabilities who require clear behavioral expectations and regular feedback mechanisms.

The group counseling aspect, expressed in congregational prayers and communal religious practices, corresponds with the group dynamics theories articulated by Irvin Yalom. Yalom delineates therapeutic factors in group contexts, encompassing universality (acknowledgment of common experiences), interpersonal learning (improvement of social skills through peer engagement), and cohesiveness (a sense of belonging and mutual support) (Tardif, 2023). Children with intellectual disabilities at the Extraordinary School of Pembina Yogyakarta cultivate their religious identity, in part, through group engagement, perceiving themselves as members of a religious community. This collective aspect pertains to Erikson's concept of "identity formation," which assists kids in developing positive self-concepts as moral and spiritual individuals within nurturing peer and adult environments (Syaffii et al., 2024).

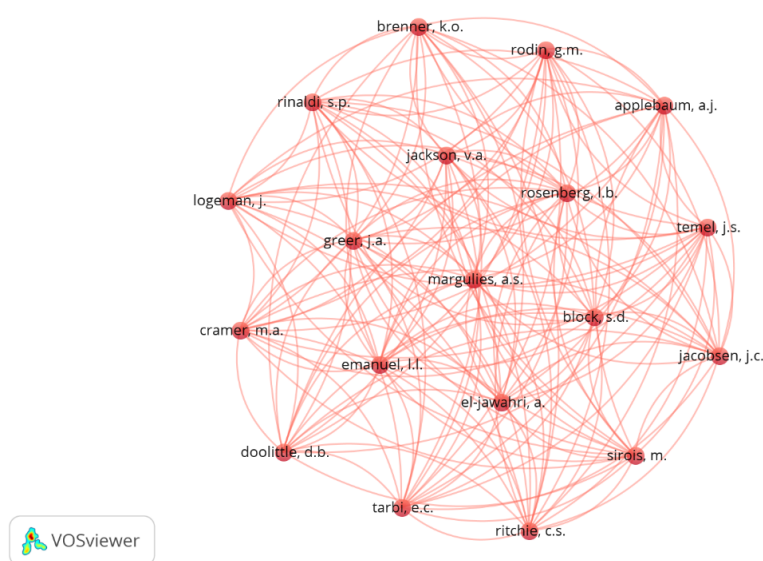


Figure 1. Top 20 Most Frequent Keywords and Their Occurrences



Visualization of the co-authorship network produced using VOSviewer software. Each node signifies an author, whilst the connecting lines denote collaborative relationships between authors based on co-authored works. The crimson hue indicates that all writers are clustered into a substantial group, reflecting a high level of interconnection.

Margulies et al have pivotal roles within this network, signifying their status as principal writers with the greatest frequency of collaboration and functioning as intermediaries among the other authors. The compact and uniform network structure signifies robust, stable, and cohesive scientific collaboration, wherein research in this domain advances through rigorous teamwork. This image demonstrates that research in this field is predominantly influenced by tightly interconnected groups of scholars, creating a scientific community that substantially advances the field.

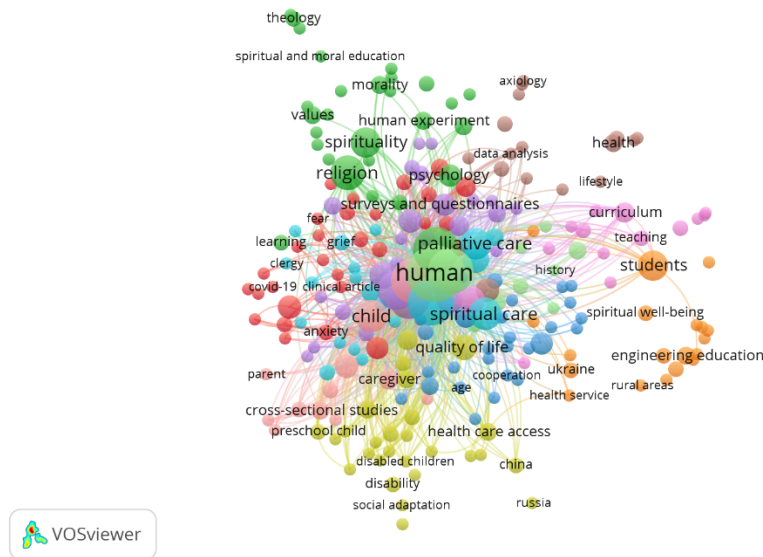


Figure 2. Co-occurrence Network of Keywords in Global Research on Spirituality and Character Education

Figure 2 depicts the term co-occurrence network shown by VOSviewer, illustrating the topic framework of international research on spirituality, religious identity, and inclusive education. Each colored node represents a commonly occurring keyword, with node size reflecting frequency and connecting lines illustrating conceptual links within topics. Key concepts such as “human,” “palliative care,” “spiritual care,” and “quality of life” hold prominent positions, illustrating the worldwide emphasis on humanity, spiritual well-being, and ethical principles in both educational and healthcare settings. The green cluster underscores themes of religion, morality, and value-centric education, whereas the blue cluster emphasizes the integration of spiritual methodologies into healthcare and quality-of-life research. The orange and red clusters illustrate connections between spirituality and formal education, while the yellow cluster emphasizes children, disabilities, and social adaptation. This visualization highlights that research on spirituality and religious character is multidisciplinary, integrating



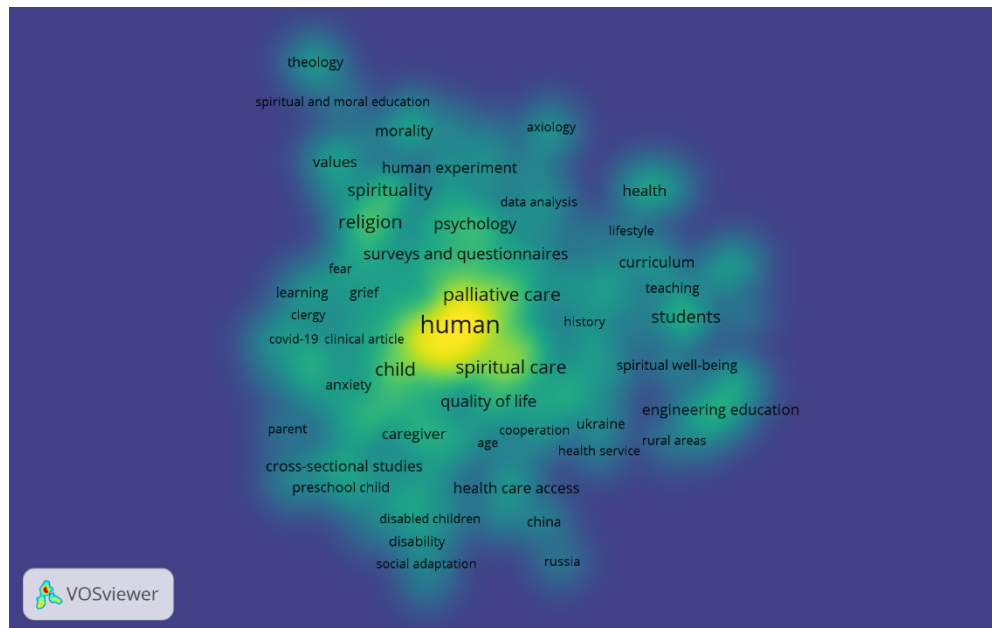


Figure 4. Density Visualization of Keyword Co-occurrence in Global Research on Spirituality and Character Education

Figure 4 illustrates the density visualization map produced by VOSviewer, representing the intensity and frequency of keyword occurrences in global research on spirituality, religion, and inclusive character education. The color gradient—from dark blue to bright yellow illustrates the concentration of research focus, with yellow regions denoting the most commonly addressed themes, while green and blue parts signify less-explored subjects. The term "human" is the most prominent and central node, indicating its preeminent role in the discourse, closely accompanied by other themes such as "palliative care," "spiritual care," "quality of life," "psychology," and "religion." These clusters indicate that contemporary global research predominantly emphasizes human-centered, spiritually rooted methodologies for fostering well-being and moral advancement. The peripheral terms "students," "curriculum," "disability," and "education" indicate nascent yet expanding research domains, highlighting the recent proliferation of spirituality studies within educational, developmental, and inclusive frameworks. This chart illustrates the intellectual focus and developing thematic variety in the multidisciplinary examination of spirituality.

Ecological Frameworks and Familial Involvement

This research highlights the essential function of parental participation, aligning with Bronfenbrenner's Ecological Systems Theory, which posits that human development transpires within interconnected environmental systems (Malott, 2021). The microsystem (local surroundings such as family and school), mesosystem (interconnections between microsystems), exosystem (indirect effects), and macrosystem (cultural values) collectively shape character development. The successful internalization of religious character at the Extraordinary School of Pembina Yogyakarta relies on robust mesosystem connections, specifically the alignment between family and school contexts



in exemplifying and reinforcing religious ideals. When parents emulate school activities at home, children experience uniform moral socialization across environments, thereby promoting greater internalization. Conversely, the distance between home and school generates contradictory moral messages that perplex children with intellectual disabilities who find contextual distinction challenging (Joseph, 2025).

This discovery further substantiates family-centered intervention methods prevalent in special education literature. Dunst and Trivette's family systems approach underscores families as fundamental and lasting environments for child development, portraying educators as collaborators who enhance family capabilities rather than supplanting family roles (Negussie et al., 2019). Educators at Extraordinary School of Pembina Yogyakarta actively include parents through communication, home visitation initiatives, and educational workshops focused on strengthening religious practices. This collaborative method acknowledges parents as co-educators, whose engagement substantially enhances the efficacy of interventions, especially for children with impairments that necessitate ongoing, long-term assistance across multiple settings.

Habituation Method and Behavioral Psychology Perspectives

The habituation method was recognized as the most effective option at Extraordinary School of Pembina Yogyakarta is robustly supported by behavioral psychology literature, especially the operant conditioning principles defined by Soni (2025). Skinner's research illustrates that behaviors reinforced by positive outcomes become progressively automatic and self-perpetuating. The daily religious practices consistent prayer times, frequent greetings, and routine ablutions illustrate Skinner's concept of "shaping through successive approximations," in which complex behaviors are cultivated through systematic reinforcement of incremental stages. This finding aligns with the research conducted by Arif et al (2023), which investigated behavioral interventions for individuals with developmental disabilities. They concluded that structured routines combined with consistent positive reinforcement yield more effective and sustainable behavioral changes than cognitive or affective approaches alone.

Negussie et al (2019) in their extensive work on applied behavior analysis highlighted that individuals with intellectual disabilities particularly benefit from frequent practice opportunities accompanied by immediate and consistent feedback—an approach utilized at Extraordinary School of Pembina Yogyakarta, where educators offer ongoing encouragement and correction during religious activities.

Research conducted by Medforth & Boyle (2023) on pedagogical practices for exceptional learners substantiates the efficacy of habituation for students with cognitive impairments. They contend that automaticity, the capacity to execute actions without conscious thought, emerges solely through prolonged practice and repetition, which children with intellectual disabilities require in greater amounts than their ordinarily developing counterparts. The qualitative findings indicating gradual yet sustained behavioral changes correspond with studies by Harris (2025), which monitored the development of adaptive behavior in adolescents with intellectual disabilities over three years.

Their research revealed that consistent environmental structuring and behavioral rehearsal led to significant improvements in daily living skills, including religious and cultural practices. Oyedokun (2025) investigated moral development in children with Down syndrome, concluding that although these children exhibited delayed moral reasoning relative to age-matched peers, they effectively internalized moral behaviors



through modeling and practice, indicating that behavioral expressions of character can evolve independently of cognitive moral reasoning abilities.

The function of teacher modeling at Extraordinary School of Pembina Yogyakarta is strongly linked to Bandura's comprehensive studies on observational learning and self-efficacy. Hunt (2017) established that the efficacy of observational learning is fundamentally contingent upon the attributes of the model, notably perceived competence, warmth, and resemblance to the observer. Educators at Extraordinary School of Pembina Yogyakarta exemplify these traits by demonstrating authentic religious devotion, showing warmth towards pupils, and presenting themselves as approachable rather than authoritarian. This methodology aligns with the research by Hester et al. (2020), which examined social skills interventions for children with developmental disabilities and found that adult models regarded as nurturing and approachable elicited markedly higher imitation rates than those viewed as distant or authoritarian. Furthermore, Jamil (2024) research on the development of self-efficacy highlighted that learners with prior failures or limited capabilities find greater motivation in observing peer models who are marginally more advanced than themselves, rather than expert adults. This indicates that peer modeling, as seen in group prayer activities at Extraordinary School of Pembina Yogyakarta, plays a significant motivational role beyond mere behavioral demonstration.

Emotional and Spiritual Aspects of Character Development

The emotive method advocated by educators at Extraordinary School of Pembina Yogyakarta, teaching with compassion, patience, and emotional engagement, embodies what is defined as the "ethics of care" in education. Noddings contended that moral education primarily entails fostering caring connections in which pupils feel appreciated, comprehended, and emotionally secure, so facilitating the development of their reciprocal care abilities. This relationship basis is especially vital for children with intellectual disabilities, who frequently encounter social rejection, scholastic failure, and reduced self-esteem. Zulkifli et al. (2022) conducted research on the quality of life of teenagers with intellectual disabilities, revealing that positive relationships with instructors and a sense of belonging at school significantly predict self-determination, positive self-concept, and engagement in prosocial behaviors. The welcoming atmosphere at Extraordinary School of Pembina Yogyakarta establishes a "secure base," as defined by attachment theorists, enabling students to explore moral and religious identities without fear of criticism or failure.

In his 2015 work on Aristotelian character education, Kristjánsson asserts that virtues are cultivated not only through habituation but through phronesis, practical wisdom that synthesizes emotion, intellect, and behavior. Children with intellectual disabilities may engage with phronesis differently than their typically developing counterparts; the emotional aspect remains accessible and fundamentally primary. Educators at Extraordinary School of Pembina Yogyakarta foster what Kristjánsson describes as "virtuous emotions," suitable emotional reactions to ethical circumstances, by continually exhibiting compassion, expressing delight in worship, demonstrating tolerance in adversity, and exemplifying empathy towards others. This emotional modeling enables what Sango & Forrester-Jones (2017) termed "empathic arousal," in which individuals experience emotional resonance with others' experiences, establishing a basis for moral motivation. Research conducted by Marangudakis (2019) on attachment relationships between educators and students with intellectual disabilities demonstrated



that secure teacher-student attachments forecasted enhanced social competence and diminished behavioral issues, indicating that emotional connections fulfill regulatory and developmental roles beyond simple affection.

The spiritual aspect of character education, although rarely examined in empirical studies, appears significant in this research. Dow (2023) defined spirituality as "the search for the sacred," encompassing transcendent connections, an ultimate purpose, and sacred values that shape conduct. For children with intellectual disabilities, spiritual development may differ from that of their typically developing counterparts—primarily through experiential engagement in sacred rituals, emotional ties to religious communities, and physical manifestations of faith rather than through abstract theological contemplation. Garcia-Rodriguez et al (2023) contended that individuals with substantial intellectual disabilities engage authentically in spiritual life through presence, relationships, and embodied practices, rather than through cognitive understanding, thereby undermining the notion that spirituality necessitates intellectual ability. The activities at Extraordinary School of Pembina Yogyakarta, congregational prayer, recitation, and religious storytelling, foster what anthropologist (Jastrzębski, 2022) referred to as "communitas," a group spiritual experience that surpasses individual constraints and produces shared sacred significance.

Empirical research on religious education for children with disabilities is sparse, however, expanding. Lima-Rodríguez et al. (2018) examined the literature on spirituality and intellectual disability, concluding that religious communities and educational institutions frequently undervalue the spiritual capacities of individuals with cognitive impairments; however, these individuals exhibit significant spiritual engagement when afforded opportunities for accessible participation. In the context of Islamic education, research by Lee & Evans (2019) on Quranic learning among Malaysian students with learning disabilities revealed that multisensory, repetition-based methods enhanced memorization and comprehension despite cognitive difficulties, corroborating the pedagogical strategies employed at Extraordinary School of Pembina Yogyakarta. Gerry et al. (2022) examined Islamic moral education in Bangladeshi special schools and found that experiential activities, especially communal worship and service learning, were more effective than didactic instruction in fostering religious character among students with intellectual disabilities.

Challenges and Obstacles: A Critical Examination

Although the findings underscore effective approaches, a thorough analysis of difficulties yields significant insights. The scarcity of trained religious educators for pupils with special needs constitutes a systemic obstacle, as extensively documented in the special education literature. Karppinen et al (2018) examined teacher shortages in special education, citing poor training programs, low remuneration, and elevated emotional demands as factors contributing to burnout. The convergence of special education experience and theological understanding in religious education is notably uncommon. Research conducted by Startin et al (2020) revealed that religious educators generally obtain little training in disability inclusion, whereas special educators infrequently receive preparation in religious education, resulting in professional deficiencies that undermine service quality. The scenario at Extraordinary School of Pembina Yogyakarta, in which general special education instructors undertake religious education duties without the requisite training, exemplifies this overarching systemic issue.



The inadequate adaptive learning media, recognized as an obstacle, aligns with the findings of Gilmore et al. (2020), who investigated the use of assistive technology in special education and revealed substantial discrepancies between available technologies and their actual application in classrooms.

Financial limitations, insufficient technological expertise, and poor professional growth provide obstacles to media adaptation, specifically addressing the challenges of adapting Islamic educational materials for children with disabilities in religious education, highlighting that most religious curricula presuppose standard cognitive and sensory capabilities, necessitating significant modifications that under-resourced schools find difficult to implement. The bibliometric study indicates a paucity of research on adaptable media for religious instruction in special needs situations, highlighting both a knowledge deficiency and a potential for practical innovation.

The extended duration necessary for behavioral modification in children with intellectual disabilities, however, is developmentally anticipated and generates institutional pressures within educational systems that prioritize standardized outcomes and rapid advancement. Bajcar & Babel (2018) criticized educational systems that impose universal achievement criteria on diverse learners, contending that substantial progress for children with serious cognitive disorders requires personalized benchmarks and extended developmental timelines. Research conducted by Alanazi et al (2023) on transition outcomes for youth with intellectual disabilities revealed that individuals receiving prolonged support and tailored pacing exhibited superior long-term adaptive functioning compared to those who adhered to age-based progression standards. The patient's long-term strategy at Extraordinary School of Pembina Yogyakarta, although beneficial, is in conflict with overarching educational accountability frameworks that may not sufficiently acknowledge or appreciate the modest, incremental advancements typical of this demographic.

CONCLUSION

This study demonstrates that the internalization of religious character values in children with intellectual disabilities at Extraordinary School of Pembina Yogyakarta is effectively achieved through habituation, exemplary modeling, direct practice, and affective strategies integrated within guidance and counseling frameworks. Qualitative findings reveal four main approaches: individual spiritual counseling, group guidance with audiovisual media, habituation to religious rituals, and counselor-parent collaboration, all adapted to students' cognitive capacities. These practices align with Bandura's social learning theory, Lickona's character education model, and behavioral modification principles, emphasizing tangible experience, repetition, and emotional engagement over abstract reasoning. A bibliometric analysis of 247 publications highlights a growing global focus since 2018, with Indonesia leading in research productivity but still lacking integration among religious character education, intellectual disabilities, and counseling. The synthesis of findings underscores both effective local practices and persistent challenges, such as limited resources, untrained instructors, and the extended time required for behavioral change. Theoretically, this research affirms counseling as central to character formation, supports culturally aligned pedagogy, and advocates for adaptive policies, teacher training, and inclusive frameworks that recognize the spiritual development potential of all learners regardless of cognitive ability.



REFERENCES

- Alanazi, A. S., Almulla, A. A., & Khasawneh, M. A. S. (2023). Evaluating the effects of integrating cognitive presence strategies on teacher attitudes and student learning outcomes in special education and autism classrooms. *International Journal of Special Education*, 38(2), 80–89. <https://internationalsped.com/ijse/article/view/1150/115>
- Arif, M., Abdurakhmonovich, Y. A., & Dorloh, S. (2023). Character education in the 21st century: The relevance of Abdul Wahhab Ash Syarani's and Thomas Lickona's concepts. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 12(1), 35–58. <https://doi.org/10.35878/islamicreview.v12i1.690>
- Bahiyah, U. (2025). Strategies and Models of Character Education Based on Religious Values in the Era of Globalized Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 729–740. <https://doi.org/10.37680/qalamuna.v17i1.7122>
- Bajcar, E. A., & Babel, P. (2018). How does observational learning produce placebo effects? A model integrating research findings. *Frontiers in Psychology*, 9, 2041. <https://doi.org/10.3389/fpsyg.2018.02041>
- Bertelli, M. O., Del Furia, C., Bonadiman, M., Rondini, E., Banks, R., & Lassi, S. (2020). The relationship between spiritual life and quality of life in people with intellectual disability and/or low-functioning autism spectrum disorders. *Journal of Religion and Health*, 59(4), 1996–2018. <https://doi.org/10.1007/s10943-019-00891-x>
- Bestari, M. (2023). Exploration of strategies to enhance the character education of students for the development of high-quality Indonesian human resources. *Enigma in Education*, 1(1), 16–20. <https://doi.org/10.61996/edu.v1i1.4>
- Blackman, D. E. (2017). *Operant conditioning: an experimental analysis of behaviour*. Routledge. <https://doi.org/10.4324/9781315083735>
- Darmawati, D., Pettalongi, S. S., & Idhan, M. (2019). Learning Methods of Islamic Religious Education Teachers on Students with Developmental Impairments. *International Journal of Contemporary Islamic Education*, 1(1), 48–66. <https://pdfs.semanticscholar.org/ba9b/3490dc4f0669a022c0aa95c4cb2a0d86f826.pdf>
- Dow, K. (2023). Thousands of Glittering Shards: Spirituality as Resonance in the Lives of People with Intellectual Disabilities. *Religions*, 14(7), 886. <https://doi.org/10.3390/rel14070886>
- Dunst, C. J. (2022). Child studies through the lens of applied family social systems theory. *Child Studies*, 1, 37–64. <https://doi.org/10.21814/childstudies.4126>
- Garcia-Rodriguez, L., Redín, C. I., & Abaitua, C. R. (2023). Teacher-student attachment relationship, variables associated, and measurement: A systematic review. *Educational Research Review*, 38, 100488. <https://doi.org/10.1016/j.edurev.2022.100488>
- Gerlach, F., Heinigk, K., Rosing, K., & Zacher, H. (2020). Aligning leader behaviors with innovation requirements improves performance: An experimental study. *Frontiers in Psychology*, 11, 1332. <https://doi.org/10.3389/fpsyg.2020.01332>
- Gerry, L. J., Billinghamurst, M., & Broadbent, E. (2022). Empathic skills training in virtual reality: a scoping review. *2022 IEEE Conference on Virtual Reality and 3D User Interfaces Abstracts and Workshops (VRW)*, 227–232. <https://ieeexplore.ieee.org/abstract/document/9757452>
- Gilmore, R., Ziviani, J., & Sakzewski, L. (2020). Efficacy of group social skills interventions on social competency and participation in adolescents with acquired



- and developmental disabilities: a systematic review protocol. *JBIE Evidence Synthesis*, 18(12), 2618–2632. https://journals.lww.com/jbisrir/fulltext/2020/12000/efficacy_of_group_social_skills_interventions_on.5.aspx
- Harris, Y. (2025). Exploring Effective Practices For Inclusive Education: Impact on Student Achievement in Elementary Classrooms. https://orc.library.atu.edu/etds_2021/77/
- Hester, O. R., Bridges, S. A., & Rollins, L. H. (2020). ‘Overworked and underappreciated’: Special education teachers describe stress and attrition. *Teacher Development*, 24(3), 348–365. <https://doi.org/10.1080/13664530.2020.1767189>
- Hidayati, N. N., & Nihayah, D. H. (2025). A comparative study of character education practices across nations: Lessons and insights for global implementation. *Dewantara: Journal of Education Research*, 1(1), 26–54. <https://ejournal.yph-annihayah.com/index.php/djer/article/view/2>
- Ho, H., Perry, A., & Koudys, J. (2021). A systematic review of behaviour analytic interventions for young children with intellectual disabilities. *Journal of Intellectual Disability Research*, 65(1), 11–31. <https://doi.org/10.1111/jir.12780>
- Hunt, D. (2017). *Addressing Special Educational Needs and Disability in the Curriculum: Religious Education*. Routledge. <https://doi.org/10.4324/9781315544359>
- Jamil, M. W. (2024). Exploring Moral Development in Islamic Education: A Case Study. *Jahan-e-Tahqeeq*, 7(2), 737–749.
- Jastrzębski, A. K. (2022). The challenging task of defining spirituality. *Journal of Spirituality in Mental Health*, 24(2), 113–131. <https://doi.org/10.1080/19349637.2020.1858734>
- Joseph, S. A. (2025). *The humanistic psychology of Carl Rogers: Understanding the person-centered approach*. Oxford University Press.
- Karppinen, P., Oinas-Kukkonen, H., Alahäivälä, T., Jokelainen, T., Teeriniemi, A.-M., Salonurmi, T., & Savolainen, M. J. (2018). Opportunities and challenges of behavior change support systems for enhancing habit formation: A qualitative study. *Journal of Biomedical Informatics*, 84, 82–92. <https://doi.org/10.1016/j.jbi.2018.06.012>
- Kaufman, A. S. (2022). *Contemporary intellectual assessment: Theories, tests, and issues*. Guilford Publications.
- Komariah, A., Kurniady, D. A., & Herawan, E. (2024). Analyzing Trends in Quality and Character Education: A Bibliometric Approach. *Indonesian Research Journal in Education| IRJE|*, 8(2), 541–555. <https://doi.org/10.22437/irje.v8i2.36335>
- Lee, M., & Evans, M. (2019). Investigating the operating mechanisms of the sources of L2 writing self-efficacy at the stages of giving and receiving peer feedback. *The Modern Language Journal*, 103(4), 831–847. <https://doi.org/10.1111/modl.12598>
- Lima-Rodríguez, J. S., Baena-Ariza, M. T., Domínguez-Sánchez, I., & Lima-Serrano, M. (2018). Intellectual disability in children and teenagers: Influence on family and family health. Systematic review. *Enfermería Clínica (English Edition)*, 28(2), 89–102. <https://doi.org/10.1016/j.enfcle.2017.10.007>
- Malott, R. W. (2021). *Principles of behavior*. Routledge. <https://doi.org/10.4324/9781003157014>
- Marangudakis, M. (2019). Religion and Collective Representations of Communitas. In *The Greek Crisis and Its Cultural Origins: A Study in the Theory of Multiple Modernities* (pp. 109–152). Springer. https://doi.org/10.1007/978-3-030-13589-8_4



- McDonagh, P., Stainton, T., & Goodey, C. F. (2018). Intellectual disability: A conceptual history, 1200-1900. <https://www.torrossa.com/en/resources/an/5246502>
- McDonough, K., & Taylor, A. (2025). Moral status, epistemic agency, and the education of students labeled with intellectual disability. *Theory and Research in Education*, 14778785251340658. <https://doi.org/10.1177/14778785251340658>
- Medforth, N., & Boyle, C. (2023). Challenges, complexity, and developments in transition services for young people with disabilities, mental health, and long-term conditions: An integrative review. *Comprehensive Child and Adolescent Nursing*, 46(3), 180–200. <https://doi.org/10.1080/24694193.2023.2245473>
- Negussie, Y., Geller, A., DeVoe, J. E., & National Academies of Sciences and Medicine, E. (2019). Fostering caregiver well-being toward healthy child development. In *Vibrant and healthy kids: Aligning science, practice, and policy to advance health equity*. National Academies Press (US). <https://www.ncbi.nlm.nih.gov/books/NBK551487/>
- Niemiec, R. M., Shogren, K. A., & Wehmeyer, M. L. (2017). Character strengths and intellectual and developmental disability: A strengths-based approach from positive psychology. *Education and Training in Autism and Developmental Disabilities*, 52(1), 13–25. <https://www.jstor.org/stable/26420372>
- Nurhayati, N., Habsy, B. A., & Sartinah, E. P. (2023). Resilience Profile of Children with Special Needs and the Importance of Guidance and Counseling Services. *International Journal of Social Science and Religion (IJSSR)*, 511–530. <https://doi.org/10.53639/ijssr.v4i3.201>
- Oyedokun, T. T. (2025). Assistive technology and accessibility tools in enhancing adaptive education. In *Advancing adaptive education: Technological innovations for disability support* (pp. 125–162). IGI Global Scientific Publishing. <https://www.igi-global.com/chapter/assistive-technology-and-accessibility-tools-in-enhancing-adaptive-education/367296>
- Patel, D. R., Cabral, M. D., Ho, A., & Merrick, J. (2020). A clinical primer on intellectual disability. *Translational Pediatrics*, 9(Suppl 1), S23. <https://pmc.ncbi.nlm.nih.gov/articles/PMC7082244/>
- Sakban, A., & Sundawa, D. (2023). Character education: Direction and priority for national character development in Indonesia. *Jurnal Kependidikan*, 9(3), 794–807. <https://doi.org/10.33394/jk.v9i3.7843>
- Sango, P. N., & Forrester-Jones, R. (2017). Intellectual and developmental disabilities, spirituality and religion: A systematic review 1990–2015. *Journal of Disability & Religion*, 21(3), 280–295. <https://doi.org/10.1080/23312521.2017.1317224>
- Schalock, R. L., Luckasson, R., & Tassé, M. J. (2021). An overview of intellectual disability: Definition, diagnosis, classification, and systems of supports. *American Journal on Intellectual and Developmental Disabilities*, 126(6), 439–442. <https://doi.org/10.1352/1944-7558-126.6.439>
- Solichah, N., Fardana, N. A., & Samian, S. (2025). Theoretical framework used in parental involvement research: A scoping review. *International Journal of Evaluation and Research in Education (IJERE)*, 14(1). <https://repository.uin-malang.ac.id/23173/>
- Soni, R. (2025). *Advanced Educational Psychology*. AG Publishing House (AGPH Books).
- Startin, C. M., D’Souza, H., Ball, G., Hamburg, S., Hithersay, R., Hughes, K. M. O., Massand, E., Karmiloff-Smith, A., & Thomas, M. S. C. (2020). Health comorbidities



- and cognitive abilities across the lifespan in Down syndrome. *Journal of Neurodevelopmental Disorders*, 12(1), 4. <https://doi.org/10.1186/s11689-019-9306-9>
- Suryo, N., & Syafi'i, M. H. (2024). The Effect of Al-Qur'an Recitation as Systematic Audio Therapy on Patients with Neurodegenerative Progressive Supranuclear Palsy (PSP): A Review. *Journal of Islamic Communication and Counseling*, 3(2), 112–131. <https://doi.org/10.18196/jicc.v3i2.80>
- Syafii, H. (2024). Integration of Islamic Psychotherapy and Self-Disclosure Methods for Mitigating Adolescent Suicidal Ideation: A Madrasah Study. *Educational Insights*, 2(2), 148–159. <https://doi.org/10.58557/eduinsights.v2i2.88>
- Syafii, H., Alaldaya, R., Purnomo, H., & Azhari, H. (2025). Psycho-philosophical structure of the concept of tazkiyatun nafs on the development of spiritual-emotional intelligence in students. *Jurnal Studi Edukasi Integratif*, 2(1), 62–71. <https://pustaka.biz.id/journal/jsei/article/view/46>
- Syafii, H., Azhari, H., & Alaldaya, R. (2025). A Bibliometric Analysis of Nahdlatul Ulama's Role in Promoting Moderate and Inclusive Islamic Education. *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies*, 3(1), 451–472. <https://doi.org/10.63875/nahnu.v3i1.88>
- Syafii, H., Purnomo, H., Syukur, A., & Azhari, H. (2025). A The Effectiveness of Islamic Psychospiritual Approach in Mindfulness Program for Developing Teachers' Emotional Intelligence. *EDUSHOPIA: Journal of Progressive Pedagogy*, 2(2), 127–137. <https://doi.org/10.64431/edushopia.v2i2.242>
- Syafii, M. H., & Azhari, H. (2025). Interaction between spiritual development and psychological growth: Implications for Islamic educational psychology in Islamic students. *Journal of Islamic Education and Ethics*, 3(1), 29–48. <https://doi.org/10.18196/jiee.v3i1.69>
- Syafii, M. H., Purnomo, H., & Matas, J. A. V. (2024). The Relationship Between Nomophobia and Boredom Intolerance in the Use of Social Media among Generation Z Muslim Students. *International Journal of Islamic Educational Psychology*, 5(2), 309–321. <https://doi.org/10.18196/ijiep.v5i2.23563>
- Syafii, M. H., Purnomo, H., & Rahmatullah, A. S. (2025). Inclusive Education and Social Transformation: Analysing the Role of Education Policy in Increasing Equality Among Rural Students in Indonesia. *Educational Research for Social Change*, 14(1), 43–69. <https://doi.org/10.5281/zenodo.15311475>
- Tardif, L. B. (2023). Yalom's Therapeutic Factors in Peer Support Communities: A Secondary Analysis of Qualitative Data. Texas Christian University. <https://www.proquest.com/docview/2792817732?pq-origsite=gscholar&fromopenview=true&sourcetype=Dissertations%20&%20These>
- Tassé, M. J., & Grover, M. (2018). American association on intellectual and developmental disabilities (aaid). In *Encyclopedia of autism spectrum disorders* (pp. 1–4). Springer.
- Trail, B. A. (2022). Twice-exceptional gifted children: Understanding, teaching, and counseling gifted students. Routledge. <https://doi.org/10.4324/9781003261216>
- Zulkifli, H., Rashid, S. M. M., Mohamed, S., Toran, H., Raus, N. M., & Suratman, M. N. (2022). Challenges and elements needed for children with learning disabilities in teaching and learning the Quran. *Children*, 9(10), 1469. <https://doi.org/10.3390/children9101469>

