

Integrative Islamic Education for Disability Inclusion: A Psycho-Juristic Literacy Model in Indonesian Pesantren

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Abstract

Disability inclusion has become an important concern in Islamic education; however, inclusive practices in pesantren are often limited to institutional accommodation and have not fully transformed students' value orientations toward disability. This study examines the implementation of psycho-juristic literacy as an integrative Islamic education model for strengthening disability inclusion in Indonesian pesantren. The novelty of this study lies in the integration of social psychology, Islamic jurisprudence, and critical literacy within a psycho-juristic literacy framework to promote justice-based and dignity-oriented perspectives on disability. Using a qualitative Participatory Action Research (PAR) design, the study was conducted from January to June 2025 at Pesantren Inklusi Sabilillah, Probolinggo, East Java, Indonesia. Data were collected through participatory observation, semi-structured interviews, focus group discussions, and documentation involving 28 participants, including santri, educators, and pesantren administrators. Data were analyzed through data condensation and thematic analysis integrated within iterative cycles of planning, action, observation, reflection, and evaluation. The findings reveal that psycho-juristic literacy facilitated a significant transformation in participants' understanding of disability, shifting from charity-based perceptions toward justice-based, dignity-oriented, and rights-centered perspectives grounded in Islamic values. This transformation was reflected in changes in attitudes, social interactions, peer collaboration, and inclusive educational practices. The study also found that integrating psychological awareness, Islamic juridical reasoning, and critical reflection strengthened the internalization of inclusive values and fostered a more inclusive pesantren culture. This study contributes to the development of integrative Islamic education by offering an empirically grounded model that bridges theological principles, social psychology, and critical pedagogy for disability inclusion. The findings suggest that psycho-juristic literacy has the potential to support sustainable inclusive education and promote socially transformative learning within Islamic educational institutions.

Abstrak

Kata kunci:

Pendidikan Islam Integratif; Inklusi Disabilitas; Literasi Psiko-Yustisi; Pesantren; Pendidikan Nilai Islam

Inklusi disabilitas telah menjadi isu penting dalam pendidikan Islam. Namun, praktik inklusif di pesantren sering kali masih terbatas pada penyediaan akomodasi kelembagaan dan belum sepenuhnya mampu mentransformasikan orientasi nilai santri terhadap disabilitas. Penelitian ini bertujuan mengkaji implementasi literasi psiko-yustisi sebagai model pendidikan Islam integratif untuk memperkuat inklusi disabilitas di pesantren Indonesia. Kebaruan penelitian ini terletak pada integrasi psikologi sosial, yurisprudensi Islam, dan literasi kritis dalam kerangka literasi psiko-yustisi guna membangun perspektif disabilitas yang berorientasi pada keadilan dan penghormatan terhadap martabat manusia. Penelitian ini menggunakan pendekatan kualitatif dengan desain Participatory Action Research (PAR) yang dilaksanakan pada Januari hingga Juni 2025 di Pesantren Inklusi Sabilillah, Probolinggo, Jawa Timur, Indonesia. Data dikumpulkan melalui observasi partisipatif, wawancara semi-terstruktur, diskusi kelompok terfokus (FGD), dan dokumentasi dengan melibatkan

28 partisipan yang terdiri atas santri, pendidik, dan pengelola pesantren. Data dianalisis melalui kondensasi data dan analisis tematik yang diintegrasikan ke dalam siklus perencanaan, tindakan, observasi, refleksi, dan evaluasi secara berulang. Hasil penelitian menunjukkan bahwa literasi psiko-yustisi mampu mendorong transformasi signifikan dalam pemahaman partisipan mengenai disabilitas, dari perspektif berbasis belas kasihan menuju perspektif yang berorientasi pada keadilan, penghormatan martabat, dan pemenuhan hak-hak penyandang disabilitas yang berlandaskan nilai-nilai Islam. Transformasi tersebut tercermin dalam perubahan sikap, pola interaksi sosial, kolaborasi antar santri, serta praktik pendidikan inklusif di lingkungan pesantren. Penelitian ini juga menemukan bahwa integrasi kesadaran psikologis, penalaran yuridis Islam, dan refleksi kritis memperkuat internalisasi nilai-nilai inklusif serta mendorong terbentuknya budaya pesantren yang lebih inklusif. Penelitian ini berkontribusi terhadap pengembangan wacana pendidikan Islam integratif melalui penyajian model empiris yang menjembatani prinsip-prinsip teologis, psikologi sosial, dan pedagogi kritis dalam penguatan inklusi disabilitas. Temuan penelitian menunjukkan bahwa literasi psiko-yustisi memiliki potensi untuk mendukung keberlanjutan pendidikan inklusif dan mendorong pembelajaran yang transformatif secara sosial dalam lembaga pendidikan Islam.

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INTRODUCTION

Inclusive education has become a growing concern within contemporary Islamic educational discourse, particularly in relation to the rights and dignity of persons with disabilities. Globally, inclusive education is promoted as a framework that ensures equal access, participation, and meaningful learning opportunities for all learners regardless of physical, cognitive, or sensory differences (UNESCO, 2020). Within Islamic education, this agenda resonates strongly with core Islamic values such as justice *'adl*, compassion *rahmah*, and human dignity *karāmah al-insān*. In Indonesia, pesantren play a strategic role in shaping Islamic values and social attitudes due to their strong moral authority and communal learning environment. Previous studies emphasize the importance of creating humane, value-based, and culturally rooted educational environments in pesantren (Fahrudin et al., 2026; Hasibuan, 2026; Wasim, Syukur, & Wahib, 2026). However, despite their normative potential, many pesantren still struggle to translate inclusive Islamic values into concrete educational practices, particularly in responding to disability inclusion (Afif, 2025; Rofiah, Kawai, & Sudiraharja, 2025; Syafaruddin, Hasbi, & Sarda, 2025).

Recent studies over the last decade indicate that research on inclusive education in pesantren has primarily focused on institutional access, infrastructure, and pedagogical adaptation for students with disabilities (Afif, 2025; Juliana, AR, & Saiful, 2025; Magfud, Hariani, & Aliyah, 2023; Rofiah et al., 2025). Other studies have explored fiqh-based perspectives on disability, emphasizing legal accommodations *rukhsah* and ritual flexibility for persons with disabilities within Islamic law (Maftuhin & Muflihati, 2022). While these studies contribute important insights, they tend to treat psychological, juridical, and educational dimensions in isolation. Limited attention has been given to how santri internalize inclusive values at the socio-cultural level, particularly how stigma, charity-oriented attitudes, and hierarchical perceptions toward disability persist in daily interactions within pesantren communities (Ainiyah, Hana, Ketrin, Ketrin, Khairunnisa, Hani, Gunawan, Mochamad Ramadhan, Aulia, Amanda, Maulidina, Citra Ashri, Taboer, 2025; Encung & Rusydi, 2026; Maftuhin & Muflihati, 2022). This indicates a gap between normative Islamic teachings on justice and dignity and their lived educational practices in pesantren contexts.

Preliminary data from field observations and informal interviews conducted in an inclusive pesantren in East Java reveal this gap clearly. Although the pesantren has formally accepted students with disabilities and provided basic accommodations, many santri without disabilities still perceive their peers through a charity-based lens, positioning them as objects of compassion rather than equal participants in learning and social life. Observations of daily interactions show patterns of overprotection, social distancing, and limited peer collaboration. Interviews with teachers and pesantren administrators further indicate that inclusive education is often understood as a technical or administrative matter, rather than a value-based educational process grounded in Islamic ethics and social justice. Similar tendencies have been reported in studies highlighting the strong influence of pesantren culture and leadership in shaping students' social orientations (Hasibuan, 2026; Wasim et al., 2026). These findings suggest that structural inclusion alone is insufficient without strengthening value literacy among santri as key cultural actors within pesantren life.

To address this gap, this study proposes psycho-juristic literacy as an integrative framework for Islamic value education in inclusive pesantren. Psycho-juristic literacy refers to an educational approach that integrates social psychology of disability, Islamic jurisprudence *fiqh al-difā' wa al-ibti'ād*, and critical literacy to foster justice-based, dignity-oriented perspectives among santri. This framework is in line with the epistemological integration of rational, spiritual, and empirical dimensions in Islamic education (Hasibuan, 2026) and the theo-humanist orientation of Islamic pedagogy (Encung & Rusydi, 2026). By combining psychological insights on stigma and social perception (Walsh & Foster, 2024), juridical principles of Islamic law grounded in *maqāṣid al-sharī'ah* (Maftuhin & Muflihah, 2022), and critical pedagogy that empowers learners as agents of social transformation (Sahoo, 2025), this study argues that integrative Islamic education can move beyond symbolic inclusion toward substantive cultural change within pesantren.

Accordingly, this research aims to analyze how psycho-juristic literacy functions as a model of integrative Islamic education for disability inclusion in Indonesian pesantren. The study seeks to examine changes in santri's understanding, attitudes, and social practices toward peers with disabilities, as well as the implications of this model for Islamic value education. The novelty of this research lies in its integrative approach, which bridges psychological, juridical, and critical educational perspectives within a pesantren context – an approach that remains underexplored in previous studies. Rather than testing a causal hypothesis, this qualitative study offers a contextual and conceptual contribution to the development of integrative Islamic education that is both theologically grounded and socially transformative, while strengthening inclusive practices within pesantren institutions (Juliana et al., 2025; Syafaruddin et al., 2025).

METHODS

This study employed a qualitative approach using Participatory Action Research (PAR) as proposed by (Creswell, J. W., & Poth, 2023) and (Kemmis, Stephen, McTaggart & Nixon, 2014). PAR was selected because it enables researchers and participants to collaboratively identify problems, implement actions, and reflect on outcomes to facilitate social transformation. The study was conducted over a six-month period from January to June 2025 at Pesantren Inklusi Sabilillah, Probolinggo, East Java, Indonesia. As an inclusive Islamic boarding school that accommodates both students with and without disabilities within the same educational environment, the pesantren provided

an appropriate setting for examining the implementation of psycho-juristic literacy as an integrative Islamic education model for strengthening disability inclusion.

Participants were selected purposively and consisted of 28 individuals, including 16 non-disabled santri, 6 santri with disabilities, and 6 educators and pesantren administrators. To ensure participants' confidentiality, pseudonymous codes were assigned to all participants and are used throughout the findings section.

Table 1. Participant Characteristics

Participant Group	Code	Number
Non-disabled Santri	S1-S16	16
Students with Disabilities	SD1-SD6	6
Educators	T1-T4	4
Administrators	A1-A2	2
Total	-	28

Data were collected through participatory observation, semi-structured interviews, Focus Group Discussions (FGDs), and documentation. Participatory observation was conducted during learning activities, religious programs, and daily social interactions among santri. Semi-structured interviews were undertaken to explore participants' perceptions, experiences, and reflections regarding disability inclusion. FGDs were conducted during each PAR cycle to facilitate collective dialogue and reflection. Documentary data included reflective journals, institutional records, photographs of activities, and student-produced educational media related to inclusive values.

Data analysis combined the principles of data condensation proposed by (Miles, M. B., Huberman, M. A., & Saldana, 2020) with thematic analysis following (Braun, V., & Clarke, 2021). The analytical process began with data familiarization through repeated reading of interview transcripts, FGD records, observation notes, and documentary materials. Subsequently, data were condensed through selection, simplification, focusing, and categorization processes to identify information relevant to psycho-juristic literacy and disability inclusion. The condensed data were then coded and organized into preliminary categories, from which broader themes were generated, reviewed, refined, and interpreted. The analysis was conducted continuously throughout the PAR cycles of planning, action, observation, reflection, and evaluation to capture transformations in participants' understanding, attitudes, and social practices.

To ensure the trustworthiness of the findings, methodological triangulation was employed by comparing evidence obtained from observations, interviews, FGDs, and documentation. Source triangulation was conducted through cross-verification of information obtained from santri, educators, and pesantren administrators. Member checking and peer debriefing were also undertaken to enhance credibility and confirm the consistency of interpretations. To protect participants' confidentiality, pseudonymous codes were assigned to all participants. Non-disabled santri were identified using codes S1-S16, students with disabilities using SD1-SD6, educators using T1-T4, and pesantren administrators using A1-A2. Ethical considerations were maintained throughout the study by obtaining informed consent, ensuring confidentiality, and respecting the dignity, autonomy, and rights of all participants, particularly students with disabilities.

RESULTS

Initial Understanding of Disability Among Santri

Initial observations, interviews, and focus group discussions revealed that most non-disabled santri understood disability primarily through a charity-based perspective rather than a rights-based framework. Although students with disabilities were already integrated into the pesantren environment, disability was frequently associated with dependence, vulnerability, and the need for special treatment. As a result, interactions were often characterized by excessive assistance, hesitation, and social distance.

One participant explained:

"Before joining this program, I always thought that students with disabilities needed our help in almost everything. When I saw them facing difficulties, I immediately felt sorry for them and tried to help. At that time, I never considered whether they wanted assistance or whether they could do things independently."

(S3, Interview)

Another participant described feelings of uncertainty in everyday interactions:

"I often felt awkward when talking with disabled friends. I was afraid of saying something inappropriate or hurting their feelings. Because of that, I sometimes chose to keep my distance rather than interact naturally."

(S7, Interview)

Similar perceptions emerged during the focus group discussions:

"Most of us saw disabled students as people who needed protection and support. We rarely thought about them as individuals who had the same rights, responsibilities, and opportunities as other students."

(S11, FGD)

These findings were consistent with preliminary observations indicating that some santri tended to position students with disabilities as objects of compassion rather than equal participants in the educational community. Although inclusive educational practices had been established institutionally, psycho-juristic literacy regarding disability had not yet been systematically developed among non-disabled students. Consequently, disability was often interpreted through personal sympathy rather than through the principles of justice, dignity, and equal participation.

Transformation Through Psycho-Juristic Literacy

The implementation of psycho-juristic literacy generated significant changes in participants' understanding of disability. Through a series of workshops, reflective discussions, educational media production, and peer mentoring activities, santri gradually shifted from viewing disability as an individual limitation toward understanding it as a matter of dignity, justice, and equal participation. This transformation was evident not only in participants' cognitive understanding but also in their attitudes and everyday social interactions.

One participant reflected on the changes in his perspective:

"Before participating in the program, I thought inclusion simply meant helping students with disabilities whenever they faced difficulties. After the discussions and reflections, I realized that inclusion is not only about helping. It is also about respecting their choices, recognizing their abilities, and ensuring that they have the same opportunities as everyone else."

(S5, Interview)

Another participant emphasized the role of Islamic values in reshaping his understanding:

"What affected me the most was learning that Islam teaches not only compassion but also justice. Previously, I viewed disabled students mainly through sympathy. Now I understand that they have rights that must be respected, and our responsibility is to treat them as equal members of the pesantren community."

(S9, Interview)

The focus group discussions further demonstrated this shift in perspective. Participants increasingly connected disability issues with broader principles of social justice and human dignity.

"The program helped us realize that disability is not a reason to exclude someone. The problem is often not the individual, but the environment and attitudes around them. We learned that creating an inclusive pesantren is a shared responsibility."

(S14, FGD)

This transformation was also reflected in students' creative outputs. Educational posters, slogans, and visual campaigns produced during the program consistently promoted messages of equality, respect, participation, and non-discrimination. Documentation of these activities showed that santri were no longer portraying students with disabilities as passive recipients of assistance, but as active members of the pesantren community who contribute to collective life.

Furthermore, observations conducted during the later stages of the PAR cycles revealed increasing confidence among santri when interacting with peers with disabilities. Interactions became more natural and collaborative, while acts of assistance were increasingly based on mutual respect rather than pity. These findings suggest that psycho-juristic literacy functioned as a transformative educational process that integrated psychological awareness, Islamic juridical values, and critical reflection, enabling participants to reconstruct their understanding of disability from a charity-based orientation toward a justice-based and inclusion-oriented perspective.

The transformation process was facilitated through a series of psycho-juristic literacy workshops and reflective learning activities involving both disabled and non-disabled santri. Figure 1 presents one of the literacy sessions conducted during the intervention phase.



Figure 1. Psycho-Juristic Literacy Workshop and Reflective Learning Session at Pesantren Inklusi Sabilillah

As shown in Figure 1, the literacy sessions were designed as participatory learning spaces where santri discussed disability from psychological, juridical, and Islamic ethical perspectives. These activities provided opportunities for critical reflection and contributed to the gradual transformation of participants' attitudes toward disability inclusion.

Changes in Social Interaction and Inclusive Practices

Beyond changes in perception, psycho-juristic literacy also influenced the daily social practices of santri within the pesantren environment. Observations conducted during the later stages of the PAR cycles indicated that interactions between non-disabled santri and students with disabilities became more open, collaborative, and respectful. Participants increasingly engaged in shared learning activities, religious programs, and informal social interactions without the hesitation that had previously characterized many encounters.

One participant described this change as follows:

"After participating in the program, I became more comfortable interacting with disabled friends. Previously, I often worried about saying the wrong thing, but now I treat them as I would any other friend. We study together, talk more often, and participate in activities without feeling awkward."

(S8, Interview)

Another participant emphasized that assistance was no longer motivated solely by sympathy:

"I still help my disabled friends when they need support, but now I understand that helping should not make them feel dependent or inferior. I try to ask first and respect their choices instead of assuming they always need assistance."

(S12, Interview)

Similar reflections emerged during the focus group discussions. Participants reported that the program encouraged them to become more aware of subtle forms of exclusion that had previously been normalized within everyday interactions.

"The discussions made us realize that inclusion is not only about providing access. It is also about creating an environment where everyone feels respected and accepted. Small things, such as inviting disabled friends to participate in activities or listening to their opinions, can make a significant difference."

(S15, FGD)

These changes were further reinforced through the establishment of the "Santri Sahabat Difabel" initiative, which encouraged peer support and inclusive participation throughout pesantren life. Observational data showed that members of this initiative frequently acted as facilitators of interaction, helping to create a more welcoming social environment while promoting mutual respect among students.

Overall, the findings suggest that psycho-juristic literacy contributed not only to increased awareness but also to the development of more inclusive social practices. The intervention enabled participants to translate abstract principles of justice, dignity, and equality into concrete behaviors within their everyday educational and social experiences.

The findings indicate that psycho-juristic literacy generated changes across multiple dimensions of participants' understanding and social practices. These transformations were observed not only in cognitive perceptions of disability but also in patterns of interaction, religious interpretation, and participation within the pesantren

community. Table 1 summarizes the major changes identified throughout the intervention process.

Table 2. Transformation of Disability Perspectives and Practices Among Santri

Dimension	Before the Intervention	After the Intervention
Understanding of Disability	Individual limitation and dependency	Social issue involving rights, dignity, and participation
Perspective	Charity-based orientation	Justice-based orientation
Social Interaction	Hesitation, avoidance, and overprotection	Open, respectful, and collaborative interaction
Religious Understanding	Emphasis on compassion alone	Integration of compassion, justice, and equality
Positioning of Students with Disabilities	Object of assistance and sympathy	Equal participant within the pesantren community
Participation	Limited involvement in collective activities	Increased inclusion in educational and social activities

As presented in Table 1, the most significant transformation occurred in the shift from a charity-based understanding of disability toward a justice-based perspective emphasizing dignity, rights, and equal participation. The findings also demonstrate that changes in knowledge were accompanied by observable changes in social behavior, including more collaborative interactions and greater involvement of students with disabilities in educational and communal activities. These patterns suggest that psycho-juristic literacy functioned not merely as a cognitive intervention but as a catalyst for broader cultural change within the pesantren environment.

Institutional and Cultural Implications

Beyond individual transformation, the implementation of psycho-juristic literacy contributed to broader institutional and cultural changes within the pesantren. Findings from interviews, observations, and reflective discussions indicated the emergence of a more inclusive social climate characterized by increased awareness of disability rights, stronger peer support, and greater collective responsibility for fostering an inclusive environment.

One educator observed:

“Previously, discussions about disability were often limited to practical concerns, such as assistance and supervision. After the program, students began discussing disability in terms of respect, equality, and participation. This represents an important shift because inclusion is no longer viewed as a special program but as part of everyday pesantren life.”
(T2, Interview)

Similarly, a pesantren administrator highlighted the significance of the program for institutional development:

“The literacy activities encouraged both students and educators to reflect on how we treat students with disabilities. We realized that inclusion is not only about providing access but also about creating a culture where every student feels valued and respected.”
(A1, Interview)

The establishment of the “Santri Sahabat Difabel” initiative further strengthened these developments. The initiative functioned as a peer-support mechanism through which selected students actively promoted inclusive values, facilitated social interaction,

and supported the participation of students with disabilities in various educational and communal activities. Observational data indicated that the presence of these peer mentors contributed to a more welcoming and supportive social environment.

Reflective discussions with participants also revealed growing recognition that disability inclusion should be understood as a collective responsibility rather than an individual concern. Participants increasingly associated inclusive practices with Islamic values of justice '*adl*', human dignity '*karāmah*', and mutual care '*ta'āwun*', thereby embedding disability inclusion within the moral and cultural framework of the *pesantren*.

Taken together, these findings suggest that psycho-juristic literacy extended beyond individual learning outcomes and contributed to the gradual development of an inclusive institutional culture. The intervention encouraged participants to move from isolated acts of assistance toward a shared commitment to equity, participation, and social justice within the *pesantren* community.

Overall, the findings demonstrate that psycho-juristic literacy facilitated transformations at multiple levels, including individual understanding, interpersonal relationships, and institutional culture. The intervention encouraged *santri* to reinterpret disability through the lenses of dignity, justice, and equal participation, while simultaneously fostering more inclusive social practices within the *pesantren*. These findings provide an empirical basis for understanding how psycho-juristic literacy may serve as a transformative framework for strengthening disability inclusion in Islamic educational settings.

DISCUSSION

From Charity-Based to Justice-Based Islamic Education

The findings reveal a substantial transformation in how *santri* conceptualized disability, moving from a charity-based orientation rooted in sympathy and protection toward a justice-based perspective emphasizing dignity, equality, and participation. As demonstrated in the interview excerpts, many participants initially perceived students with disabilities as recipients of assistance and compassion. However, following the psycho-juristic literacy intervention, participants increasingly articulated disability through the Islamic values of '*adl*' (justice), '*karāmah*' (human dignity), and '*musāwāh*' (equality). This transformation was reflected not only in participants' narratives but also in observable changes in social interactions, collaborative learning practices, and inclusive participation within the *pesantren* community (Adeoye, Baharun, & Munawwaroh, 2025; Aula & Sutamaji, 2024; Hermawan, Anggraeni, Amar, Kadir, & Hamid, 2025; Kariyanto, Hanipah, Dimas, Hakim, & Saputra, 2025).

This shift aligns with the core principles of integrative Islamic education, which emphasize the harmonization of spiritual, moral, and social dimensions of learning (Hajar, 2024; Juliana et al., 2025). Rather than treating disability inclusion as a technical matter of accommodation, the findings suggest that inclusive education in *pesantren* requires the transformation of underlying value systems that shape everyday interactions and social relations (Adiyono, Patimah, Malik, & Abdurrohman, 2025; Katoningsih et al., 2025; Triana, Laila, & Nabilla, 2025; Wiyanto & Taluwara, 2024).

Previous studies on inclusive *pesantren* education have largely focused on access and accommodation (Afif, 2025; Rofiah et al., 2025), whereas this study reveals that value literacy plays a decisive role in transforming everyday social practices. The results suggest that without intentional value-based education, inclusive infrastructure alone may perpetuate subtle forms of inequality.

These findings support (Hasibuan, 2026) argument that pesantren culture plays a central role in forming humane and dignified educational environments. In this context, psycho-juristic literacy functions as a cultural intervention. The transformation documented in this study also demonstrates that inclusive values are more likely to be internalized when participants are actively involved in reflective and dialogical learning processes. The emergence of more respectful interaction patterns, peer collaboration, and student-led inclusion initiatives indicates that value change occurred not merely at the cognitive level but also within the relational and cultural dimensions of pesantren life. This finding reinforces the argument that sustainable inclusion requires the reconstruction of social meanings and everyday practices, rather than relying solely on institutional regulations or physical accessibility.

Furthermore, the transformation observed in this study resonates with the theohumanist perspective of Islamic education proposed by (Encung & Rusydi, 2026), which emphasizes the integration of divine values and human dignity in educational practices. The interview findings revealed that participants gradually shifted from viewing students with disabilities as objects of compassion toward recognizing them as equal members of the pesantren community whose dignity and rights must be respected. This transformation was evident in participants' increasing use of justice-oriented concepts such as *'adl* (justice), *karāmah* (human dignity), and *musāwah* (equality). By embedding juridical and psychological perspectives within Islamic ethics, psycho-juristic literacy enabled santri to reinterpret religious teachings in ways that promote justice, empathy, and social inclusion (Ezzani, Brooks, Yang, & Bloom, 2023; Japheth, Gbule, & Opara, 2025; Kuncorowati, Handayani, & Subekti, 2025). This integration reinforces the idea that Islamic education is not merely ritualistic or doctrinal, but fundamentally oriented toward social transformation (Ahyani, Siswanto, & Romadhan, 2024; Fajri, Ardianto, & Sholihah, 2025; Permadi, Rabbi, Wajihan, Najah, & Gustian, 2026).

The shift toward justice-based perspectives is also closely related to the internalization of pesantren leadership and cultural norms. (Wasim et al., 2026) highlight the central role of kiai and institutional culture in shaping santri's moral orientation. In this study, the consistent involvement of educators and administrators in literacy activities strengthened the legitimacy of inclusive values and facilitated their internalization within daily practices. This finding suggests that inclusive education in pesantren requires collective commitment and exemplary leadership rather than isolated pedagogical interventions.

From an epistemological perspective, the findings are consistent with (Hasibuan, 2026) framework, which emphasizes the integration of theological, rational, empirical, and theoretical dimensions in Islamic education management. Psycho-juristic literacy embodies this epistemological integration by combining Islamic jurisprudence, social psychology, and critical pedagogy into a coherent educational practice. This approach enables santri to critically reflect on social realities while remaining grounded in religious values (Hasanah, 2025).

In addition, the results complement the findings of (Syafaruddin et al., 2025), who emphasize the importance of structured educational programs in developing socially responsible Islamic scholars. Although conducted in a pesantren rather than higher education, this study demonstrates that similar principles of inclusivity, competence development, and moral responsibility can be cultivated through participatory and value-oriented learning models. This indicates the broader applicability of psycho-juristic literacy across different levels of Islamic education.

Overall, this study extends previous research by demonstrating that inclusive Islamic education must move beyond technical accommodation toward cultural and epistemological transformation. The transition from charity-based to justice-based perspectives reflects a deeper process of value internalization that reshapes social relations, institutional practices, and religious interpretations within pesantren communities. In this sense, psycho-juristic literacy contributes not only to disability inclusion but also to the development of integrative Islamic education that is ethically grounded, socially responsive, and transformative.

Integrating Psychological and Juridical Perspectives

The findings demonstrate that the integration of social psychology and Islamic jurisprudence played a crucial role in reshaping santri's understanding of disability. The transformation documented through interviews, FGDs, and observations indicates that participants did not merely acquire new information about disability, but developed a more reflective awareness of how stigma, assumptions, and social attitudes influence their interactions with peers with disabilities. This finding suggests that disability inclusion requires both cognitive understanding and moral transformation.

Psychological insights enabled santri to recognize implicit biases, overprotective attitudes, and relational barriers embedded within everyday pesantren interactions. At the same time, juridical perspectives grounded inclusion within Islamic legal and ethical principles such as *maqāṣid al-sharī'ah*, *karāmah al-insān* (human dignity), and *'adl* (justice) (Maftuhin & Muflihati, 2022). The combination of these two dimensions allowed participants to move beyond sympathy-based responses and develop a more rights-oriented understanding of disability.

This dual integration reflects the epistemological synthesis between rational and theological dimensions of Islamic education, as emphasized by (Hasibuan, 2026) Rather than positioning religious teachings as purely normative doctrines, psycho-juristic literacy translated Islamic legal and ethical principles into practical guidance for everyday social interaction. Consequently, concepts that were previously understood in abstract theological terms became meaningful frameworks for guiding inclusive behavior and decision-making.

The findings also address limitations identified in previous studies that tended to treat *fiqh disabilitas* primarily as a textual or normative discourse detached from lived social realities (Billah et al., 2025). In the present study, juridical reasoning was contextualized through participatory learning, reflective dialogue, and real social interaction among santri. This process enabled participants to connect religious principles with concrete experiences of inclusion, thereby transforming legal knowledge into moral practice.

Furthermore, this integration aligns with the theo-humanist orientation of Islamic pedagogy proposed by (Encung & Rusydi, 2026), which emphasizes the balance between divine guidance and human dignity. Through psycho-juristic literacy, santri were encouraged to reinterpret disability not as a deficiency requiring pity, but as part of human diversity that demands justice, respect, and equal participation. By embedding juridical reasoning within psychological awareness and daily social practice, psycho-juristic literacy bridges the gap between Islamic legal norms and inclusive educational realities.

Critical Literacy and Santri Agency

The findings further highlight the significant role of critical literacy in empowering santri as agents of cultural transformation within the pesantren environment. The interview data, focus group discussions, and student-produced educational media demonstrate that participants were not merely recipients of information about disability inclusion. Instead, they actively engaged in questioning assumptions, reflecting on social practices, and reconstructing meanings related to disability, justice, and religious responsibility.

This process reflects the core principles of critical pedagogy, which conceptualize education as a space for reflection, dialogue, and transformative social action (Darder, Hernandez, Lam, & Baltodano, 2023; Dwikamayuda et al., 2024). Through psycho-juristic literacy activities, santri were encouraged to critically examine everyday attitudes and practices that had previously been taken for granted. For example, participants increasingly recognized that excessive sympathy, overprotection, and social distancing could unintentionally reproduce exclusion despite being motivated by good intentions.

More importantly, critical literacy enabled santri to challenge inherited cultural narratives that positioned disability within charity-based and hierarchical frameworks. By critically engaging with psychological insights and Islamic juridical principles, participants developed a more reflexive understanding of their own beliefs, behaviors, and responsibilities toward their peers with disabilities. This finding supports the integrative Islamic education perspective emphasized by (Juliana et al., 2025), which underscores the importance of connecting cognitive understanding with moral consciousness and social responsibility.

Furthermore, the active involvement of santri in producing inclusive narratives through posters, reflective writings, group discussions, and peer-support initiatives illustrates the emergence of educational agency rooted in Islamic ethical commitments. Such agency is consistent with the socio-cultural role of santri highlighted by (Wasim et al., 2026), where students are not passive followers but active participants in shaping pesantren culture. In this study, santri agency functioned as a mediating force that translated religious values into concrete inclusive practices.

Unlike previous studies that positioned santri primarily as beneficiaries of inclusive educational programs, this research demonstrates that santri can become key actors in sustaining cultural change within pesantren communities. The establishment of the “Santri Sahabat Difabel” initiative illustrates how participants moved beyond personal awareness toward collective action. Through psycho-juristic literacy, inclusion was no longer understood as an externally imposed agenda or administrative obligation, but as a shared moral responsibility grounded in the Islamic values of justice, dignity, and mutual respect.

Overall, the findings suggest that critical literacy serves as a bridge between knowledge acquisition and social transformation. By fostering reflection, dialogue, and participatory engagement, psycho-juristic literacy enables santri to become active contributors to the development of a more inclusive pesantren culture. This contribution expands current discussions on integrative Islamic education by demonstrating that sustainable inclusion requires not only institutional support and religious justification but also the active agency of learners themselves.

Contribution to Integrative Islamic Education Discourse

The findings of this study contribute significantly to the discourse on integrative Islamic education by demonstrating how critical literacy, when combined with psychological and juridical perspectives, can function as a transformative framework for disability inclusion in pesantren. This contribution is evidenced by the transformation observed in participants' perspectives, the emergence of student-led inclusion initiatives, and the production of educational media promoting dignity, equality, and participation. Through reflective discussions, dialogical learning sessions, and participatory media production, santri were not merely recipients of inclusive knowledge but active contributors in constructing and negotiating meanings related to disability, justice, and religious responsibility. This process reflects the core principles of critical pedagogy, which conceptualize education as a space for social reflection, ethical engagement, and transformative action (Dwikamayuda et al., 2024).

More importantly, this study extends existing perspectives by showing that integrative Islamic education is not limited to curriculum design or institutional policy, but is deeply embedded in daily social practices and moral interactions. Critical literacy enabled santri to examine inherited assumptions and dominant cultural narratives that subtly positioned disability within charity-based or hierarchical frameworks. By critically engaging with both psychological insights and Islamic juridical principles, santri developed a more reflexive understanding of their attitudes and social practices. This finding supports the integrative education perspective emphasized by (Juliana et al., 2025) which underscores the importance of connecting cognitive understanding with moral consciousness and social responsibility.

Furthermore, the active involvement of santri in producing inclusive narratives through posters, reflective writings, and group discussions illustrates the emergence of educational agency rooted in Islamic ethical commitments. Such agency is consistent with the socio-cultural role of santri highlighted by (Wasim et al., 2026), where students are not passive followers but active participants in shaping pesantren culture. In this study, santri agency operates as a mediating factor that translates religious values into inclusive social practices.

Unlike previous research that positioned santri primarily as passive beneficiaries of inclusive programs, this study demonstrates how santri agency becomes a key driver of sustainable cultural change within pesantren communities. Through psycho-juristic and critical literacy, inclusion is no longer treated as an externally imposed agenda or administrative requirement, but is internalized as a shared moral responsibility grounded in Islamic values of justice, dignity, and mutual respect.

Overall, this research contributes conceptually to integrative Islamic education by offering a contextual model that bridges theological principles, social psychology, and critical pedagogy. This model enriches current scholarly debates by providing an empirically grounded framework for developing inclusive, value-oriented, and socially transformative Islamic education in diverse pesantren contexts.

CONCLUSION

This study reveals that disability inclusion in pesantren is not primarily hindered by the absence of institutional access or physical infrastructure, but by the persistence of charity-based value frameworks among santri. One of the most significant findings of this research is that formal acceptance of students with disabilities can coexist with subtle forms of inequality rooted in moral compassion rather than justice-based Islamic values. Only through the implementation of psycho-juristic literacy did santri begin to

reconceptualize disability as a matter of dignity, rights, and social justice grounded in Islamic teachings. This value transformation—evident in changes in language use, interaction patterns, and educational practices—could only be identified through in-depth qualitative engagement and would not have been visible through structural analysis alone.

This study contributes to the field of integrative Islamic education by offering both a conceptual and empirical model of psycho-juristic literacy for disability inclusion in pesantren. Rather than merely confirming previous studies on inclusive infrastructure or fiqh-based accommodation, this research challenges the sufficiency of those approaches by demonstrating that value internalization at the cultural level is a decisive factor in inclusive education. The findings extend prior research by integrating the social psychology of disability, Islamic jurisprudence, and critical pedagogy into a unified educational framework. Through this integration, disability inclusion is repositioned as a process of Islamic value education, thereby enriching existing discourses on holistic, ethical, and transformative Islamic education.

Despite its contributions, this study has several limitations. The research was conducted in a single inclusive pesantren, which limits the generalizability of the findings across diverse institutional, cultural, and regional contexts. Participant variation in terms of age, gender, and educational background was also limited, and the study relied primarily on qualitative data without incorporating comparative or longitudinal designs. Future research is therefore needed to examine the implementation of psycho-juristic literacy across multiple pesantren, educational levels, and regions, as well as to employ mixed-method and longitudinal approaches for deeper and more comprehensive analysis. Therefore, psycho-juristic literacy offers a promising model for advancing inclusive, value-oriented, and socially transformative Islamic education in contemporary pesantren.

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