

Moral Values Internalization to Foster Social Concern Toward Students with Disabilities in Inclusive Schools

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Abstract: *The findings in this study describe the process of internalizing moral values in forming social concern of regular students towards students with disabilities in inclusive schools. The approach used is descriptive qualitative, with data collection techniques through observation, supporting documentation, and in-depth interviews with two Islamic Religious Education (PAI) teachers, one Special Assistant Teacher (GPK), and representatives of regular students and students with disabilities. The location of this research was conducted at SMP Bhakti, Malang City, which is an inclusive school with various students, including students with special needs. The findings show that the process of internalizing moral values is carried out through three main stages: value transformation, value transactions, and value transinternalization. The strategies used in this process include teacher role models, positive attitude habits, giving advice, and implementing cooperative learning. The moral values instilled include empathy, tolerance, compassion, and responsibility. Internalization of these values has succeeded in forming a caring attitude of non-disabled students which is reflected in the behavior of respecting, helping, and supporting friends with disabilities in learning and social activities.*

Keywords: *Inclusive Education, Internalization of Moral Values, Social Concern, Students with Disabilities*

Abstrak: *Temuan dalam kajian ini mendeskripsikan proses internalisasi nilai akhlak dalam membentuk kepedulian sosial siswa reguler terhadap siswa disabilitas di sekolah inklusif. Pendekatan yang digunakan adalah kualitatif deskriptif, dengan teknik pengumpulan data melalui observasi, dokumentasi pendukung, serta wawancara mendalam dengan dua Guru Pendidikan Agama Islam (PAI), satu Guru Pendamping Khusus (GPK), serta masing-masing perwakilan dari siswa reguler dan siswa disabilitas. Lokasi penelitian ini dilakukan di SMP Bhakti Kota Malang yang merupakan sekolah inklusif dengan beragam peserta didik, termasuk siswa berkebutuhan khusus. Hasil temuan menunjukkan bahwa proses internalisasi nilai akhlak dilakukan melalui tiga tahapan utama: transformasi nilai, transaksi nilai, dan transinternalisasi nilai. Strategi yang digunakan dalam proses tersebut mencakup keteladanan guru, pembiasaan sikap*

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positif, pemberian nasihat, serta penerapan pembelajaran kooperatif. Nilai-nilai akhlak yang ditanamkan meliputi empati, toleransi, kasih sayang, dan tanggung jawab. Internalisasi nilai-nilai tersebut berhasil membentuk sikap peduli siswa non-disabilitas yang tercermin dalam perilaku menghargai, membantu, serta mendukung teman-teman disabilitas dalam kegiatan belajar maupun sosial.

Kata Kunci: Pendidikan Inklusif, Internalisasi Nilai Akhlak, Kepedulian Sosial, Siswa Disabilitas

Introduction

Education in Indonesia has the main goal of forming human beings who are not only intellectually intelligent, but also morally and socially mature. In the global and national context, the education system continues to be directed to ensure equal access and quality for all students without exception, including individuals with special needs or disabilities (Law of the Republic of Indonesia Number 20 of 2003 concerning SISDIKNAS, 2012). In an effort to realize fair and quality education for all, the concept of inclusive-based schools is becoming increasingly important and relevant. This is in line with the existence of Quality education in the 4th of 17 goals regarding sustainable development (SDGs) initiated by the United Nations. The main goal of SDG 4 is to ensure that everyone has access to quality, equitable, and inclusive education (Sekretariat Nasional SDGs, 2016).

Inclusive education is a form of applying the values of justice and equality in the world of education, where every student, including people with disabilities, has the right to equal access to and educational services without discrimination (Llorent et al., 2024). The presence of students with disabilities in public schools not only demands adjustments to the curriculum and facilities, but also demands the realization of equal and accepting social interaction (Syamsi & Tahar, 2021). However, in practice, students with disabilities still often face discrimination and bullying, both verbally, physically, and socially (Irdamurni, 2020). This phenomenon of low social concern can be seen from various cases of discrimination and bullying that researchers collected from data reported by the National Commission for Child Protection, UNICEF, and national media in the last five years.

Table 1. Cases of bullying against students with disabilities

No	Forms of Bullying	Types of Disabilities	Impact
1	Being ridiculed for having a different voice	Deaf	Withdrawing from the environment
2	Not invited to work in groups	Blind	Feeling inferior, self-isolating
3	Imitating the way the victim walks	Cerebral palsy	Mild trauma, embarrassment to go to school
4	Kicked and stomped on the shoulder	Intellectual disability	Physical Injury, Psychological Trauma

The table above shows that there is still a significant gap between the ideal value of inclusive education and the social realities faced by students with disabilities. Therefore, strengthening moral values is important to foster social concern in the school environment.

Social concern is a form of individual sensitivity to the social conditions and needs of others, which is reflected in concrete actions to help and empathize (Aini et al., 2023). In Islamic education, social concern is closely related to the morals of *karimah* which is an integral part of the goals of education. Values such as empathy (*ta'atuf*), compassion (*rahmah*), tolerance (*tasamuh*), and social responsibility (*mas'uliyah*) are part of moral teachings that are not only taught, but need to be instilled in students (Maula, 2021). Therefore, a process of internalizing moral values that is structured and sustainable is needed as a strategy in shaping the character of students who have concern for others, especially for students with disabilities (Rokhman et al., 2023).

Internalization of moral values is an educational process that is carried out in stages through three stages: (1) value transformation, namely the delivery of values through explicit learning; (2) value transactions, namely the habituation of values through dialogue and shared experience; and (3) the transinternalization of values, i.e. values that have been inherent in oneself and become a personality to form a complete moral consciousness (Muhaimin, 2009). Through this process, students not only know the value of caring cognitively, but also live and practice it in real life.

The strategy of internalizing morality in the context of an inclusive school can be carried out through various approaches, including teacher examples, habituation of positive behavior, giving advice, strengthening social interaction through collaborative learning, and creating an inclusive school culture (Mubarak & Syamsi, 2019). This approach is in line with Licona's theory of character education, which states that character is formed through three dimensions: moral knowing (knowledge of values), moral feeling (emotional awareness), and moral action (real action) (Lickona, 2012). Thus, the success of character education is highly dependent on the school's ability to internalize these values into students' daily lives.

Several previous studies have highlighted the importance of character education in the context of inclusive education. Research from Lestari (2022) Examine the effectiveness of character-based learning on students' social behavior in inclusive schools (Lestari, 2022). While the study by Maria Ulfa (2023) revealed that the internalization of moral values carried out by Islamic religious education teachers has an important role in instilling moral values in students (Maria Ulfa, 2023). However, most of the research has not elaborated in detail on the internalization of moral values that is carried out gradually and systematically in order to form social concern for students with disabilities. This is the research gap in this study, namely the lack of in-depth studies on the mechanism of internalizing moral values (transformation, transaction, and transinternalization) in a real and applicable inclusive environment.

The selection of research objects at SMP Bhakti Malang City is based on the characteristics of this school which has implemented an inclusive education model consistently, and has a diversity of students with various backgrounds of special needs. In addition, this school applies a strong character education approach in intracurricular and extracurricular activities. This uniqueness makes the school an appropriate representation to examine the process of internalizing moral values in an inclusive social context.

This study aims to describe and analyze the process of internalizing moral values in strengthening social concern for students with disabilities in inclusive schools. The main focus lies on the moral values instilled, the strategies used in the internalization process, and the impact of the implementation of these strategies on the social behavior of students. Thus, the results of this study are expected to make a theoretical and

practical contribution to the development of morality-based character education, especially in the context of inclusive education in Indonesia.

Research Methods

This research uses a qualitative-descriptive approach with the type of field research or field research. This approach was chosen because the research aims to describe in depth the process of internalizing moral values in shaping students' social concern for friends with disabilities in an inclusive school environment. The qualitative approach allows researchers to understand the meaning and social realities that occur naturally in the field. This approach was chosen because the research aims to describe in depth the process of internalizing moral values in shaping students' social concern for friends with disabilities in an inclusive school environment. The qualitative approach allows researchers to understand the meaning and social realities that occur naturally in the field. The validity and validity of the data in this approach is maintained through procedural clarity, triangulation, and direct involvement of researchers in the data collection process (John W Cresswell, 2020).

Data collection was carried out through observation techniques, in-depth interviews, and systematic documentation (Rahmadi, 2011). Observations were carried out to see the habituation process and teacher example as well as the interaction of regular students and students with disabilities in learning activities and outside the classroom. Interviews were conducted with 2 Islamic religious education (PAI) teachers, 1 special assistant teacher (GPK) and each representative of regular students and students with disabilities at SMP Bhakti Malang City to explore information about the strategies used in the process of internalizing moral values and forms of social concern shown by students. Meanwhile, documentation is used as a complement to primary data, namely to obtain supporting data in the form of learning tools (RPP PAI), habituation programs, records of student behavior, and documentation of learning activities and social activities of students at school. This research was carried out for approximately one month, namely in February 2025.



Figure 1. Data Analysis Methods

he benchmark for the success of internalizing moral values in this study is determined based on the attitude indicators of non-disabled students that reflect the values of empathy, tolerance, compassion, and responsibility. With this method, the research is expected to provide a complete picture of the process of internalizing moral values and its implementation in shaping students' social concerns in the context of inclusive education.

Results and Discussion

The Process of Internalizing Moral Values in Strengthening Social Awareness

Internalization is interpreted as the process of merging, unifying attitudes and standards of behavior in a person's personality. Internalization is essentially the process of instilling a value in a person, which will shape their mindset in understanding the meaning of reality and experience (Rohmat Mulayana, 2011). Meanwhile, according to Peter L. Berger, internalization is interpreted as the unity of values in a person, or in the language of psychology is an adjustment of values, attitudes, beliefs, and rules in a person (Peter L. Beger & Thomas Lukman, 2013).

Based on the explanation above, it can be concluded that internalization is a process that is carried out repeatedly to instill values, attitudes, and behaviors in a person. This process forms an orderly pattern and norm that prevails in the community and the surrounding environment (Sari et al., 2021). Therefore, internalization is a driving factor for social change. In other words, internalization is an effort to instill value in individuals so that these values are reflected in their attitudes and behaviors.

The process of internalizing moral values at SMP Bhakti Malang City to strengthen social concern for students with disabilities is carried out in stages through three phases, namely: value transformation, value transaction, and value transinternalization (Muhaimin, 2009). These three stages are mutually continuous and are the basis for the formation of the attitude of social concern of regular students towards people with disabilities.

1. Value Transformation Stage

Value transformation is the initial stage in the internalization process. At this stage, moral values are conveyed directly by the school to students (Atin & Maemonah, 2022). At this stage, teachers at SMP Bhakti Malang City convey moral values explicitly

through learning activities, giving advice, strengthening in religious activities through the study of the book of riyadush shalihin, as well as moral messages during ceremonies or daily activities. In the learning activities, PAI teachers give advice on the importance of respecting friends with different abilities, and emphasize Islamic teachings such as the exemplary stories of the Rasulullah saw, companions and Islamic figures about affection and help.

In the value transformation stage, the delivery of values through formal learning activities and non-formal religious activities is carried out using the lecture method as the main means of delivering values, which is then strengthened by the exemplary method of teachers. This activity is in line with Zamroni's view quoted by Charles, stating that the internalization of values begins from the transformation stage, namely the introduction of values in an informative manner through moral narratives, examples, and religious symbols (Charles, 2017).

2. Value Transaction Stage

The value transaction stage is the stage where students begin to actively interact with the moral values that have been taught through the previous transformation stage (Muhaimin, 2009). At this stage, regular students begin to practice moral values to form social concern in a real context. This is evident in his interactions with students with disabilities, both in and outside the classroom.

Based on the practice at SMP Bhakti Malang City, there are several strategies carried out at this stage, including teachers inviting students to discuss students social experiences both in the school environment and around, commenting and giving reinforcement related to discriminatory behavior openly and inviting students to reflect on moral values. In group activities, students also began to learn to work together and discuss in completing assignments.

Activities involving students are also carried out with the habit of 5s (smile, greeting, greeting, politeness and manners) both to teachers and fellow friends, as well as the habituation of a virtuous attitude, namely getting used to helping when there are friends who are in difficulty. Habituation is also carried out through religious activities such as joint prayer, congregational dzuhur and dhuha prayer activities, infaq activities, as well as morning dhikr and muraja'ah of the Qur'an. Furthermore, PAI

teachers also give rewards (awards) and punishments (sanctions) to students during learning activities and routine religious activities.

This strategy of rewarding and punishment is effective at the value transaction stage, because students are still in the stage of testing and repeating behaviors that are considered positive. This strategy is in line with behavioristic theory, specifically the view that behavior can be formed through reinforcement and punishment (Huda & Fawaid, 2023).

3. The Stage of Transinternalization of Values

This stage shows that values are personally embedded in students. At this stage, the act of caring is carried out spontaneously and is no longer dependent on the teacher's direction (Muhaimin, 2009). The indicators found from the results of observations and interviews at this stage are the attitude of helping friends with disabilities, not mocking, and accepting differences where it becomes a habit that grows naturally and is carried out spontaneously by regular students to students with disabilities, so the twist is not done because of the reward given by the teacher but the instinct in myself to help. This transinternalization process is also supported and strengthened by a school culture that consistently supports moral values and inclusion, through habituation, teacher example, and strengthening values in religious activities.

Moral Values Internalized in Strengthening Social Concern

The moral values that are internalized at SMP Bhakti Malang City as an inclusive school to support social concern for students with disabilities, include:

1. Empathy

Empathy is the ability to understand what others are feeling, see things from the other person's point of view, and also imagine yourself in that person's shoes. Empathy plays an important role in building and maintaining relationships between fellow human beings (Aini et al., 2023). Based on this understanding, empathy in this case is taught by teachers, especially PAI teachers and GPK teachers, so that regular students can feel and understand the feelings and needs of friends with disabilities, which is manifested in helping and supporting actions. According to Lickona, empathy is an important part of moral feeling in the formation of moral character (Loloagin et al., 2023).

Table 2. Empathy value indicators implemented at SMP Bhakti Malang City to strengthen social care

Internalized moral values	Indicator
Empathy	Students can feel and understand the strengths and weaknesses of each individual which is manifested by the attitude of helping and supporting friends with disabilities.

2. Tolerance

Tolerance is part of the character values developed in inclusive education to create a harmonious environment (Syahmil, 2018). This value of tolerance is taught so that students are able to understand that each individual has different abilities and needs, and realize that diversity is part of life together.

The indicators of tolerance in the findings of this study can be seen from two main things, namely the absence of mocking, ridiculing or degrading behavior of friends with disabilities in various social and academic situations, and the willingness of regular students to work together in heterogeneous groups without taking into account the condition of their peers. An attitude of openness to learning together with different friends indicates the existence of social recognition and acceptance. Tolerance in learning taught by PAI teachers and GPK teachers not only plays a role in maintaining social relationships, but also in fostering a sense of security and confidence for students with disabilities to actively participate.

Table 3. Tolerance value indicators implemented at SMP Bhakti Malang City to strengthen social care

Internalized moral values	Indicator
Tolerance	There is no behavior of mocking, ridiculing or demeaning friends with disabilities in classroom or outside of classroom learning activities.
	Regular students work together in learning activities and do not discriminate against friends.

3. Compassion

Compassion is a deep, kind-hearted feeling that involves caring for others (Prathama & Mahadwistha, 2024). Compassion in the context of inclusive schools, especially at Bhakti Junior High School in Malang, is taught to its students as a form of sincere and loving care that is manifested in real actions to others, especially to students with disabilities. Compassion is not just passive sympathy, but an active urge to help, protect, and support friends who have physical and intellectual limitations.

In practice, the attitude of affection is reflected in the actions of regular students who are willing to provide help without having to be asked first, such as helping to lift bags during outing class activities, guiding in learning activities, and both of them greeting each other kindly every day. In addition, an attitude of compassion is also manifested by regular students who will defend friends with disabilities when witnessing unfair treatment or ridicule from other students.

The cultivation of this value of compassion is not only taught through lectures or theories, but through an approach that involves direct experience. This is in line with the learning by doing approach which has proven to be effective in instilling the value of compassion in children with special needs, because they learn through concrete experiences, not just through verbal instruction (Hardiyanto et al., 2022).

Table 4. Indicators of the value of Compassion implemented at SMP Bhakti Malang City to strengthen social care

Internalized moral values	Indicator
Compassion	Actions of regular students who provide assistance to friends with disabilities without being asked: <ul style="list-style-type: none">- Help carry bags when a friend with a disability is in trouble- Assist and guide during learning activities- Greeting each other- Defending friends with disabilities when they receive ridiculous or discriminatory treatment.

4. Responsibility

Responsibility is one of the important moral values that reflects the awareness and willingness of students to take an active role in creating a fair and inclusive social environment (Efendi., 2020). In the context of inclusive schools, especially at SMP Bhakti Malang City, the value of responsibility taught by teachers to students is not only limited to academic tasks, but also concerns students' social participation in supporting friends with disabilities so that they can learn and interact together.

This attitude of responsibility can be seen when students consistently accompany friends with disabilities in various learning activities, such as learning activities in the classroom by helping to understand the material and help spell sentences, reading instructions, and supporting and willing to accompany friends with disabilities in religious activities at school. An attitude of responsibility is part of moral action, which is the ability of individuals to realize moral values in the form of real actions. When students feel responsible for the social conditions of their peers with disabilities, they will consciously contribute to creating a learning environment that is mutually respectful and supportive (Lickona, 2012). Therefore, internalizing the value of responsibility through a sustainable approach is essential to strengthen social concern in an inclusive school environment.

Table 5. Indicators of the value of Responsibility implemented at SMP Bhakti Malang City to strengthen social care

Internalized moral values	Indicator
Responsibility	Regular students consistently accompany friends with disabilities in a variety of learning activities: <ul style="list-style-type: none">- Help understand material and spell sentences when friends with disabilities find it difficult.- Help read instructions during activities outside of class.- Provide support and be willing to accompany friends with disabilities in religious activities at school.

Based on the findings of the research related to the process of internalizing moral values, it shows that the internalization of moral values carried out consistently has changed the social behavior of non-disabled students. Regular students become more open, more caring, and have more equal relationships with friends with disabilities. This proves that the internalization strategy applied is effective in forming an attitude of care. These changes also show the success in the transinternalization of values, which is the final stage of the character formation process, especially the character of social concern which is carried out because of individual desires, not because of direction or the giving of rewards or gifts.

Research Implications in the Context of Inclusive Education

The findings in this study have significant implications for educational practices in inclusive schools, especially in strengthening character-based education. First, the internalization of moral values has proven to be an effective approach in forming the attitude of regular students' social concern towards students with disabilities. This shows that character education is not enough to be delivered cognitively, but must go through a systematic and continuous process, including example, habituation, interaction between the two, and conditioning an inclusive learning environment. Second, for educators, these findings affirm the importance of the role of teachers, especially PAI and GPK teachers in designing contextual value internalization strategies that are able to touch the affective realm of students. Third, for the school, this result provides a basis for building a school culture that supports the growth of social values such as empathy, tolerance, and responsibility as part of daily school life.

Furthermore, in terms of policy, these findings emphasize the need to strengthen character development programs that are integrated into the curriculum and non-academic activities, especially those involving direct interaction between students with disabilities and regulars. The implementation of a consistent strategy of internalizing moral values also has implications for improving the quality of inclusive education implementation as a whole, not only in the physical and administrative aspects, but also in the social and moral dimensions of students. The theoretical implications of this study also strengthen the relevance of the value internalization framework and character education model that places moral knowing, moral feeling, and moral action as the foundation of character formation (Loloagin et al., 2023). Therefore, this research

not only contributes to the level of educational practice, but also provides a theoretical basis for the development of character education models, especially for schools that run or are appointed by the Education Office in implementing inclusive school programs.

Conclusion

The process of internalizing moral values has a strategic role in shaping and strengthening the social concern of regular students for students with disabilities. Internalization of values is carried out in stages through three main stages: value transformation, namely the delivery of values through learning and advice; value transactions, namely the acceptance of values through the process of interaction through dialogue and habituation activities, as well as cooperation between students; and the transinternalization of values, namely the appreciation and application of values in the real actions of students in their daily lives.

Moral values that are successfully internalized in this process include: empathy, tolerance, compassion, responsibility. Each value has indicators of behavior that are carried out in real terms, such as students voluntarily helping friends with disabilities, willing to sit and work together in group activities, defend friends with disabilities from discriminatory treatment, and participate in inclusive social and religious activities. These values are instilled through educational strategies through teacher examples, habituation of positive attitudes, giving advice, and the application of cooperative learning.

The implications of this research also support character education based on moral values to support the success of inclusive education. Inclusive education will not be successful enough if it only provides disability-friendly buildings or simply makes administrative policies. The more important thing is to shape students' attitudes and behaviors so that they have a sense of care, respect differences, and are able to interact well with friends who have limitations.

However, this study has limitations where this study was only conducted in one inclusive school with a qualitative approach, so the generalization of the results to the context of other schools is still limited. So for further research, it is recommended to use comparative studies in several inclusive schools with different cultural backgrounds. In addition, a quantitative or mixed approach (mixed methods) can also

be used to measure the effectiveness of value internalization programs more broadly and measurably.

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