

Teachers' Spiritual Competence as The Foundation for Holistic Guidance of Children with Special Needs in Inclusive Madrasah Ibtidaiyyah

Umi Ivayatuz Zulva Nurmala¹, Putri Aulia², Rafiqotul Husna³, Izzati Ramadhani Herry⁴

^{1,2,3,4} PGMI, Pascasarjana, Universitas Islam Negeri Salatiga, Indonesia

¹umiivayatuzzulva@gmail.com, ²triaulia2022@gmail.com,

³rafiqatulhusna306@gmail.com, ⁴izzatiramadhani5@gmail.com

Abstract

This study aims to analyze the role of teachers' spiritual competence as the foundation for implementing inclusive education in Islamic elementary schools (Madrasah Ibtidaiyyah) through a qualitative library research approach. Data were collected from 48 scholarly works, reduced to 12 core sources, and analyzed using content and conceptual analysis. The findings reveal that teachers' spirituality serves as a moral, reflective, and emotional force guiding inclusive practices. Drawing on Spiritual Intelligence Theory and Inclusive Pedagogy, the study shows that spiritually intelligent teachers demonstrate empathy, patience, and moral commitment toward student diversity. The integration of these theories formulates an Islamic Inclusive Pedagogy paradigm that combines tauhidic, compassionate (rahmah), and just (adl) values in teaching. It concludes that Islamic spirituality-based inclusion fosters a holistic education model that nurtures empathy, justice, and human dignity.

Keywords: Teacher spiritual competence, inclusive education, Islamic elementary school, spiritual intelligence, inclusive pedagogy

Abstrak

Penelitian ini bertujuan untuk menganalisis peran kompetensi spiritual guru sebagai fondasi pelaksanaan pendidikan inklusif di *Madrasah Ibtidaiyyah* (MI) melalui pendekatan library research kualitatif. Data diperoleh dari 48 artikel ilmiah yang direduksi menjadi 12 sumber utama, kemudian dianalisis menggunakan content dan conceptual analysis. Hasil penelitian menunjukkan bahwa spiritualitas guru berperan sebagai kekuatan moral, reflektif, dan emosional yang memandu praktik inklusif. Berdasarkan teori *Spiritual Intelligence* dan *Inclusive Pedagogy*, ditemukan bahwa guru dengan kecerdasan spiritual tinggi menunjukkan empati, kesabaran, dan komitmen moral terhadap keberagaman peserta didik. Integrasi keduanya melahirkan paradigma *Islamic Inclusive Pedagogy*, yang memadukan nilai tauhid, rahmah, dan adl dalam proses pembelajaran. Secara praktis, hasil penelitian ini dapat menjadi pedoman bagi guru dan pengelola Madrasah Ibtidaiyyah untuk mengembangkan program pelatihan yang menumbuhkan kecerdasan spiritual sebagai dasar penerapan pendidikan inklusif yang berkeadilan, berempati, dan menghargai martabat manusia.

Kata Kunci: Kompetensi spiritual guru; Pendidikan inklusif; Madrasah Ibtidaiyyah; Kecerdasan spiritual; Pedagogi inklusif

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INTRODUCTION

Inclusive education is essentially designed to ensure that every child has equal rights in the educational process, regardless of their physical, intellectual, or social conditions. This principle requires schools, including Madrasah Ibtidaiyah (MI), to provide a learning environment responsive to students' diverse needs. The success of inclusion is not only determined by the availability of facilities but also by educators' readiness to build supportive and humane relationships (UNESCO, 2024). In the context of MI, these relationships are further enriched by Islamic spiritual values that emphasize compassion and respect for human dignity. Therefore, the ideal conditions for inclusive education require teachers to integrate professional and spiritual competencies harmoniously.

The reality on the ground shows that the implementation of inclusive education has not yet fully met these ideal standards. Many MI teachers still face limitations in their knowledge and skills in dealing with Children with Special Needs (ABK). Empirical research shows that more than 60% of teachers experience a competency gap in addressing students' special needs, and they often feel unprepared when they have to adjust their learning strategies (Ediyanto, 2018). This condition leads teachers to rely on intuition when responding to ABK's needs, which may not align with the recommended pedagogical approach. As a result, the educational services provided have not fully met the holistic dimensions of child development.

This competency gap shows that inclusive learning cannot rely solely on teachers' technical abilities, but also requires a strong foundation of values. True inclusion is built through teachers' internal commitment to accepting diversity as a natural part of the educational process (Florian & Black-Hawkins, 2011). In the context of MI, this commitment is strongly influenced by teachers' spirituality, grounded in Islamic teachings on moral responsibility and compassion. When teachers view teaching as part of spiritual service, they will strive to understand their students' conditions more deeply. Thus, spirituality becomes a bridge that helps teachers overcome technical limitations in the practice of inclusion.

Teachers' spiritual competence includes self-awareness, reflective ability, empathy, and a deep understanding of educational actions. Spiritual intelligence enables individuals to act in accordance with fundamental values that guide complex actions (Zohar, D., & Marshall, 2005). From the perspective of Islamic education, values such as sincerity, patience, and trustworthiness serve as important foundations for guiding students (Septiana & Fadhilah, 2025). When these values are present in teachers, the interaction between teachers and students with special needs is not only instructional, but also emotional and spiritual (Asbari, 2024). This shows that spiritual competence can strengthen the quality of pedagogical relationships that are very much needed in inclusive education.

In various Islamic elementary schools, teachers with spiritual depth have been able to nurture students' diversity more effectively, even without formal training support (Subur, 2025). Research shows that teacher spirituality contributes to the development of a more

creative, adaptive learning approach for students with special needs. This flexibility arises because teachers view educational success not only from an academic perspective, but also from the development of human values in students (Saepudin, 2023). When teachers are value-oriented, they find it easier to address learning challenges (Mua'limin, 2025). Therefore, spiritual competence becomes a source of intrinsic motivation that strengthens teachers' commitment to assisting students with special needs (Mumu Mumu et al., 2025).

Although several studies have examined the relationship between spirituality and teaching practices, inclusive education studies in Indonesia continue to emphasize technical-pedagogical aspects. Many studies discuss differentiation strategies, the use of learning media, or the role of special assistant teachers, while the spiritual dimension is not discussed in depth. In fact, teaching quality is rooted in teachers' identity and inner integrity (Palmer, 2018). If spirituality is not seriously researched, the understanding of the factors for success in inclusive education will remain partial. Therefore, research on the role of teachers' spiritual competence in the context of inclusive MI is relevant to be developed.

The limitations of this study create an important gap that must be addressed in efforts to strengthen the implementation of inclusive education in Islamic elementary schools. Existing policies often focus on improving technical skills, while teachers' internal values are not used to shape professional behavior. In fact, spiritual competence not only adds value but also serves as a foundation that guides teachers in managing complex classroom dynamics. Strengthening these spiritual values is very much in line with MI's character, which places moral and ethical education at the core of the learning process. Thus, research on teacher spirituality can provide a new perspective on strengthening sustainable inclusion.

Based on these analyses, this study aims to examine how teachers' spiritual competence can serve as a foundation for holistic guidance of children with special needs in inclusive Islamic elementary schools. This study is important because spirituality is believed to be an internal factor that can encourage teachers to display empathy, responsiveness, and creativity in learning. This study also aims to examine how Islamic spiritual values are integrated into teachers' daily practices when assisting children with special needs. The findings of this study are expected to contribute theoretically to the development of a value-based inclusive education model. In practical terms, the research results can guide teachers and school managers in developing professional development programs that cultivate spiritual intelligence as a foundation for inclusive, compassionate, and justice-oriented education in Madrasah Ibtidaiyah.

METHODS

This study uses a qualitative approach with a library research method. This method was chosen because the study focuses on an in-depth analysis of prior concepts, theories, and empirical findings to construct arguments and conceptual models for integrating teachers'

spiritual competencies into inclusive education at Madrasah Ibtidaiyah (MI). This research is descriptive-analytical, aiming to synthesize existing knowledge and identify gaps in the literature that can serve as a basis for developing new theories. The research steps were carried out systematically, from the formulation of research questions and data collection and selection to content and conceptual analysis, and culminating in the preparation of the final synthesis.

The first stage is the formulation of research questions, which focus on four main aspects, namely:

1. How is the concept of teacher spiritual competence understood from the perspective of Islamic education?
2. How is the implementation of inclusive education in MI described in empirical literature?
3. What is the role and mechanism of teacher spiritual competence in supporting the success of inclusive education in MI?
4. How can a conceptual model for the holistic development of children with special needs (ABK) in MI be developed based on teachers' spiritual competence?

The research process was carried out through several systematic stages. The first stage was the formulation of research questions, which were aimed at answering four main focuses: (1) how the concept of teacher spiritual competence is understood from the perspective of Islamic education; (2) how the implementation of inclusive education in MI is presented in empirical literature; (3) how the role and mechanism of teachers' spiritual competence support the success of inclusive education in MI; and (4) how a conceptual model of holistic guidance for Children with Special Needs (ABK) based on teachers' spirituality can be designed in the context of MI.

The second stage was data collection (source search). Primary data consist of scientific journal articles, books, and other academic publications relevant to teacher spirituality and inclusive education. The search was conducted through academic databases such as Google Scholar, DOAJ, ERIC, Scopus, ScienceDirect, and institutional repositories of Islamic universities (UIN, IAIN). A combination of keywords was used in Indonesian and English, such as "teacher spiritual competence," "teacher spirituality," "inclusive education," "Madrasah Ibtidaiyah," "Islamic spirituality," "inclusive education," and "teacher's spiritual intelligence."

The third stage was data selection and reduction. The initial search yielded 48 scientific articles relevant to the research topic. Next, a two-stage selection process was carried out, namely (1) screening of titles and abstracts, which left 25 relevant articles, and (2) in-depth review (full reading) of the document content to assess the quality of the methodology, depth of analysis, and relevance to the context of Islamic education. After the final reduction process, 12 main articles were obtained as the primary data for the study. These articles include open-access national and international works, as presented in the following table.

Automatic facial wrinkle-detection and inpainting algorithms have attracted researchers in cosmetics, forensics, and computer vision. The majority of current inpainting algorithms are implemented on the entire face, even though only imperfections require inpainting. In general, imperfections are signs of ageing, such as spots, scars, or freckles. This paper focuses on wrinkles, as they are an obvious sign of ageing. We survey computer vision techniques for facial wrinkle localisation, from detection to inpainting. We present a comprehensive literature review of benchmark datasets, automated wrinkle detection algorithms, and facial inpainting algorithms. Due to limited studies on wrinkle inpainting, we inpaint the wrinkle regions using three state-of-the-art algorithms: flood-fill, Coherence Sensitivity Hashing, and the exemplar-based method. To assess the realism of inpainting results, we present the original and inpainted images to 40 participants, who rate the realism of each image and indicate its age group. The results show that the flood-fill method preserved realism, but there was no significant difference in age prediction. Finally, we conclude the paper by proposing some future directions to advance this field.

Table 1. Twelve Main Articles as Primary Research Data

No	Author & Year	Article Title
1	(Isneini Isneini, 2024)	<i>Membangun Pemahaman Nilai Islam pada ABK (Anak Berkebutuhan Khusus) Kelas 4 Melalui Pembelajaran Inklusif dan Pendampingan Guru di SD Fransiskus Bukittinggi</i>
2	(Ariyani et al., 2025)	<i>The Role of Teachers in Increasing Independence in Students With Special Needs Who are Intellectual Disabilities</i>
3	(Anam & Hakim, 2023)	<i>Islam Inklusif ala Pesantren: Konstruksi Pendidikan Religius dan Internalisasi Toleransi Pada Santri Pesantren Anwarul Huda, Kota Malang</i>
4	(Hanim et al., 2025)	<i>The Relationship between Teacher Well-being, Spirituality, and Classroom Management Effectiveness in Madrasah Settings</i>
5	(Carl, 2024)	<i>Empati Pada Guru Pendamping Anak Berkebutuhan Khusus (Abk) Di Sekolah Alam Ramadhani</i>
6	(Dipti Oza & Tulna Awasthi, 2019)	<i>Enhancing Spiritual Intelligence in Teachers: Effect on Self Efficacy</i>
7	(Barid et al., 2025)	<i>Reconceptualising Islamic Education in Indonesia : Strategies for Future Integration</i>
8	(Gaffar & Anees, 2025)	<i>Inclusive Tawhid as an Epistemology of Islamic Education</i>
9	(Ilham et al., 2023)	<i>Caring Values in Islamic Religious and Moral Education on Merdeka Belajar Curriculum: A Study of Fifth-Grade Student and Teacher Books</i>
10	(Putri et al., 2025)	<i>Development of an ESQ integrated e-book on biodiversity to increase student's motivation and character</i>
11	(Tanmoy Kanti Gayen, 2020)	<i>Integrating Spiritual Intelligence In School Education: A Literature Review</i>
12	(Gikunda & Makokha, 2024)	<i>Organisational Culture As a Strategy Implementation Practices and Performance of Deposit Taking Savings and Credit Cooperatives in Uasin Gishu County , Kenya</i>

The fourth stage is data analysis, conducted using content analysis and conceptual analysis. Content analysis is used to identify the meanings, values, and relationships between concepts contained in the literature. The coding process was carried out using four main categories, namely: C1 (Spiritual Competence Concepts), C2 (Implementation of Inclusion in MI), C3 (Competence Barriers/Gaps), and C4 (The Role of Spirituality in Practice). After that, thematic categorization and synthesis were carried out, namely, connecting findings between articles to produce a conceptual model of the integration of teacher spirituality in inclusive learning in MI.

The final stage is to conclude and compile reports. At this stage, all analysis results are compiled into a scientific narrative that answers the research questions. The research results are presented in the form of a theoretical synthesis and a conceptual model that explain how teachers' spiritual competencies can strengthen the implementation of Islamic values-based inclusive education in Madrasah Ibtidaiyah.

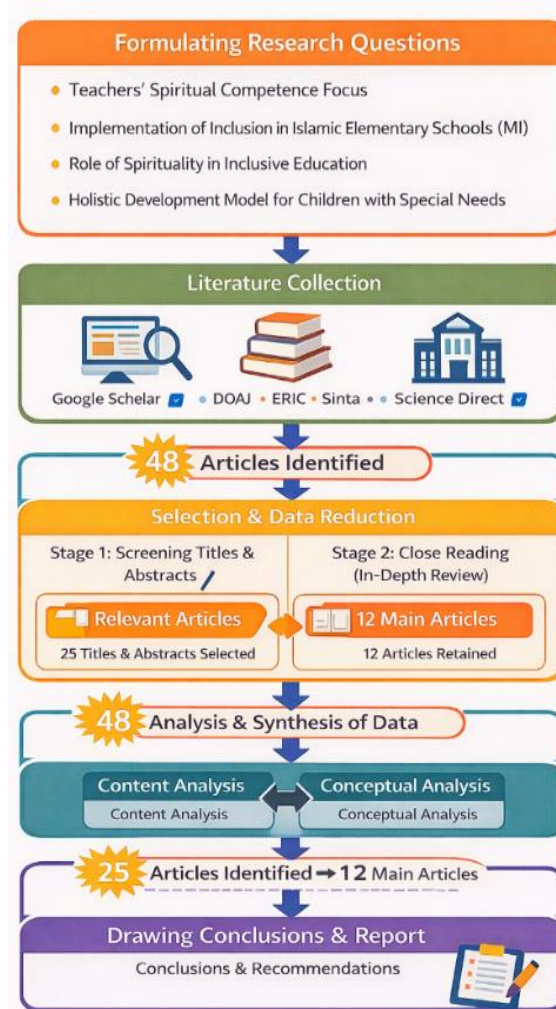


Figure 1. Flow chart of the Literature Research Method

RESULTS AND DISCUSSION

A. RESULT

1. Summary of Analysis of 12 Main Articles

These research results were obtained through a literature analysis of 12 main articles selected from a total of 48 initial articles. After two stages of reduction (screening and in-depth review), scientific works were selected that explicitly discussed teacher spirituality, professional competence, and inclusive education in the context of Madrasah/Islamic Education.

The following table summarizes the analysis of each article, focusing on focus, findings, and relevance to the research theme shown in Table 2.

2. Thematic Synthesis of Literature Analysis

From the analysis of the 12 articles above, four interconnected themes were identified:

Theme 1. Spirituality as the Foundation of Teacher Competence

Most of the literature agrees that spiritual competence is the moral foundation for all professional competencies of teachers (Ariyani et al., 2025; Dipti Oza & Tulna Awasthi, 2019). In the context of MI, spirituality encompasses values such as sincerity, patience, trustworthiness, and compassion, which shape the character of inclusive teachers. Teachers with high spiritual awareness not only teach to transfer knowledge but also instill values of humanity and compassion.

Theme 2. Spirituality and Role Modeling in Inclusive Practice

Several studies (Carl, 2024; Ilham et al., 2023; Isneini Isneini, 2024) emphasize the importance of spiritual role modeling in teacher-ABK interactions. Qur'anic stories and Islamic values of caring have been shown to increase teachers' empathy and social sensitivity. In inclusive classrooms, teachers act not only as educators but also as moral figures who provide students with special needs a sense of security and acceptance.

Theme 3. Spirituality as a Source of Resilience and Self-Reflection

Spirituality also functions as a coping mechanism for stress and professional fatigue (Hanim et al., 2025). Teachers who interpret their duties as worship tend to have higher levels of psychological resilience, adapt to difficulties, and remain committed to the mission of inclusion. Spirituality fosters reflective teaching—the ability of teachers to evaluate and improve themselves guided by faith and a sense of meaning in life.

Table 2. Summary of Main Article Analysis

No	Authors & Year	Title	Research Focus	Main Findings	Relevance to the Theme
1	(Isneini Isneini, 2024)	<i>Building Islamic Values Understanding for Students with Special Needs through Inclusive Learning and Teacher Assistance at SD Fransiskus Bukittinggi</i>	Implementation of Islamic values in inclusive learning for students with special needs	Religious-based mentoring fosters teachers' empathy, patience, and social responsibility toward students with disabilities	Demonstrates how Islamic spirituality can be operationalized in inclusive education settings
2	(Ariyani et al., 2025)	<i>The Role of Teachers in Increasing Independence in Students with Special Needs Who are Intellectually Disabled</i>	Teachers' roles in developing independence in students with special needs through empathy and spiritual guidance	Teachers with spiritual awareness promote independence through emotional and moral guidance	Highlights teachers' spirituality as a pedagogical energy that nurtures student autonomy
3	(Anam & Hakim, 2023)	<i>Inclusive Islam in Pesantren: Constructing Religious Education and Internalizing Tolerance among Santri at Pesantren Anwarul Huda, Malang</i>	A phenomenological study of inclusive and spiritual values in Islamic boarding schools	Values of sincerity, patience, and trust in God create a culture of tolerance and inclusivity	Strengthens teachers' spirituality through local religious-cultural values
4	(Hanim et al., 2025)	<i>The Relationship between Teacher Well-being, Spirituality, and Classroom Management Effectiveness in Madrasah Settings</i>	Relationship between spirituality, teacher well-being, and classroom management	Spirituality enhances teachers' emotional stability and classroom effectiveness in inclusive contexts	Supports the psychological and moral dimensions of teachers' spiritual competence
5	(Carl, 2024)	<i>Empathy among Teachers of Students with Special Needs at Sekolah Alam Ramadhani</i>	The role of spiritual empathy in assisting students with special needs	Empathy and spirituality are the foundations of supportive teacher–student relationships	Shows that spiritually grounded empathy strengthens inclusive pedagogical practice

6	(Dipti Oza & Tulna Awasthi, 2019)	<i>Enhancing Spiritual Intelligence in Teachers: Effect on Self-Efficacy</i>	The impact of spiritual intelligence development on teachers' self-efficacy	Spirituality improves teachers' self-confidence, reflection, and sincerity in teaching	Provides the theoretical foundation for understanding teachers' spiritual competence
7	(Barid et al., 2025)	<i>Reconceptualising Islamic Education in Indonesia: Strategies for Future Integration</i>	Developing a model for integrating spiritual and social values in Islamic education	Proposes integrative strategies placing spirituality at the core of modern Islamic education	Offers a conceptual framework for value-based inclusive education in Islamic contexts
8	(Gaffar & Anees, 2025)	<i>Inclusive Tawhid as an Epistemology of Islamic Education</i>	Philosophical analysis of tawhid as a foundation of inclusive Islamic education	The <i>Tawhidic inclusivity</i> paradigm promotes equality, compassion, and universal justice	Provides theological grounding for Islamic inclusive education rooted in tauhid values
9	(Ilham et al., 2023)	<i>Caring Values in Islamic Religious and Moral Education under the Merdeka Belajar Curriculum</i>	Integration of caring values in Islamic moral and religious education	Compassion and care foster inclusive, humane teacher–student relationships	Reinforces empathy and compassion as expressions of teachers' spiritual competence
10	(Putri et al., 2025)	<i>Development of an ESQ Integrated E-Book on Biodiversity to Increase Student Motivation and Character</i>	Integration of Emotional Spiritual Quotient (ESQ) into instructional media	ESQ-based learning enhances students' motivation and religious character formation	Shows how spiritual values can be strengthened through innovative instructional design
11	(Tanmoy Kanti Gayen, 2020)	<i>Integrating Spiritual Intelligence in School Education: A Literature Review</i>	Global review of the role of spiritual intelligence in education	Spiritual intelligence promotes reflection, empathy, and ethical authenticity among teachers	Confirms the universal relevance of spiritual intelligence to inclusive teaching
12	(Gikunda & Makokha, 2024)	<i>Organisational Culture as a Strategy Implementation Practice and Performance of Teachers in Religious Schools</i>	Role of spirituality and organizational culture in teachers' ethical and professional conduct	Spiritual leadership fosters teachers' integrity, compassion, and moral accountability	Demonstrates spirituality as the moral foundation of professionalism in education

Theme 4. Integration of Spirituality in the Islamic Inclusive Education Model

Studies show that inclusion in Islam is rooted in the tauhidic paradigm principle, namely the unity of creation and universal justice (Barid et al., 2025; Gaffar & Anees, 2025). Teachers who understand the value of tawhid see student diversity as a manifestation of Allah's greatness. Thus, spirituality is not only interpreted individually but also as an epistemological basis for education that respects differences and fosters social compassion.

B. DISCUSSION**1. Teacher Spirituality and Spiritual Intelligence (Spiritual Intelligence Theory)**

The study's results indicate that teachers' spiritual competence plays a central role in shaping educators' attitudes, behaviors, and moral authenticity in inclusive Madrasah Ibtidaiyah (MI). In the context of the Spiritual Intelligence theory proposed by Zohar & Marshall, spirituality is understood as the deepest intelligence of humans, enabling a person to act in accordance with the meaning and fundamental values of life (Zohar, D., & Marshall, 2007). Spiritual intelligence encompasses not only religious awareness but also the ability to find meaning in actions, respond wisely to challenges, and act in accordance with one's beliefs. In education, this is reflected in teachers who view the teaching process as a form of worship and a way to get closer to God, rather than just a professional job.

In the context of Islamic education, the concept of spiritual intelligence is intertwined with the values of monotheism, sincerity, patience, and trustworthiness. Teachers who possess high spiritual intelligence will demonstrate consistency between their words, actions, and religious values in line with research by Ariyani et al. (2025) and Isneini Isneini (2024), which states that Islamic moral values such as humility and gratitude drive empathetic and patient behavior towards Children with Special Needs (ABK). Teachers with strong spirituality do not focus solely on academic results but also on students' emotional and spiritual development, especially those who need more support. This shows that spirituality serves as a moral compass, guiding teachers' actions in complex situations.

2. Spirituality and Inclusive Pedagogy (Inclusive Pedagogy Theory)

The Inclusive Pedagogy Theory developed by Florian and Black-Hawkins (2011) emphasizes the principle that inclusive education is not merely about the physical integration of students with special needs, but about a paradigm shift in teaching that values diversity. The main principle is "teaching everyone, believing everyone can learn," which means teaching all students with the belief that every child has the potential to develop. This study found that this principle closely aligns with spiritual

values in Islamic education, particularly rahmah (compassion), adl (justice), and tauhid (the unity of humanity before Allah).

MI teachers with high spiritual competence view student diversity as part of God's creation that must be nurtured and appreciated. Research (Anam & Hakim, 2023) shows that MI teachers in Islamic boarding schools can manage student diversity through an approach grounded in spiritual values and local wisdom, rather than solely through technical strategies. This reinforces the concept of inclusive pedagogy that effective education must be built on empathetic relationships and trust, not merely on method adjustments. In this case, the spirituality of teachers serves as a bridge between religious values and modern, inclusive pedagogical principles.

Furthermore, inclusive pedagogy emphasizes participation and collaboration among all parties in the learning process. Research findings (Ilham et al., 2023) expand this perspective by emphasizing that the value of caring in Islam is a strong pedagogical ethical foundation for building harmonious teacher-student relationships. Teachers grounded in caring spirituality not only teach but also nurture students' emotional and spiritual development. This enriches the theory of inclusive pedagogy with a spiritual dimension: the success of inclusion depends not only on instructional differentiation but also on the quality of human relationships based on love and empathy.

The theoretical implication of this synthesis is the need to develop an Islamic Inclusive Pedagogy model, which is an inclusive approach that places spiritual values at the core of the teaching and learning process. By combining the principles of inclusive pedagogy (Florian & Black-Hawkins, 2011) and Islamic ethics, MI teachers can implement inclusion not only as an administrative policy but also as a manifestation of faith and moral responsibility. This is the form of Rahmah pedagogy, an education that fosters compassion and universal equality grounded in Islamic spirituality.

3. Spirituality, Self-Reflection, and Teacher Resilience

One of the most significant findings of this study is that spirituality functions as a mechanism of resilience in facing the complexities of inclusive education. Inclusive teachers often face emotional challenges such as burnout, administrative pressure, and difficulties in dealing with the behavioral differences of students with special needs. In this context, spirituality becomes a source of inner strength, enabling teachers to remain calm, patient, and committed. Spirituality serves as a source of resilience and emotional regulation, enabling teachers to persevere and grow despite severe pressure (Hanim et al., 2025).

The connection with spiritual intelligence theory is that resilience is not only a psychological ability, but also a spiritual one, namely the ability to make sense of suffering and see it as part of a divine plan. This aligns with the concept of meaning-making in Viktor Frankl's existential psychology (Frankl, 2018), which holds that individuals who find meaning in life's challenges are more resilient. MI teachers who

view their duties as worship do not give up easily because they see difficulties as spiritual tests rather than professional failures.

Furthermore, spirituality enhances teachers' reflective capacity, thereby improving their practices. Within the framework of inclusive pedagogy, reflective teachers not only adjust learning strategies but also understand students' emotional and spiritual conditions. Spirituality makes reflection more than a technical evaluation; it becomes a contemplation of values, of how each pedagogical decision aligns with the principles of compassion, justice, and respect for human dignity. Thus, spirituality and reflection become two pillars that support the authenticity and resilience of inclusive teachers.

4. Conceptual Model: Integration of Spiritual Intelligence and Inclusive Pedagogy

Based on the results of the theoretical synthesis, a Conceptual Model of Integration of Spiritual Intelligence and Inclusive Pedagogy in the context of MI education can be formulated. This model describes the synergistic relationship between spiritual values and inclusive pedagogical approaches that shape teachers' holistic competence. This model consists of four main components:

a. **Spiritual Awareness**

Teachers realize that every student is a gift from God with unique potential; teaching becomes a form of spiritual devotion.

b. **Reflective Practice**

Teachers continuously reflect on their practices in line with Islamic values and human empathy.

c. **Empathy and Equity**

Teachers instill the values of rahmah (compassion) and adl (justice) in every learning decision.

d. **Socio-Spiritual Responsibility (Moral Responsibility):**

Teachers view their professional role as a moral responsibility to God and society.

This model explains that the success of inclusive education in MI depends not only on technical training or institutional policies, but primarily on the spiritual transformation of teachers. The integration of spiritual intelligence and inclusive pedagogy results in an approach that is not only pedagogically effective but also spiritually meaningful.

5. Theoretical Implications

The results of this study provide several important theoretical implications for the development of Islamic education studies and inclusive pedagogy:

a. **Recontextualization of Teacher Competency Theory.**

This study expands the concept of teacher competency by adding the dimension of spiritual intelligence as an integrative foundation for all other competencies (pedagogical, social, professional, and personality).

b. **Integration of Global Theory and Islamic Values.**

These findings strengthen the possibility of a conceptual dialogue between Western theories, such as inclusive pedagogy (Florian & Black-Hawkins, 2011), and Islamic values, such as tawhid, rahmah, and adl.

c. Theoretical Model of Teacher Spirituality Resilience.

This study also adds a spiritual dimension to the theory of teacher resilience by positioning spiritual meaning as a source of strength and moral reflection amid professional pressures.

d. Paradigm of Inclusive Islamic Education.

The integration of spirituality and inclusivity has given birth to a new paradigm, namely Islamic Inclusive Pedagogy, which emphasizes human wholeness (spiritual, emotional, and social) as the core of learning in Madrasah Ibtidaiyah.

6. Final Synthesis

Conceptually, this discussion emphasizes that spirituality is not merely a personal attribute of teachers but rather an epistemological foundation that guides the practical direction of inclusive education. Spiritual intelligence provides a foundation for values, reflection, and meaning, while inclusive pedagogy provides a pedagogical framework for practically implementing these values in the classroom.

Both, when integrated within the context of Islamic education, produce an approach that fosters not only social inclusion but also spiritual inclusion. This education embraces all with divine compassion and justice.

7. Practical Implications

The findings of this study provide several practical implications for teachers, school leaders, and education policymakers in Madrasah Ibtidaiyah. For teachers, integrating spiritual competence into inclusive education can be achieved through reflective, value-based teaching practices. Teachers may begin each lesson with a short moment of reflection or prayer to enhance awareness of their moral and spiritual responsibilities. In classroom interactions, teachers can apply rahmah-based communication to foster empathy and create a safe, inclusive learning atmosphere for students with special needs.

The study also implies the importance of structured training programs that focus on developing teachers' spiritual intelligence. These programs can include workshops on empathy, patience, and moral decision-making inspired by Islamic values, and should be integrated into ongoing professional development activities for inclusive educators.

For school leaders, the results highlight the need to cultivate a spiritually inclusive school culture. This can be achieved by incorporating spiritual reflection into regular teacher meetings, promoting peer mentoring focused on moral support, and evaluating teacher performance based on ethical and emotional engagement with students rather than merely academic outcomes.

At the policy level, the conceptual framework of Islamic Inclusive Pedagogy can serve as a foundation for curriculum design. Embedding the values of empathy, justice (adl), and compassion (rahmah) across subjects will ensure that inclusivity is understood not only as a pedagogical approach but also as an embodiment of Islamic faith and values.

Finally, these findings can guide future research and school-based programs that link teacher spirituality with inclusive classroom practices. By applying spiritual intelligence principles in daily teaching, MI teachers can transform inclusive education into a holistic spiritual mission that supports both the academic and emotional development of every learner.

CONCLUSION

This study concludes that teachers' spiritual competence is central to the successful implementation of inclusive education in Islamic elementary schools (Madrasah Ibtidaiyah). Spirituality is not merely a complementary aspect of a teacher's personality, but a moral, epistemological, and pedagogical foundation that animates the entire learning process. Teachers with high spiritual intelligence can integrate Islamic values such as sincerity, patience, trustworthiness, mercy, and justice into empathetic, reflective pedagogical practices. With this spiritual awareness, teachers not only transfer knowledge but also cultivate humanitarian values and respect for the dignity of every student, including children with special needs.

Within the framework of Spiritual Intelligence Theory, spiritually aware teachers interpret teaching as a meaningful calling and devotion to God. Spirituality provides inner strength to face professional challenges, fosters resilience, and encourages ongoing self-reflection. Meanwhile, Inclusive Pedagogy Theory emphasizes that the success of inclusive education depends not only on technical competence but also on the moral conviction that all children can learn and deserve equal respect. The integration of inclusive principles with Islamic spiritual values gives rise to the Islamic Inclusive Pedagogy paradigm, an educational approach that embodies justice, compassion, and equality as expressions of faith.

Thus, integrating spiritual intelligence and inclusive pedagogy produces a holistic and transformative educational model in which teachers serve as moral, spiritual, and professional figures who bridge the gap between religious teachings and humanitarian needs. Inclusive education grounded in Islamic spirituality is not merely a pedagogical strategy but a concrete manifestation of tauhid and rahmah values in educational practice. Through spiritually minded teachers, inclusion in Islamic elementary schools transcends administrative policy and becomes a real embodiment of education that humanizes learners and serves God Almighty.

Practically, this study recommends that schools and policymakers develop structured training programs that integrate spiritual intelligence into teacher professional development. School leaders should promote a reflective and compassionate culture that supports inclusive

practices, while curriculum designers can embed the values of rahmah, adl, and tauhid into all learning areas. These steps will help actualize inclusive education as a faith-driven practice that nurtures both academic growth and moral character.

For future research, further empirical studies are needed to explore how spiritual competence can be assessed and strengthened through practice-based interventions in Madrasah Ibtidaiyah. Action research involving teachers, parents, and students could also examine the long-term impact of Islamic Inclusive Pedagogy on school climate, emotional well-being, and inclusive classroom management. Such studies would deepen the applicative value of this conceptual framework and contribute to the sustainable development of spiritually grounded, inclusive education in Indonesia.

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