



Love and Tolerance in the Practice of Ta'awun: A Study of Local Wisdom in the Dormitory of Children with Special Needs

lin Supriyanti*¹, Nurhalimah², Nur Azizah Zulkifli³, Elida Purnama⁴

¹ Institut Agama Islam Riyadlotul Mujahidin Ponorogo, Indonesia

^{2,3,4} Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia

DOI: <https://doi.org/10.61987/jsse.v4i2.3067>

Article History:

Received: 11 May 2026

Revised: 13 July 2026

Accepted: 14 August 2026

Keywords:

Children with Special Needs, Ta'awun, Love, Tolerance, Inclusion

Correspondence Address:

elmaulana1986@gmail.com

Abstract:

This study analyzes the interaction between Islamic values and local wisdom in fostering a harmonious social ecosystem within the disability community. The research object is the Bananul Amanah Foundation in Madiun Regency, which accommodates Children with Special Needs (ABK) in its dormitory. The purpose is to explore how Islamic ta'awun mutual assistance is integrated with local mutual cooperation to promote inclusion. The method employs an intensive ethnographic qualitative approach, involving participatory observation of ABK's daily lives, in-depth interviews with caregivers, managers, and subjects, and analysis of internal documents. Results reveal effective internalization of ta'awun via mutual cooperation, where daily task divisions enforce reciprocal obligations that surpass individual limitations, converting disabilities into collective strengths. Discussion highlights emotional-spiritual love and active tolerance rooted in affection, aligned with QS. Al-Maidah: 2, transforming tolerance into tangible actions. Integrating ta'awun based on love and tolerance with mutual cooperation creates an inclusive dormitory environment for ABK, serving as a model for social harmony.

INTRODUCTION

Children with Special Needs (CSN) or Anak Berkebutuhan Khusus (ABK) remain one of the most vulnerable groups in efforts to achieve equitable and inclusive social development. Children who experience developmental disorders, physical, mental, sensory, or intellectual limitations, as well as those with exceptional talents, require educational and social environments that recognize their diverse capacities and needs (Abubakar et al., 2022; Voukkali et al., 2024). Mental disabilities, in particular, may involve psychological disorders influenced by various individual and environmental factors (Suhermanto, 2024; Veletić et al., 2023). However, disability has frequently been understood through moral, charitable, and medical perspectives that emphasize individual limitations rather than social participation and capability (Hefniy & Alwahedi, 2025; Holidi, 2025). Consequently, people with disabilities often experience exclusion from education, employment, and community life. Empowerment is therefore essential because it positions persons with disabilities not merely as recipients of assistance but as active participants and agents of change. Inclusive development requires meaningful participation, equal opportunities, and supportive social relationships that enable every individual to contribute to and benefit from social development.

Despite increasing commitments to inclusion, substantial inequalities continue to characterize the educational experiences of persons with disabilities in Indonesia. Data from the Central Statistics Agency indicate that Indonesia had more than 17.8 million persons with disabilities in 2024. Educational inequality remains particularly concerning, as 17.85% of persons with disabilities aged over five had never received formal education, compared with only 5.04% of the non-disabled population (Hikmah & Mudarris, 2026; Manshur, 2026). Educational attainment also demonstrates persistent disparities: 4.51% had never attended school, 12.04% had not completed elementary education, and only 5.58% had obtained a higher education degree. Although Law Number 8 of 2016 guarantees educational rights for persons with disabilities, and Permendiknas No. 70 of 2009 promotes inclusive education, institutional access alone has not fully eliminated social and educational exclusion.

This broader inequality is reflected in the daily realities of children with disabilities who require residential educational support, particularly those living far from specialized schools or experiencing socioeconomic vulnerability. Educational services for children with disabilities have historically developed through segregation, integration, and inclusion, each providing different levels of participation in mainstream educational environments (Islamiah & Maulidiah, 2024; Maisuroh & Aisyah, 2024; Safitri & Lateh, 2024). Special schools and inclusive schools represent important alternatives, yet their accessibility and capacity remain uneven. Some special schools also face limitations in accommodating diverse disability categories, potentially excluding children with intellectual disabilities, learning difficulties, and developmental delays (Dewi et al., 2020). In response, disability boarding facilities have emerged as an alternative educational and caregiving environment. Boarding special schools combine educational services with residential support, although the management of schools and dormitories may be integrated or separated. Within these environments, daily life requires children with diverse abilities to negotiate dependence, independence, cooperation, and social interaction. Consequently, *ta'awun*, compassion, and tolerance become important social values for sustaining collective life.

Previous studies have contributed important insights into educational and social practices within residential environments for children with disabilities. Khusna and Harsiwi (2023), for example, examined the Samudra Terra Athena boarding school in Bangkalan, Madura, and demonstrated continuity between learning activities conducted at school and those implemented in the dormitory. This finding highlights the importance of integrating formal educational processes with residential caregiving practices. Meanwhile, Rahmawati and Muhibbin (2022) investigated uncertainty among children with physical disabilities and identified the challenges associated with slow social adjustment within the YPAC Surakarta environment. These studies demonstrate that residential settings constitute significant spaces for learning, adaptation, and personal development. However, previous research has primarily emphasized educational continuity and individual adjustment. Limited attention has been given to everyday social interactions among children with different types of disabilities and to the collective mechanisms through which they support one another. More specifically, existing studies have not sufficiently examined how Islamic social values and interpersonal relationships shape cooperation within disability boarding environments.

A further limitation in the existing literature concerns the absence of an integrated framework connecting *ta'awun* with the values of love and tolerance in the

everyday lives of children with disabilities. Islamic teachings strongly emphasize mutual assistance, as reflected in Surah Al-Ma'idah verse 2, which encourages believers to cooperate in goodness and piety. Similarly, the Prophet Muhammad described believers as parts of a building that strengthen one another. Ta'awun therefore represents both spiritual and social responsibility, encouraging individuals to assist one another while recognizing human interdependence (Mundiri, 2023; Prayoga et al., 2025). Nevertheless, cooperation cannot develop sustainably without emotional attachment and acceptance of difference. Love promotes affection, empathy, emotional attachment, and the desire to maintain relationships, whereas tolerance creates space for differences without oppression or discrimination. The lack of ethnographic research examining how these interconnected values operate within disability communities constitutes an important research gap.

This study addresses that gap by examining the Bananul Amanah Dagangan Foundation in Madiun Regency, a boarding facility accommodating 39 children with diverse disabilities, including physical, intellectual, mental, sensory disabilities, and Attention Deficit Hyperactivity Disorder (ADHD). The dormitory serves students of SLB Negeri Banjarsari Wetan who live far from school and also accommodates children referred by the East Java Social Service because of displacement or socioeconomic disadvantage. Its distinctive social environment creates opportunities for children with different abilities to develop interdependence through everyday practices. The novelty of this study lies in its integration of ta'awun, love, tolerance, and local wisdom within an ethnographic examination of disability boarding life. Rather than focusing exclusively on learning processes or individual adjustment, this research positions children with disabilities as active social actors who construct supportive relationships. This perspective is important because it shifts attention from individual limitations toward collective capabilities, social reciprocity, and culturally embedded practices that may strengthen independence and inclusion.

Accordingly, this study investigates how the values of love and tolerance are internalized and manifested through ta'awun practices based on local wisdom within the daily life of children with special needs in a boarding environment. The study specifically examines the forms of mutual assistance developed among residents, the processes through which compassion, empathy, acceptance, and tolerance are cultivated, and the role of local wisdom in shaping harmonious social relationships. This research argues that ta'awun should not be understood merely as practical assistance but as a social mechanism through which children with diverse abilities construct interdependence, solidarity, and mutual recognition. The preliminary argument of this study is that the integration of love, tolerance, and locally embedded values enables ta'awun to become a sustainable practice that supports both individual independence and collective inclusion. By providing an ethnographic understanding of these social practices, this study contributes to discussions on inclusive education, disability empowerment, community-based caregiving, and humanistic approaches to the social development of children with special needs.

RESEARCH METHODS

The research on life in the disability dormitory uses a qualitative approach and is an ethnographic study. The reason the researcher chose this method is because he wants to translate the research results into a conceptual and methodological framework. Research that focuses on meaning, symbols, social practices, and living values among people with disabilities (Okoko et al., 2023; Takona, 2024). The location of the research

was at the boarding school of the Bananul Amanah Foundation, Krajan Hamlet, Banjarsari Wetan, Dagangan District, Madiun Regency, East Java 63172. The methods used by researchers to obtain accurate and objective data related to the practice of ta'awun are as follows: Interview, this activity was carried out to the party as informants, namely dormitory companions and 3 children with disabilities. The guidelines in this interview technique use semi-structured guidelines, considering that the data source is disability. Observation of participants and non-participants, the reason for choosing this type of observation is because at a certain time the researcher must see firsthand how the practice of ta'awun is packaged with love and tolerance. Documentation, which is by documenting the results of data obtained from the two methods above.

To process the data, the researcher took several stages. First, data reduction, which is the process of selecting, simplifying, and focusing data that is relevant to the research objectives. Second, the presentation of data, which aims to make the reduced data can be compiled systematically so that it is easy to understand and analyze further. Third, data verification, which is the process of drawing temporary conclusions which is then retested through the verification process to ensure its accuracy.

As for ensuring the validity of the data, the researcher took several steps, including extending the observation time and conducting re-interviews with both the same and new informants, in order to build a closer and more open relationship. In addition, researchers also increase diligence in observation, by observing carefully and continuously so that the data obtained is truly accurate and in accordance with the sequence of events that occur. The final stage is triangulation, which is done through triangulation of sources, techniques, and time to strengthen the validity of research results.

RESULTS AND DISCUSSION

Results

The Bananul Amanah Foundation is a dormitory intended for students of SLB Negeri Banjarsari Wetan. For students whose homes are far from SLB, they are allowed to live in dormitories, besides that people with disabilities who live there come from the Social Service. There are also parents who deliberately send their children to study in the dormitory, some are deliberately thrown away by their parents. The foundation led by Mr. Sidik Wirjanto, M.Pd, was established in 2009. Starting from the compassion and anxiety of the leadership where many students outside Madiun Regency stayed at SLB, he finally donated land and sought assistance for the construction of a dormitory.

Currently, the Bananul Amanah Foundation dormitory is inhabited by 39 children with disabilities and 3 companions. The following is data on people with disabilities:

Table.1. Number of disabilities by criteria

No.	Category	Quantity
1	Tunanetra	4
2	Tunarungu	8
3	Tunagrahita	4
4	Tunadaksa	4
5	Tunalaras	10
6	ADHD	9
Total		39

The division of tasks in the dormitory, the companion divides according to the disability criteria. Blind people are given the task of cooking in the kitchen, deaf people

are given the task of cleaning the bathroom, the blind are given the task of cleaning the dining room, and ADHD is given the task of tidying up the television room.

Ta'awun Practice in the Dormitory

The lack of companions in the SLB Dormitory of the Bananul Amanah Foundation is actually not a barrier, but rather a trigger for the birth of independence and solidarity. The dormitory wisely established daily picketing as an integral part of the routine, not just to keep the facilities clean and sustainable, but as a living curriculum that teaches people with disabilities to take full responsibility for themselves before returning to society.

Despite realizing that every dormitory resident is a Special Needs Child with various limitations, this task is still carried out. Uniquely, behind every obstacle, the practice of Ta'awun appears so real and pure. The children not only complete their tasks, but carry them out with an open and happy heart. Complaints of anxiety are rarely heard; What can be seen is the spirit to help each other.

This phenomenon is clearly recorded during observation. Researchers witnessed four Deaf students working hand in hand in cleaning the ablution room. With sign language and wordless coordination, they work together to brush the wet floor and carefully clean clogged drains. This moment is an authentic portrait in which hearing limitations are overcome by bridges of mutual cooperation. They don't see disability as a reason to give up, but rather as a challenge to prove that the common strength far transcends all the shortcomings. This obligatory daily task is, in the end, a stage where love, tolerance, and ta'awun are sincerely practiced by the children of Bananul Amanah.

Implementation of Love Values

The love and affection that blossomed in the people with disabilities in the dormitory was not a coincidence, but the result of the education and sincere devotion of the SLB teachers and their companions. A confession from one of the companions sums up the depth of this bond:

"I actually want to go out after two years here, but I feel sorry for the children. They need me. What I was thinking was, what if the new companion can't adapt to them?"

This expression is not just loyalty, but a reflection of the implementation of deep love values. The same devotion came from a dormitory companion who was almost 60 years old. He told the story:

"I had time to go home and follow my son, but after two months at home I thought of them. Finally I went back to the dormitory. I already consider them like my own grandchildren. Even if these children are angry, I hug; they have been silent and obedient."

For people with disabilities, especially those who are sent from social services and do not have the presence of their parents on a regular basis, the loving treatment of these companions is a source of essential emotional fulfillment of needs. Although the dormitory implements a strict visitation policy, which is at least once every three months, in order to maintain the mental stability of the disabled, this regulation does not necessarily make them feel sad or abandoned. The dormitory has been transformed into a house. They do not lose the affection of their parents, as they receive sincere and constant love from companions who sacrifice their time and heart, as well as the close bond of affection among their fellow roommates. This is the essence of the Bananul Amanah Dormitory, a place where true love becomes the daily curriculum.

Implementation of Tolerance Values

The most obvious evidence of this tolerance is seen in parenting scenarios conducted by fellow roommates. It was found that there was a person with a disability who had a double disability, severe blindness and blindness. This dual condition makes him completely unable to take care of himself. Instead of the task being entirely charged to the companion, voluntarily and on the initiative of fellow friends with disabilities, they take on the important role. In turn, the dormitory friends sincerely helped bathe the double handicapped person. In fact, sensitive actions such as removing and changing used diapers are done without disgust or objection.

This practice shows that tolerance in the dorm has reached a level of pure empathy. They understand, accept, and fill in the shortcomings of others with real actions. There is no judgment of different conditions, there is only unconditional solidarity. Tolerance is also implemented in the religious aspect, where the role of reminding each other functions as a mechanism for collective spiritual strengthening or what can be called Spiritual Ta'awun.

When the sound of the azan began to reverberate from the dormitory prayer room, the socialization process occurred automatically and spontaneously. Even though there are children with sensory (hearing/speech) or intellectual (deaf) disabilities, they remind each other to immediately stop activities and prepare. The people with disabilities in the dormitory, regardless of their condition, simultaneously and together move towards the prayer room. For those who may have forgotten or are distracted, peers take the initiative to pat the shoulder, pull a hand, or give a gesture to make sure no one is left behind. This habit reflects the high tolerance for the diversity of obedience, as well as proving that the values of kindness are not only lived by the companion, but also maintained communally by the dormitory residents. Thus, tolerance in Bananul Amanah serves as a social glue that produces an independent, sensitive, and obedient community.

Discussion

The findings demonstrate that the practice of ta'awun at the Bananul Amanah Dormitory functions as more than a form of daily mutual assistance; it constitutes a social mechanism that enables the boarding community to maintain its continuity despite limited human resources and the diverse conditions of its residents. Daily cleaning duties, mutual assistance in completing personal and communal activities, and cooperation among students with different abilities illustrate the functional interdependence described in Social Functionalism. Consistent with Durkheim's perspective, society can be understood as a system composed of interconnected elements that perform complementary functions to maintain stability and equilibrium (Maisuroh & Aisyah, 2024; O'Connor & Park, 2023). The findings support Mayasari's (2018) argument that social structures develop adaptive mechanisms to fulfill collective needs. In this context, the limited number of caregivers does not merely create dysfunction but encourages students to activate their internal capacities through ta'awun. This finding extends previous functionalist interpretations by demonstrating that children with disabilities are not passive recipients of care; rather, they actively contribute to maintaining social order. Theoretically, this contributes to a more inclusive understanding of functionalism by positioning disability-related differences as sources of interdependence rather than social dysfunction.

The practice of cooperation among dormitory residents also reflects Durkheim's concept of organic solidarity, particularly when students perform different but complementary roles during collective activities. For example, deaf students cooperate

in cleaning the ablution area by dividing tasks according to their respective capacities, such as brushing floors and cleaning drainage areas. Although communication may occur without conventional verbal interaction, coordination remains possible because each participant understands the importance of their role in achieving a shared objective. This finding is consistent with Supena et al. (2022), who emphasize that limitations in communication do not necessarily prevent the development of cooperative relationships, and with Fathoni (2024), who explains that organic solidarity emerges from functional differentiation and interdependence. However, the findings provide a distinctive contribution by showing that solidarity in a disability boarding environment is not solely produced through occupational specialization, as commonly emphasized in classical functionalism, but through the recognition and accommodation of different abilities. Thus, disability diversity becomes an integrative force that strengthens reciprocal dependence. Practically, this finding suggests that residential institutions for children with disabilities should develop collaborative activities based on individual capacities rather than emphasizing uniform independence, thereby creating opportunities for every student to contribute meaningfully to communal life.

Furthermore, the findings indicate that ta'awun operates as a living curriculum through which responsibility, cooperation, love, and tolerance are internalized in everyday practice. Daily duties are not merely administrative obligations but become repeated social experiences through which students learn how to participate in collective life. This is consistent with Sudarminto (2022), who emphasizes the importance of value internalization in preparing individuals to participate within broader social systems. The willingness of students to perform communal duties with openness and enjoyment indicates that social values are gradually transformed from external rules into internal motivations. In line with Abdul (2025), the integration of individual responsibility and collective obligations enables individuals to develop the competencies necessary to function within society. The theoretical implication is that ta'awun can be understood as an informal educational mechanism in which social values are transmitted through practice, interaction, and habituation rather than formal instruction alone. Practically, this suggests that disability education and residential caregiving should incorporate structured daily cooperation as a pedagogical strategy. Such an approach may strengthen independence while simultaneously preventing excessive individualism, because students learn that independence and interdependence can coexist within an inclusive community.

The value of love (mahabbah) further strengthens the social and emotional foundation of ta'awun by creating caring relationships between caregivers and children with disabilities. The findings show that caregiving practices at Bananul Amanah extend beyond professional responsibilities, particularly when caregivers respond to children's emotional difficulties, return to the dormitory because of concerns about adaptation, or use affectionate physical interaction to calm emotional distress. These practices are consistent with Attachment Theory, which emphasizes the importance of stable and responsive attachment figures in developing emotional security and regulation (Hartono et al., 2023; Leonard et al., 2010; Liu & Jiang, 2024). The findings also resonate with Islamic perspectives on mahabbah, rahmah, and ihsan, which position love, compassion, and excellence in caring for others as important moral expressions (Baharun, 2024; Ndirangu & Mungai, 2024). Unlike approaches that treat caregiving primarily as technical assistance, this study demonstrates that emotional attachment constitutes an essential

resource for supporting the psychological well-being of children with disabilities. The theoretical contribution therefore lies in integrating psychological attachment with Islamic ethical values in understanding disability caregiving. Practically, the findings highlight the importance of strengthening caregivers' affective competencies, empathy, and sensitivity because emotional security can create a more adaptive environment for children who experience separation from their families or limited parental interaction.

Finally, the findings reveal that tolerance (*tasamuh*) functions as the ethical foundation that enables *ta'awun* and social inclusion to operate effectively within the dormitory community. Students demonstrate tolerance not only by accepting differences but also by actively responding to the specific needs of peers with more complex disabilities, including assisting with bathing, changing diapers, and supporting participation in religious activities (Cai et al., 2022; Gul, 2023). This finding supports the Social Model of Disability, which argues that disability becomes more restrictive when social environments create barriers, stigma, and exclusion rather than when limitations are understood solely as individual conditions. The findings also reinforce Islamic teachings that encourage cooperation in goodness and piety, as reflected in Surah Al-Ma'idah verse 2 and the prophetic teaching describing believers as parts of a structure that strengthen one another (Maksum et al., 2025; Siregar, 2025). The distinctive contribution of this study is the integration of *ta'awun*, *mahabbah*, and *tasamuh* as interconnected social mechanisms: love generates empathy, tolerance creates acceptance, and *ta'awun* transforms these values into concrete collective action. Consequently, the *Bananul Amanah* Dormitory represents an inclusive social microsystem in which disability differences become a basis for solidarity rather than exclusion. These findings contribute theoretically to disability studies, inclusive education, and Islamic social ethics while practically offering a community-based model for developing independence, social inclusion, and reciprocal care among children with diverse disabilities.

CONCLUSION

This study demonstrates that the integration of *ta'awun*, *mahabbah*, and *tasamuh*, grounded in local wisdom, can transform a disability boarding environment into an inclusive community characterized by interdependence, empathy, and social solidarity. The principal lesson is that disability should not be understood solely through limitations but also through individuals' capacities to support and strengthen one another. Scientifically, this study contributes an integrated perspective linking Islamic values, local wisdom, inclusive education, and social interaction among children with special needs. However, the findings are limited to a single ethnographic setting and therefore cannot be broadly generalized. Future research should compare multiple inclusive institutions, employ mixed-methods approaches to measure the effects of these values on independence and well-being, and further investigate the roles of caregivers, families, and long-term emotional development in inclusive parenting practices.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to all participants, so that this research was completed. The resource persons who were diligent and proactive during the data excavation, made it very easy for us to produce complex data according to the needs of this article.

REFERENCES

- Abubakar, I. R., Maniruzzaman, K. M., Dano, U. L., AlShihri, F. S., AlShammari, M. S., Ahmed, S. M. S., Al-Gehlani, W. A. G., & Alrawaf, T. I. (2022). Environmental Sustainability Impacts of Solid Waste Management Practices in the Global South. *International Journal of Environmental Research and Public Health*, 19(19), 12717. <https://doi.org/10.3390/ijerph191912717>
- Baharun, H. (2024). The Imperative of Continuous Improvement: Enhancing Human Resources in Schools. *Journal of Islamic Education Research*, 5(1), 13–20. <https://doi.org/10.35719/jier.v5i1.372>
- Cai, Y., Wang, L., Bi, Y., & Tang, R. (2022). How Can the Professional Community Influence Teachers' Work Engagement? The Mediating Role of Teacher Self-Efficacy. *Sustainability*, 14(16), 10029. <https://doi.org/10.3390/su141610029>
- Gul, Y. E. (2023). A Theoretical Perspective on Survey Method from Quantitative Research Methods. *Universum: Психология и Образование*, (4 [106]), 64–68. <https://doi.org/10.32743/UniPsy.2023.106.4.15254>
- Hartono, D., Aliyah, H., Safitri, O., & Ciputri, O. (2023). Analysis of the Implementation of the Management Planning, Organizing, Actuating, Controlling in BES PPJA (Case Study of the Santri Executive Board of the Jagad 'Alimussirry). *Journal Intellectual Sufism Research (JISR)*, 6(1), 12–28. <https://doi.org/10.52032/jisr.v6i1.156>
- Hefniy, H., & Alwahedi, M. A. A. (2025). Virtual School Tours: Boosting Community Interest and Attracting Prospective Students. *EVALUASI: Jurnal Manajemen Pendidikan Islam*, 9(2), 340–353. <https://doi.org/10.32478/3gtzv72>
- Hikmah, U., & Mudarris, B. (2026). A Strategic Plan for High Quality and Effective Madrasah Management in Realized Quality Superior Education. *Journal of Education Management and Policy*, 2(1), 39–49.
- Holidi, M. (2025). CBT Exam Implementation Guidance for Students in Facing Digital-Based Assessments. *Communataire: Journal of Community Service*, 4(3), 297–312. <https://doi.org/10.61987/communataire.v4i3.820>
- Islamiah, R., & Maulidiah, L. (2024). Building Strong Foundations, Educational Management's Contribution to Character Education and Graduate Quality Enhancement. *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam*, 3(3), 244–257. <https://doi.org/10.18860/rosikhun.v3i3.26503>
- Leonard, E. C., Hilgert, R. L., & Hilgert, R. L. (2010). *Supervision: Concepts and Practices of Management*. South-Western/Cengage Learning.
- Liu, Z., & Jiang, W. (2024). Research on the Design of Adaptive Testing Based on Multiple Intelligences Theory and Its Impact on Student Learning Outcomes. *Research and Advances in Education*, 3(3), 21–25. <https://doi.org/10.56397/RAE.2024.03.04>
- Maisuroh, S., & Aisyah, N. (2024). Connecting Tradition with Innovation: The Impact of Wordwall on Learning Outcomes in Fiqh Studies. *FONDATIA*, 8(3), 715–728. <https://doi.org/10.36088/fondatia.v8i3.5294>
- Maksum, H., Purwanto, W., Siman, Triono, S., & Hasan, H. (2025). Enhancing Student Achievement through a Digital Learning Module: The TEFA-T Model in a Teaching Factory of Automotive Vocational Education. *International Journal of Interactive Mobile Technologies (IJIM)*, 19(6), 115–127. <https://doi.org/10.3991/ijim.v19i06.53799>

- Manshur, U. (2026). Madrasah Vision Management Strategy in Realizing Superior Educational Quality. *EDUCARE: Jurnal Ilmu Pendidikan*, 5(1), 1–15. <https://doi.org/10.71392/ejip.v5i1.122>
- Mundiri, A. (2023). Transforming Organizational Quality through Effective Administrative Training. *Communautaire: Journal of Community Service*, 2(2), 157–167. <https://doi.org/10.61987/communautaire.v2i2.352>
- Ndirangu, L. W., & Mungai, J. (2024). Influence of Principals' Financial Incentives and Exceptional Performance Recognition on Teachers' Work Performance in Public Secondary Schools in Kenya. *International Academic Journal of Social Sciences and Education (IAJSSE)*, 2(3), 415–442.
- O'Connor, B., & Park, M. (2023). Exploring the Influence of Collaborative Data-Based Decision Making among Teachers in Professional Learning Communities on Teaching Practice. *Disciplinary and Interdisciplinary Science Education Research*, 5(1), 17. <https://doi.org/10.1186/s43031-023-00086-1>
- Okoko, J. M., Tunison, S., & Walker, K. D. (2023). *Varieties of Qualitative Research Methods*. Springer Texts in Education. <https://doi.org/10.1007/978-3-031-04394-9>
- Prayoga, A. S., Sanjani, M. A. F., Auliyah, F., & Safitri, S. D. (2025). Reviving Dahlan's Vision: Integrating Tradition and Modernity in Islamic Education Today. *TsuRAYA: Jurnal Pendidikan Guru Madrasah Ibtidaiyah dan Pendidikan Dasar*, 1(1), 1–20.
- Safitri, S. D., & Lateh, M. (2024). Authentic Leadership in the Perspective of Islamic Education. *EDUCARE: Jurnal Ilmu Pendidikan*, 3(2), 100–114. <https://doi.org/10.71392/ejip.v3i2.81>
- Siregar, T. (2025). *The Effectiveness of the Guided Discovery Learning Model Assisted by GeoGebra on Junior High School Students' Mathematical Conceptual Understanding* [Preprint]. Figshare. <https://doi.org/10.6084/m9.figshare.30737870.v1>
- Suhermanto, S. (2024). Kiai Kampung and Transformational Leadership: A Model for Non-Formal Education to Improve Community Quality of Life. *Journal of Pesantren and Diniyah Studies*, 1(2), 165–174. <https://doi.org/10.63245/jpds.v1i2.25>
- Takona, J. P. (2024). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. *Quality & Quantity*, 58(1), 1011–1013. <https://doi.org/10.1007/s11135-023-01798-2>
- Veletić, J., Price, H. E., & Olsen, R. V. (2023). Teachers' and Principals' Perceptions of School Climate: The Role of Principals' Leadership Style in Organizational Quality. *Educational Assessment, Evaluation and Accountability*, 35(4), 525–555. <https://doi.org/10.1007/s11092-023-09413-6>
- Voukkali, I., Papamichael, I., Loizia, P., & Zorpas, A. A. (2024). Urbanization and Solid Waste Production: Prospects and Challenges. *Environmental Science and Pollution Research*, 31(12), 17678–17689. <https://doi.org/10.1007/s11356-023-27670-2>