



## The Role of RUDEKA Community in the Internalization of Qur'anic Values among Persons with Disabilities

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### Abstract

Qur'anic education plays a vital role in shaping human religiosity, including for persons with disabilities who often face limited access to the law, public policy, and common, inclusive religious learning. The goal of this study is to describe the process of internalizing Qur'anic values among people with disabilities and to analyze the role of the RUDEKA Community in Jombang in supporting this process. This research uses a qualitative case-study approach to examine the RUDEKA Community in Jombang City. Data were collected through interviews with 2 (two) community founders, volunteers, and persons with disabilities who are members of the community, observations, and documentation of various community activities. Research findings reveal that Qur'anic values such as *ṣabr* (patience), *syukur* (gratitude), *muhasabat al-nafs* (self-awareness), *Musyawah* (deliberation), *ta'awun* (mutual help), *al-musawat* (egalitarianism), and *ukhuwah Islamiyah* are internalized through artistic expression, spiritual reflection, and participatory learning. These processes strengthen self-confidence, mental resilience, self-acceptance, spiritual independence, and social solidarity among persons with disabilities. The study concludes that collaboration between communities, persons with disabilities, volunteers, families, and Islamic educational institutions is essential to implement inclusive and humanistic Qur'anic education for persons with disabilities.

**Keywords:** Community Role, RUDEKA, Disability, and Qur'anic Values.

### Introduction

The Qur'an provides universal moral and spiritual guidance across all aspects of human life, regardless of social, physical, or economic dimensions. However, in practice, people with disabilities often face limited access to law, public policy, and common and inclusive religious learning. In Indonesia, there are regulations to support persons with disabilities to get access to inclusive education, such as Law Number 8 of 2016 concerning Persons with Disabilities, but in fact, the reality still reveals structural and cultural barriers that hinder the process of internalizing Qur'anic values (Chairil Anwar, Ahmad Aznem, Hasbar, Lidyawati Tandipayung, & Agus Heri Kusuma, 2025).

Previous studies have shown that the internalization of Quranic values must take into account human physical, social, and economic conditions without discrimination. However, in reality, people with disabilities often face limited access to meaningful religious education. In Indonesia, despite various regulations supporting inclusive education, such as Law No. 8 of 2016 on Persons with Disabilities, the reality on the ground still reveals structural and cultural barriers that hinder the internalization of the values of the Quran (Chairil Anwar et al., 2025).

Internalizing the values of the Quran means instilling them in a person so they become integral to their personality and actions. This process is important in Islamic education for shaping character in accordance with religious teachings (Anie Rohaeni, 2024). These values

must be practiced, transmitted, and instilled in students so they can develop and influence society widely (M. Anshori, 2019).

Previous research highlights the importance of Islamic learning that considers the context of the experiences of people with disabilities (Rini Septiani, 2025). disabilities as objects of interpersonal and intrapersonal intelligence (Maki, 2025). and the rights of people with disabilities to access public services (Indriyany, 2015) As well as a specific inclusive education model for autism at the RA Raihan Bantul educational institution (Nursafitri, n.d.). then about self-efficacy in groups with physical disabilities. However, most still focus on formal institutions such as Islamic boarding schools or inclusive madrasas. This study offers novelty by examining the practice of internalizing the values of the Quran in a non-formal social community, namely RUDEKA (RUDEKA) in Jombang, which is known as a creative empowerment space for people with disabilities.

Previous studies emphasize that the internalization of Qur'anic values must take into account human diversity and lived experience. However, much of the existing research focuses on formal educational institutions, such as pesantren or inclusive madrasas, while relatively little attention has been given to non-formal, community-based initiatives. This study addresses this gap by examining the RUDEKA Community in Jombang, a creative empowerment space that facilitates the internalization of Qur'anic values among persons with disabilities through participatory and inclusive practices.

## **Literature review**

### **Social Cognitive Theory**

Social Cognitive Theory (SCT), developed by Albert Bandura, is the primary theoretical framework. This theory posits that human behavior is shaped through reciprocal interactions among personal factors, behavior, and the environment, a process known as *triadic reciprocal determinism*. (Bandura, 1986) Individuals are viewed as active agents who are capable of reflecting on experience, regulating their actions, and influencing their social environment, rather than merely responding to external stimuli. One of the central mechanisms of SCT is *observational learning*, which involves learning from observing others' behavior and its consequences. Bandura explains that observational learning involves four stages: attention, retention, reproduction, and motivation (Bandura, 1997). Through this process, values, norms, attitudes, and skills can be effectively transmitted within social and educational contexts without requiring individuals to experience situations directly.

A core concept in Social Cognitive Theory is self-efficacy, defined as an individual's belief in their capability to organize and execute the actions required to achieve specific goals (Bandura, 1997). Self-efficacy influences behavioral choices, the level of effort exerted, persistence in the face of difficulties, and emotional responses to failure. Bandura identifies four primary sources of self-efficacy: mastery experiences, vicarious experiences gained through social modeling, verbal persuasion, and physiological and emotional states. In addition, SCT emphasizes the concept of human agency, which includes the capacities for intentionality, forethought, self-regulation, and self-reflection (Mufidah, Elia Firda, Cindi Asli Pravesti, 2023). This framework makes SCT highly relevant for explaining learning processes,

empowerment, and the development of confidence in inclusive education and community-based social contexts.

Social Cognitive Theory is the primary theoretical framework, strengthened by the theory of value internalization. Internalization of values is the process of fully incorporating religious values into students' hearts so that they behave and act according to the teachings of Islam (Muhammad Munif, 2017). In Islam, internalizing the values of the Quran means understanding and practicing divine principles in daily life. The core values in focus include faith, sincerity, patience, gratitude, and trustworthiness. The process of internalization not only emphasizes cognition but also shapes concrete actions, as reflected in everyday attitudes and behaviors (Muflikhun, Iman Nurjaman, Mohamad Erihadiana, Aan Hasanah, 2025).

### **Values of the Quran that are internalized in the RUDEKA Community.**

The Quran is the holy book of Muslims, serving as a guide and a source of values that shape human worldview, attitudes, and actions across various aspects of life. As a revelation sent down to Prophet Muhammad SAW, the Quran contains universal principles relevant to all people, regardless of space and time. The values referred to include spiritual, social, moral, and even humanistic dimensions that guide humanity toward a dignified and civilized life.

As for the values of the Quran internalized by the RUDEKA Community regarding self-efficacy for people with disabilities, they can be categorized into several themes, namely:

#### **1. Egalitarianism**

Egalitarianism in Islam is a very fundamental principle, clearly reflected in the teachings of the Quran. This concept is rooted in the belief that all human beings are created equal before God, regardless of race, ethnicity, social status, or gender. Quranic verses that emphasize egalitarianism are scattered across several chapters and verses, as follows: al-Baqarah 35, al-Nisa 1, al-Nisa 124, al-Maidah 38, al-Taubah 71, al-Nahl 97, al-Nur 2, al-Isra' 70 and al-Hujurat 13.

#### **2. Self-Awareness**

Self-awareness is self-consciousness intended for people with disabilities so that they are aware that they and others have equal potential given by God. As human beings created by God, and given the same trust to have the opportunity to live and create on this earth. Therefore, one should not feel inferior in public but should be confident in one's potential and believe in one's abilities. The intended value is found in several verses of the Quran, including Surah al-Baqarah 216, Ali Imron ayat 139, al-Taubah ayat 40, Yusuf 87, al-Ra'd ayat 11, Ibrahim ayat 34, al-Hujurat ayat 11, al-Tin ayat 4 dan al-Insyirah ayat 5-7.

#### **3. Mutual assistance and Brotherhood**

From the perspective of the Quran, helping others is not limited to material assistance but encompasses various forms of support in building goodness and reducing difficulties. This value includes helping the weak, assisting the oppressed, giving sound advice, accompanying others in times of hardship, and collaborating to create a just society. The Quran explains that humans are social beings who are interdependent, making cooperation and care pillars of maintaining social relationships.

This principle also aligns with the values of brotherhood and social justice widely explained in the Quran. By implementing the value of ta'awun, society can build harmonious

relationships, mutual respect, and create a safe and prosperous environment. So, helping each other is a fundamental value that is relevant not only in a personal context, but also in social, educational, economic, and community aspects. The intended value is found in several verses of the Quran, namely:

- a) Mutual assistance found in surah al baqarah 216, al-Baqarah 195, al-Maidah 2 and 80, al-Anfal 74, al-Isra' 7, al-Shaff 14, al-Qashash 35 and al-Kahf 95.
- b) Brotherhood

In the Quran, the word "akh" with singular form appears 52 times spreading on several surah such as al-Baqarah 178, al-Nisa' 11 and 23, al-Ma'idah 28, 33 and 34, Yusuf 8, 59, 63, 64, 65, 69, 70, 76, 77, 87, 89, 90 and 100, al-Ahqaf 21, Thaha 30, 32 and 40, Shad 23, al-A'raf 37, 64, 72, 84, 110, 141, 149 and 150, al-Qashash 11, 34 and 35, al-Hujurat 10 and 12, 'Abasa 34, Yunus 87, al-Ma'arij 12, Maryam 28 and 53, al-Furqan 35, al-Mu'minun 35, al-Shu'ara' 106 and al-Zukhruf 48.

Meanwhile, the plural form of the word "akha" in the Quran is found 29 times spreading on several surah such as al-Baqarah 220, Ali 'Imran 103, 156, and 168, al-Nisa' 10, 22 and 175, al-Taubah 24 and 25, Yusuf 5, 7, 58 and 100, al-Hujurat 10, Qaf 13, al-Isra' 27, al-Hijr 47, al-Hasyr 10 and 11, al-Ahzab 18 and 55, al-An'am 87, al-Mujadilah 22 and al-Nur ayat 31 and 61.

The plural form of the word "akha" in the Quran is divided into two types: first, "ikhwan," which generally refers to brotherhood in the sense of not being of the same lineage. It appears 22 times, some combined with the word "al-din" as in At-Taubah verse 11, and others without it as in Al-Baqarah verse 220. Second, the word "ikhwah" appears 7 times, all used to mean brotherhood of the same lineage, except for one verse: "innama al-mu'minuna ikhwatun" in Surah al-Hujurat, verse 10.

#### 4. Patience

Patience in accepting conditions and making peace with life is a heavy burden that humans with disabilities must bear. This requires time and a support system from both internal sources (family) and external sources (friends and the community). The majority of people with disabilities feel inferior and disappointed with their condition, which is not normal compared to other humans. However, in the Merdeka House Community, this condition gradually transformed into a sense of gratitude and self-confidence. This begins with patiently accepting facts and reality, which are Quranic values internalized through community activities.

As for the verses of the Quran that contain the value of patience as applied by people with disabilities through the role of the RUDEKA Community, they are found in Surah al-Baqarah 45 and 153, Ali 'Imran 120, 146, 186, and 200, al-A'raf 128, al-Anfal 46, Yunus 109, Hud 49 and 115, al-Nahl 127, al-Kahf 28, Maryam 65, Taha 132, al-Furqan 20, al-Rum 60, Luqman 17, Shad 17, al-Mu'min 55 and 77, and al-Ahqaf 35.

#### 5. Gratitude

Gratitude plays an important role in increasing the self-efficacy of people with disabilities by helping them focus on their potential and strengths rather than solely on their limitations. By appreciating their abilities, opportunities, learning experiences, and available social support, people with disabilities gain internal motivation that strengthens their belief that they can overcome challenges and achieve their desired goals. Gratitude also contributes to emotional stability by reducing stress, improving mood, and increasing psychological

resilience, making individuals better prepared to adapt to various new situations. Additionally, from a spiritual perspective, gratitude cultivates self-acceptance and the understanding that every life condition has value and can be a source of strength. This encourages them to feel more empowered, confident, and ready to take on roles in society.

As for the verses of the Quran that mention the importance of gratitude, they are found in Surah al-Baqarah 152, 172, and 243, Ali 'Imran 123 and 144, al-Nisa' 147, al-Maidah 6 and 89, al-An'am 17, al-A'raf 10 and 58, al-Nahl 18, 112 and 114, Ibrahim 7, Luqman 12 and 31, Fathir 12 and 34, Yasin 35 and 73, al-Mu'min 61, al-Syura 33, al-Rahman 13, and al-Waqi'ah 68-70.

## 6. Deliberation

Deliberation is a dialogical process that emphasizes openness, equality, and active participation. For people with disabilities (differently-abled), deliberation plays an important role in strengthening self-efficacy, or belief in their ability to make decisions and carry out tasks. Through deliberation, people with disabilities gain space to express their opinions, needs, and experiences directly. When their voices are valued, a sense of competence and recognition emerges, which significantly boosts self-confidence.

Consultation also gives a sense of control over decisions that affect their lives. Involvement in the process eliminates the dominance of unilateral decisions and affirms that people with disabilities have the capacity to determine their own course of action. Additionally, consultation serves as a means of social learning, as people with disabilities can exchange experiences, gain emotional support, and learn problem-solving strategies from others.

The social recognition that emerges from participation in deliberative forums also helps build a positive identity and reduce stigma. Thus, inclusive deliberation not only leads to fairer decisions but also serves as a mechanism for psychological empowerment, strengthening the self-efficacy of people with disabilities in their daily lives. While the Quranic values regarding self-efficacy related to deliberation are gathered in several surahs, namely al-Baqarah 233, Ali 'Imran 159, Yusuf 54, al-Naml 29, and as-Syura 36–38.

## **Research method**

### **Research Design**

This study employed a qualitative case study design with an inductive approach to examine the role of the RUDEKA Community in promoting and internalizing Qur'anic values among persons with disabilities. The research was conducted over a three-month period with direct researcher engagement in the field. Data were collected through three primary techniques: in-depth interviews, participatory observation, and documentation of community activities.

In-depth interviews were conducted with two founders of the RUDEKA Community, three community volunteers, three members with disabilities who actively participated in community activities, and three audience participants. The interviews explored participants' experiences, perceptions, and reflections regarding community practices, inclusive participation, and the internalization of Qur'anic values. Participatory observation focused on artistic, spiritual, and participatory learning practices carried out within the community, enabling the researchers to capture how values such as patience, gratitude, mutual assistance,

deliberation, and egalitarianism were enacted in everyday social and spiritual interactions. Documentation, including photographs, activity records, and community publications, was used to support, contextualize, and enrich the interview and observational data.

### **Data Analysis**

Data analysis followed the Miles and Huberman interactive model, which consists of data reduction, data display, and conclusion drawing or verification. (Miles, Huberman, & Saldaña, 2014) Data reduction was carried out by transcribing interview data, coding field notes, and selecting relevant information related to Qur'anic values, community roles, and empowerment processes. This stage involved organizing and simplifying raw data to sharpen the analytical focus.

Data display involved organizing the reduced data into thematic categories, matrices, and narrative descriptions to facilitate interpretation and comparison across data sources. Finally, conclusions were drawn through thematic interpretation and pattern identification, and these were continuously verified throughout the analysis by revisiting the data and refining emerging interpretations.

To ensure data validity and trustworthiness, triangulation was applied by comparing findings across interviews, observations, and documentation, as well as among different participant groups. This triangulation process strengthened the credibility of the findings by minimizing researcher bias and ensuring consistency across multiple sources of evidence.

## **Results**

### **Community Roles Analysis**

This Field research was conducted at Jl. Agus Salim No.09, Jombatan Village, Jombang Regency, is where the RUDEKA community carries out its activities. The research was conducted through participatory observation, in-depth interviews with community founders, volunteers, and disabled volunteers, as well as the audience, and documentation of activities at the RUDEKA Community in Jombang. The results found that the role of the community in the process of internalizing the Qur'an for people with disabilities, or disabled people, takes place through community activities, from the pre-stage and preparation to the activity itself in the social and spiritual fields, and involves many related parties. The values of the Qur'an are not taught formally, but grow naturally from interactions and experiences, as well as collective reflection among community members. This shows the important role of the community in the internalization of the Qur'an among people with disabilities.



**Figure 1.** RUDEKA Community Location at Jombang City.

The RUDEKA community serves as a forum for shaping Qur'anic character through reflective and inclusive activities. Art, music, poetry, theater, pantomime, story mime, art performances, games, and cross-ability dialogues are concrete means of instilling the Qur'an's intended values. For people with disabilities, these activities provide a space to affirm their identity through spiritual and social experiences that strengthen their self-confidence and mutual connections.

### **Participatory Approach**

The RUDEKA community, in its efforts to build awareness and self-confidence among people with disabilities, applies an equality-based participatory approach. People with disabilities are not only beneficiaries but also facilitators in reflection and art activities. The element of equality through the involvement of people with disabilities as subjects of the activities is an important element, so that the inferiority complex hidden in the souls of people with disabilities can be slowly unraveled through collective participation involving every volunteer, both with and without disabilities, to obtain and carry out tasks to the maximum.

The participatory approach is considered one of the most effective strategies for implementing social programs because it places the community not only as beneficiaries but also as the main subjects involved at every stage of the process. The main principle is to ensure that decisions, planning, implementation, and evaluation of programs are carried out by accommodating the voices, needs, and aspirations of the local community. Thus, the program becomes more relevant, adaptive, and has greater chances of sustainability (Risyha Silfita Nuryana, Dyana Chusnullitta, & Farah Putri Firsanty, 2025). This is what the RUDEKA community does by placing persons with disabilities at the center of every community activity.



**Figure 2.** Participation of Persons with Disabilities as Actors in an Inclusive Education Art Performance.

This participatory approach creates a different experience for each disabled member of the community, who feels a spiritual transformation from the moment they join the community through the completion of an activity. The community's role in actively involving them demonstrates that the process of internalizing the values of the Qur'an is not only oriented towards delivering material, but also accommodates their experiences, accessibility needs, and unique perspectives. This approach makes spiritual values more adaptable and inclusive, while strengthening the spiritual meaning felt by persons with disabilities. Socialization in this situation functions as a two-way dialogue that allows community members, such as volunteers, mentors, and people with disabilities, to express their aspirations, hopes, dreams, and obstacles, thereby enabling them to indirectly perceive the values of the Qur'an.

### **Research Findings**

The role of the RUDEKA community in Jombang, as shown by the study results, involves internalizing the values of the Qur'an through various contextual activities that address the emotional, social, and spiritual dimensions of community members, including persons with disabilities. These include artistic activities such as music, poetry, theater, pantomime, story mime, inclusive education art performances, games, and cross-dialogue, as well as formal activities such as workshops on deaf culture and teaching people with disabilities.

These efforts cannot be separated from the role of a supportive social environment and a value system that facilitates the development of self-potential. In this context, the Merdeka House Community functions as a social and spiritual space that combines empowerment grounded in the values of the Quran with an inclusive, humanistic approach.

The RUDEKA community is based on the belief that every individual, including people with disabilities, possesses inherent abilities (divine potential) that can develop when supported by an empathetic, reflective, and creative environment. Based on this principle, this community does not treat people with disabilities as objects of pity, but rather as active subjects in the process of learning and self-empowerment.

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The self-efficacy development strategy in the RUDEKA Community is structured around three main, complementary pillars:

1. Social interaction creates a supportive and equal social network where people with disabilities learn to build self-confidence through communication and collaboration.
2. Spiritual Reflection, deepening the appreciation of the values of the Quran, thereby fostering inner strength, patience, and a sense of purpose in life.
3. Creative Arts Activities, serving as a means of self-expression and internalizing Quranic values through aesthetic, communicative, and transformative media.

These three strategies are implemented in an integrated and sustainable manner. Social interaction serves as the foundation for strengthening social identity, spiritual reflection solidifies religious awareness and self-acceptance, while creative arts activities act as a bridge between the two by channeling potential through symbolic expression and tangible works.

This RUDEKA Community approach reflects the Qur'anic empowerment model, which is the process of enabling individuals to understand, internalize, and practice the values of revelation in daily social life. Thus, this strategy not only builds psychological self-efficacy but also fosters deep spiritual awareness, empowering people with disabilities as dignified, valuable members of society.

1. Social Interaction is the first step used by the Merdeka House Community to build self-efficacy among its members with disabilities. Through joint activities such as discussions on the agenda format, skill training, art performance training, workshops for people with disabilities, camping, teachers with disabilities, bazaar, and time work.

From these diverse activities, members with disabilities learn to interact in a fair and inclusive environment. This approach is based on the principles of Islamic brotherhood and mutual assistance, as well as egalitarianism, as mentioned in Surah al-Ma'idah 2.

According to social psychology theory, support from the group through interaction can increase a person's self-efficacy and motivation. The RUDEKA community implements this by fostering a stigma-free, supportive, and open atmosphere for communication. Members with disabilities who initially felt isolated began to experience positive changes in their self-perception. They no longer see limitations as shortcomings, but rather as a valuable part of their identity.

This practice reflects the application of the value of human dignity in daily life. Each member is treated as an active, contributing individual, not an object of pity. As a result, the Merdeka House Community successfully transformed social relationships into a tool for Quranic character education, fostering self-confidence, responsibility, and hope among people with disabilities.

Spiritual Reflection is the second foundation for building self-efficacy in people with disabilities. This is done through a variety of activities, such as praying together, building communication with parents with disabilities, involving parents in every community activity involving persons with disabilities, obtaining parental permission, interactive reflection, and expressive art.

The purpose of these activities is to absorb the values of faith, such as patience, gratitude, and reliance on Allah (tawakkal). From an Islamic educational perspective, spiritual reflection is the process of tazkiyah al-nafs, the purification of the soul, which helps a person

recognize the Divine potential within themselves. The RUDEKA community combines this Sufi approach with the lived experiences of people with disabilities, emphasizing that physical limitations are not spiritual obstacles, but rather a path to draw closer to God.

The results of the interviews and observations indicate that disabled members who actively participate in this reflective activity experience increased self-awareness and peace of mind. They are better at managing negative emotions such as low self-esteem or social anxiety. Based on Bandura's theory, (Bandura, 1997) This spiritual reflection strengthens self-efficacy through vicarious experience (observing others' spiritual role models) and verbal persuasion (reinforcement through Quranic advice).

Therefore, based on field observations and in-depth interviews with relevant parties, it is concluded that spiritual reflection in the RUDEKA Community is not merely a religious activity, but also a faith-based psychological therapy that integrates Islamic values into social and spiritual healing for people with disabilities.

Creative Arts Activities, the third approach developed by the Free Home Community, is a creative art activity that helps absorb values and express oneself. The community's art activities include pantomime, story mime, art exhibitions, theater, music classes for people with disabilities, art performances, and upcycling. The activities mentioned above are not only for entertainment but also serve other purposes, such as fostering courage, self-confidence, togetherness, equality, and artistic and creative values, thereby providing relevant value education that actively involves participation.

From a humanistic perspective, art is a tool for self-actualization, allowing individuals to express their identity and the meaning of their lives. Art activities also provide an opportunity for people with disabilities to showcase their abilities and potential in public, which directly boosts their self-esteem and social recognition. In Islamic education, this aligns with the concept of *ihsan*, which means doing something with a whole heart and beauty.



**Figure 3.** Inclusive Education Art Performance at RUDEKA Community.

In this way, the RUDEKA Community is not just a place for creativity but also a space for *al-ta'dib* (education in manners and values), where art serves as a medium for absorbing

religious teachings in a tangible, felt form. Art becomes a spiritual language that connects faith, expression, and human strength.

The role of the RUDEKA community in internalizing the values of the Quran to people with disabilities through social interaction, spiritual reflection, and creative art activities can form an interconnected and mutually supportive empowerment system that cannot be separated. These three elements create an integrative and transformative pattern in the process of internalizing the values of the Quran, ultimately increasing the self-efficacy of people with disabilities across the psychological, social, and spiritual domains.

The three strategies, social interaction, spiritual reflection, and creative arts activities, form an integrative pattern in building self-efficacy for people with disabilities. Social interaction fosters external self-confidence (social efficacy), spiritual reflection strengthens internal self-confidence (spiritual efficacy), while art activities serve as a bridge between the two through creative expression (creative efficacy).

This process aligns with the holistic empowerment model, which emphasizes the balance among the social, psychological, and spiritual dimensions of individual empowerment. Thus, the RUDEKA Community is not just a social community, but also a living ecosystem of Qur'anic values where people with disabilities find their identity, meaning in life, and spiritual strength through real-life practices.

In the author's mind, the model for internalizing the values of the Quran through the RUDEKA community's role in the three forms mentioned above is a synthesis of community strategies to help people with disabilities internalize these values. This can be explained as follows:

#### 1. Social-Spiritual-Creative Integration

The RUDEKA community views self-efficacy development as a holistic process in which social, spiritual, and creative aspects work in tandem. First, social interaction forms a collective foundation and teaches the values of empathy, solidarity, and equality, reflecting the principle of human brotherhood, as stated in the Quran (Surah al-Hujurat 13).

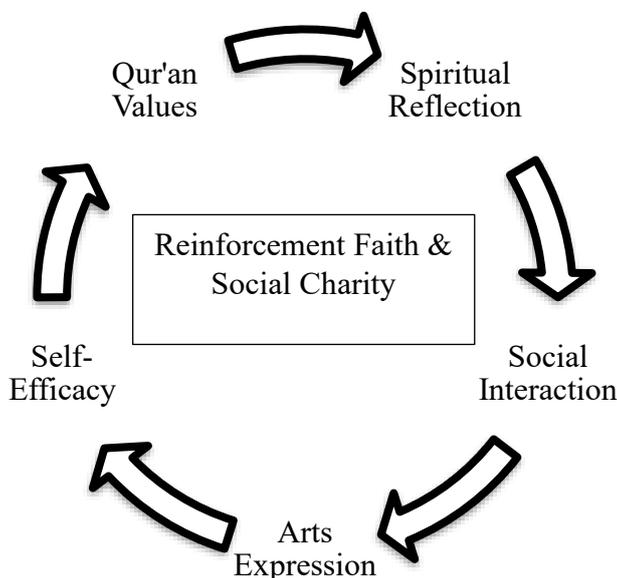
Second, it is a spiritual reflection that strengthens existential meaning, namely, opening positive awareness that can help people with disabilities see limitations not as obstacles to work, nor as identities that limit activities and solidarity among themselves, but rather as opportunities to introspect and support each other. Limitations are not obstacles to achieving dreams, but rather tests, opportunities, and special means to draw closer to God.

Thirdly, creative arts serve as a bridge for expression and aesthetic preaching, where Quranic values are realized in tangible works that foster self-confidence and pride. Indirectly, this enables the expression of gratitude to the Creator, acknowledging that potential has been bestowed despite limitations and shortcomings, which do not hinder the exploration of potential to achieve excellence.

These three dimensions are complementary. What is meant is that social interaction provides a social context for self-actualization, spiritual reflection gives transcendental meaning to life experiences, while creative arts give expressive form and shape to these values. Thus, the process of internalizing the Quran in the RUDEKA Community is not only cognitive but also affective and practical, involving the heart, mind, and actions.

2. RUDEKA Community Synthesis Model

Based on these conceptual findings, the RUDEKA Community approach can be visualized in the following Qur'anic empowerment spiral model:



**Figure 4.** Conceptual Findings of the RUDEKA Community

This spiral model shows that the process of internalizing values does not stop at spiritual understanding, but rather moves dynamically toward social practice and creative expression. Each cycle reinforces self-efficacy, leading to a sustainable increase in the capacity and independence of people with disabilities.

The above process can internalize the values of the Quran and shift the previous paradigm from feeling inferior to being confident, from being different to being equal, and so on. In al-Attas's view, this reflects the concept of al-ta'dib in Islamic education, which is the cultivation of manners, knowledge, and wisdom (al-Attas, 1991). Artistic and social activities at RUDEKA serve as a spiritual medium, where life experiences are translated into forms of faith expression. In the sense of believing in God's perfection and His justice, which impacts belief in one's own potential. This approach aligns with Qardhawi's idea (Qardhawi, 2002) that Islamic education should integrate elements of knowledge and social practice to achieve a balance between faith and action.

In Table 1, we observe the RUDEKA community's role in internalizing the values of the Qur'an through various community activities that impact the personal transformation of people with disabilities.

**Table 1.** The Role of the RUDEKA community in Internalizing Qur'an Values.

<b>Qur'anic Values</b>	<b>Form of Activity</b>	<b>Impact on Persons with Disabilities</b>
<i>Sabr</i> (patience)	<ul style="list-style-type: none"> <li>- Painting art training, music.</li> <li>- Works of creation, upcycle,</li> <li>- pantomime, storymime</li> </ul>	<ul style="list-style-type: none"> <li>- mental resilience strengthening,</li> <li>- self-acceptance strengthening,</li> </ul>

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	- art exhibition	- self-confidence growing
<i>Syukr</i> (gratitude)	- experience exchange activity - group of prayer - forum group discussion - parent permission - expressive art	- emotional well-being building based on gratitude - life outlook
<i>muhasabat al-nafs</i> (Self-awareness)	- Preparation for teaching activities for persons with disabilities in regular schools - Preparation for art exhibition performance - Mentors' motivations	- self-awareness to the self-potency - self-confidence level up
<i>Musyawah</i> (deliberation)	- Agenda title discussion - Agenda for discussion - Duty distribution - Role distribution - Training and preparation - workshop	- sense of belonging strengthening - respect between individuals - members empowering - communicative verbal skills development
<i>Ta'awun</i> (mutual help)	- collaboration in preparation - members guide - gatherness moving to the place - bringing tools to perform	- social attachment building - empathy awareness
<i>Musawat</i> (egalitarianism)	- sitting together while training - learning and training together - to be art teacher on formal school - to be actors on art exhibition - roadshow performance at schools	- personal empowerment strengthening - respect between individuals - self-confidence growing
<i>Ukhuwah islamiyyah</i> (Islamic brotherhood)	- collective activity such as bazar, art exhibition, theater performance, roadshow, and workshop	- sense of belonging strengthening - emotional connection building solidly - spiritual connection building solidly

The above process can internalize the values of the Qur'an and shift the previous paradigm from inferiority to self-confidence, from difference to equality, and so on. In al-Attas's view, this reflects the concept of *al-ta'dib* in Islamic education, namely, instilling manners, knowledge, and wisdom (Al-Attas, 1991). Artistic and social activities at RUDEKA serve as a spiritual medium through which life experiences are translated into expressions of faith. In the sense of believing in God's perfection and justice, which leads to believing in one's own potential. This approach is in line with Qardhawi's perspective that Islamic education should combine knowledge and social practice to achieve a balance between faith and deeds (Qardhawi, 2002). Both are concepts that, according to al-Attas and Qardhawi, serve as an approach to analyzing the findings that can be examined in the next sub-section.



**Figure 5.** Egalitarianism and Brotherhood

This study found that RUDEKA serves not only as a space for expression, but also as an agent of social da'wah that fosters empathy-based faith. This proves that community-based Islamic education could be an effective means of internalizing Qur'anic values, in addition to the formal system of education.

## **Discussion**

This study reveals that the RUDEKA Community operates as an inclusive, value-based learning environment in which Qur'anic values are internalized through lived, participatory, and reflective practices. Rather than positioning persons with disabilities as passive recipients of religious instruction, RUDEKA facilitates an educational process where values are experienced, interpreted, and embodied through everyday social and artistic activities. This finding aligns with recent studies emphasizing that value internalization in inclusive contexts occurs most effectively through meaningful interaction, reflection, and participatory engagement rather than through normative transmission alone. (Ilmi, Padil, & Wahyuni, 2025)

The internalization of Qur'anic values observed in this study reflects a shift from textual religiosity toward a living-Qur'an approach, in which scripture becomes embedded in social practice. Contemporary research in Islamic inclusive education supports this approach, highlighting that values such as patience, gratitude, justice, and empathy are most deeply internalized when learners actively engage with them in real-life contexts. (Sarhini, Suryana, Fadillah, & Rahman, 2025) In the RUDEKA Community, Qur'anic verses are not merely cited to legitimize activities but are interpreted through lived experience, allowing persons with disabilities to connect religious teachings with their own social and emotional realities.

### **1. Patience (*Ṣabr*) as an Embodied and Reflective Practice**

The findings demonstrate that patience (*ṣabr*) is internalized through artistic activities such as painting and music, which function as reflective and emotional-regulation spaces for participants. Rather than understanding patience as passive endurance, participants experience it as an active process of self-regulation, resilience, and meaning-making. This process aligns with Bandura's Social Cognitive Theory, particularly the concept of self-efficacy, in which

individuals develop confidence in their ability to cope with challenges through repeated mastery experiences.

From a Qur'anic perspective, *ṣabr* as articulated in surah Ali 'Imran 139 is not merely a theological injunction but a lived ethic enacted through daily practices. In RUDEKA, this verse becomes “alive” as participants reinterpret feelings of limitation and marginalization into creative expression and personal growth. Recent studies on Living Qur'an practices confirm that such experiential engagement allows religious values to be internalized as part of personal identity rather than remaining abstract moral ideals. (Rohmah, 2025) Thus, patience emerges as both a psychological competence and a spiritual disposition cultivated through embodied practice.

## 2. Gratitude (*Shukr*) and the Reinterpretation of Disability

Gratitude (*shukr*) is internalized in the RUDEKA Community through collective reflection and shared achievements, enabling participants to reconstruct their self-perception. Instead of viewing disability solely as a deficiency, participants gradually reinterpret it as part of a meaningful life narrative. This process aligns with Qur'anic teachings in surah Ibrahim 7, where gratitude is linked to awareness of divine wisdom and personal growth.

Empirical research on inclusive education indicates that gratitude and positive self-concept are strengthened when learners engage in cooperative and reflective learning environments. (Ilmi et al., 2025) In RUDEKA, gratitude is cultivated not through prescriptive moral instruction but through lived experiences that affirm dignity, agency, and contribution. This supports Novanto, Arifin, and Ishomuddin's (Novanto, Arifin, & Ishomuddin, 2025) argument that integrating Islamic values into inclusive practices enhances not only cognitive understanding but also socio-emotional development among persons with disabilities.

## 3. Mutual Assistance (*Ta'awun*) as an Inclusive Ethical Framework

Mutual assistance (*ta'awun*) constitutes a core ethical principle shaping social relations within the RUDEKA Community. Observational data reveal that community activities are intentionally designed to encourage collaboration, shared responsibility, and reciprocal support between persons with disabilities and volunteers. Assistance is framed as collective cooperation rather than charitable dependency.

This practice reflects the Qur'anic command in surah al-Maidah 2 to cooperate in righteousness and piety. In line with contemporary research on inclusive Islamic education, such collaborative environments foster deeper internalization of moral values by positioning all participants as active contributors to the learning process. (Nursalim, Zurqoni, & Khojir, 2023) Psychologically, this setting supports observational learning and collective efficacy, reinforcing Bandura's assertion that social environments play a critical role in shaping behavior and belief systems.

## 4. Egalitarianism and the Embodiment of Human Dignity

Egalitarianism is manifested in the RUDEKA Community through the absence of rigid hierarchies between persons with disabilities and non-disabled participants. All members are encouraged to participate equally in artistic performances, discussions, and decision-making processes. This practice reflects the Qur'anic principle of human equality articulated in surah al-Hujurat 13, which emphasizes dignity and moral worth beyond physical or social differences.

Recent studies in Islamic inclusive education argue that egalitarian participation is essential for the internalization of the values of justice and human dignity (Sarhini et al., 2025). In RUDEKA, egalitarianism is not treated as an abstract moral concept but as an embodied social ethic that reshapes power relations and fosters a sense of belonging. This aligns with Al-Attas' concept of justice (*'adl*) as placing individuals in their proper ethical position and Qardhawi's emphasis on social balance and inclusivity as core Islamic principles.

#### 5. Integrating Qur'anic Values, Psychology, and Inclusive Practice

Overall, this study demonstrates that the internalization of Qur'anic values within the RUDEKA Community occurs through an integrative process involving scripture, psychological development, and inclusive social practice. Values are not transmitted through doctrinal instruction alone but are cultivated through reflective engagement, participatory learning, and communal interaction. This finding reinforces contemporary scholarship asserting that value internalization in inclusive Islamic education requires experiential, humanistic, and context-sensitive approaches. (Ilmi et al., 2025; Novanto et al., 2025)

By situating empirical findings within recent academic discourse on inclusive education and living Qur'an studies, this research moves beyond descriptive reporting toward a theoretically grounded explanation of how Qur'anic values function as empowering resources for persons with disabilities. The RUDEKA Community thus illustrates how faith-based practices can contribute to ethical formation, psychological resilience, and social inclusion in contemporary Islamic educational contexts.

### Conclusion

This qualitative case study confirms that the RUDEKA Community plays a vital role in internalizing Qur'anic values among persons with disabilities through inclusive and experience-based practices. Social interaction, spiritual reflection, and creative activities function as key mechanisms through which Qur'anic values, such as *sabr* (patience), *shukr* (gratitude), *ta'awun* (mutual assistance), *muhasabat al-nafs* (self-reflection), *musyawarah* (deliberation), egalitarianism, and *ukhuwwah islamiyyah* (Islamic brotherhood) are lived and embodied in everyday community life. Rather than being transmitted solely through doctrinal instruction, these values are internalized through participatory learning and social engagement, fostering spiritual awareness, ethical character, and a sense of human dignity. However, this study is limited by its focus on a single community, its qualitative design, and the relatively short research duration, which may limit the generalizability and long-term assessment of the findings. Future research is therefore encouraged to employ comparative and longitudinal designs, as well as mixed-methods approaches, to further explore the sustainability and broader impact of Qur'anic value internalization in inclusive educational and community-based contexts.

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