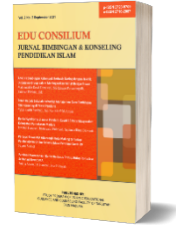




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Collaborative Counseling Model in Religious Learning for People with Disabilities

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Abstract

Keywords:

Collaborative
counseling; religious
learning; disabilities;
social support; Madura.

This study examines the collaborative guidance and counseling model for individuals with disabilities in a religious education environment in Madura. This study addresses key questions: How do individuals with disabilities learn Islamic teachings? How do they fulfill religious obligations? What is the role of parents, siblings, and peers in providing social support? This study used a qualitative approach. Data were collected through in-depth interviews, participant observation, and document analysis. The researcher conducted direct observations that allowed for in-depth experiences with families, educators, and students. Data triangulation was obtained through various sources, including focus group discussions (FGDs) with teachers, parents, and individuals with disabilities. The location of the study was SLB Api Alam Tlanakan. The findings indicate that (1) religious values are internalized in both structured (Special School) and unstructured (family and social environments) environments; (2) economic constraints affect the family's ability to support religious education; and (3) religious education plays a unique role in shaping the behavior and identity of individuals with disabilities. This study highlights the importance of community involvement in religious education for individuals with disabilities.

Abstrak

Kata Kunci:

Konseling kolaboratif;
pembelajaran agama;
disabilitas; dukungan sosial
Madura..

Penelitian ini mengkaji model bimbingan dan konseling kolaboratif bagi individu penyandang disabilitas dalam lingkungan pendidikan agama di Madura. Penelitian ini membahas pertanyaan kunci: Bagaimana individu penyandang disabilitas mempelajari ajaran Islam? Bagaimana mereka memenuhi kewajiban agama? Apa peran orang tua, saudara kandung, dan teman sebaya dalam memberikan dukungan sosial? Penelitian ini menggunakan pendekatan kualitatif. Data dikumpulkan melalui wawancara mendalam, observasi partisipan dan analisis dokumen. Peneliti melakukan observasi langsung yang memungkinkan pengalaman mendalam dengan keluarga, pendidik, dan siswa. Triangulasi data dicapai melalui berbagai sumber, termasuk diskusi kelompok terfokus (FGD) dengan guru, orang tua, dan individu penyandang disabilitas. Lokasi penelitian adalah SLB Api Alam Tlanakan. Temuan menunjukkan bahwa (1) nilai-nilai agama terinternalisasi baik dalam lingkungan terstruktur (Sekolah Luar Biasa) maupun tidak terstruktur (lingkungan keluarga dan sosial); (2) kendala ekonomi memengaruhi kemampuan keluarga untuk mendukung pendidikan agama;

dan (3) pendidikan agama memainkan peran unik dalam membentuk perilaku dan identitas individu penyandang disabilitas. Penelitian ini menyoroti pentingnya keterlibatan masyarakat dalam pendidikan agama bagi individu penyandang disabilitas.

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Introduction

Religion, borrowing from Kelly, is a personal-construct (Pervin, 2012) regarding what is obtained from internalization, the transfer of knowledge, skills, abilities that are influenced by the individual, as well as processes through experience and education, whether formal (through structured learning) or informal (unstructured learning) (Hjourne 2017). In behavior, the family and people around them become models of behavior for the individual. In the environment, behavior is created using reinforcement in the religious learning model (Crowe, 2012).

Joyce prespective that reinforcement is at the heart of the behavioral model, for without it behavior (responses) cannot be brought under the control of particular environmental stimuli (Joyce and Weil, 2003). In this area Turner, write :

“families and groups may be under stress from the standpoint of their perception of themselves. People may be confused and anxious about who they are; they may be overwhelmed with anxiety, inhibited because of a sense of uselessness, immobilized by feeling of being unloved, rejected, unfulfilled, or unwanted. The feeling can range from very minor and transitory reactions that are a part of all our lives to the stage where they clearly are beyond the realm of normal functioning and can cause pain, suffering, and loss of potential that can be properly designated as disabilitas (Turner, 1978).”

In connection with Turner’s statement, the involvement of teachers or communities outside of individual with disabilities is important (Heiman, 2002; Maulana et al., 2011). Do the people around them provide appropriate stimuli or treatment to individuals with disabilities leave them as a group with a number of stigmas or ignore them as humans(humanizing)?

Therefore, with this guidance and counseling method, it is hoped that there will be participation with full involvement for making them empowered and independent. In cases like this, in psychology, there are several views about individuals with disabilities and normal individual. First, individual with disabilities should be treated so that these individuals become normal individuals so that they are accustomed to education and training with normal people so that one day they become normal people. Second, it assumes that individual with disabilities are different from most people so they are treated as abnormal and inhumane. The method used agains people with disabilities is to be ostracized, thrown away, and shackled because they are considered useless, a burden, a danger to other people, and a disgrace to the family. The third view sees that just like normal people, individual with disabilities are unique individual who require different treatment (Perrotta, 2010).

Theoretically, according this model to collaborative counselling model and social learning theory in the that someone can imitate other people by looking at models. In this model collaborative is a client-centered, partnership-based approach to counseling. It

emphasizes working together with clients, respecting their autonomy, and recognizing them as active participants in their own problem-solving process. This model is often used in various settings, including schools, healthcare, and community programs, to empower individuals to achieve their goals (Paré, 2012).

In this process of collaborative counselling for (1) Shared Decision-Making. In this process the counselor and client collaborate to identify goals, explore options, and make decisions together, ensuring the client's voice is central. (2) Strength-Based Approach for this model focuses on the client's strengths, resources, and abilities rather than solely addressing problems or deficits. (3) Empathy and Respect, the counselor creates a safe, non-judgmental space where the client feels respected and understood. 4. Flexibility. The process model adapts to the client's unique needs, culture, and values, encouraging personalized strategies. 5. Empowerment. Clients are encouraged to take ownership of their actions and solutions, building confidence in their ability to manage challenges. 6. Mutual Accountability. Both the counselor and client share responsibility for the process and outcomes of the counseling relationship (Adames, 2022; Cozolino, 2021; Paré, 2012).

For this model of collaborative counselling process explorer for 1. Establishing a Relationship. Build trust and rapport by demonstrating genuine interest and respect for the client. 2. Setting Goals Together. Work with the client to define clear, achievable goals that align with their values and priorities. 3. Exploring Options and Resources. Engage in open discussions about possible solutions, leveraging the client's strengths and external resources. 4. Implementing Strategies. Develop and execute a mutually agreed-upon plan of action, ensuring the client feels confident and supported. 5. Reviewing and Adjusting. Continuously evaluate progress and make adjustments as needed, maintaining flexibility and collaboration. 6. Empowering Independence. Help clients develop skills and strategies to manage similar challenges independently in the future (Meadan and Monda-Amaya, 2008; Pope, 2023; Sobral, 2013).

"Modeling influences can strengthen or waken restraints over behavior that have been previously learned... Parent may teach children not to act in an aggressive manner." (Woodworth, R.S.; Marquis, 1963). Social learning treatment (Hjourne, 2017; Long, 2017; Meadan and Monda-Amaya, 2008) is intended to provide meaning to learning, especially for parents and teachers so that they learn from each other among successful people by imitating what has been done using the treatment. The same, for people who have failed in managing the potential of children with disabilities, they should follow the example by not doing the same thing and avoiding it so that successes arise in managing children with disabilities. According to Sutjihati Somantri, there are several forms of social behavior in children, namely negativism, aggression, cooperation, controlling behavior, generosity, dependence, friendship, and sympathy. The family as the primary social environment is the main part of the formation of behavior. The family is the basis for physical, emotional, spiritual, and social development as well as the child's personality. (Soemantri, 2006). Family according to Fitzpatrick is viewed from structural, functional, and transactional terms. Structurally, the function of the family is as the core of social behavior, origins (families of social origin), vehicles for giving birth to offspring (families of procreation), and extended families.

In general, people with disabilities are like falling down stairs too. Persons with disabilities are individuals who are faced with helplessness (Shea, 2019) which occurs because there is no facilitation from their family or social support from their environment. In families, people with disabilities are associated with people who do not have independence, need help, do not deserve the same things as normal people, and are even excluded in various ways from socializing with other people or people of the same age as people with disabilities. Their lack of self-confidence and helplessness multiplies because the environment does not provide support for their existence (Attila et al., 2024).

This article looks at a different perspective that people with disabilities are unique individuals and have different strengths and abilities and can only be understood by studying people who experience disabilities or people who are around people with disabilities. They have hidden powers and abilities. Unfortunately, all of this is hindered by its limitations. Most studies show amazing things about individuals with disabilities. They have great potential for development, just the surrounding environment.

Method

This research utilizes a qualitative approach to explore models of the collaborative counseling process. The process involves establishing relationships, setting goals together, exploring options and resources, implementing strategies, reviewing and adjusting, and empowering independence. The study focuses on guidance and counseling for students with disabilities, conducted through immersive fieldwork where researchers live intermittently with the participants (live-in), directly observing and documenting interactions with parents, siblings, and friends. This method allows researchers to capture what is done and how the immediate environment reacts to children with disabilities.

Researchers also visited schools, homes, and playgrounds multiple times to cross-check data obtained through interviews, observations, and documentation, ensuring methodological triangulation. Furthermore, assessments were conducted to collect comprehensive data on students with disabilities and their families, particularly focusing on parental roles. The counseling and guidance process was supported by student counselors, enriching the collaborative model.

After completing the preliminary study, three Focus Group Discussions (FGDs) were conducted. The first FGD involved students from the Islamic Guidance and Counseling (BKPI) program to discuss research findings and collaborative models. The second FGD included teachers from SLB Api Alam Pamekasan to gather insights from educators. The third FGD engaged families of students with disabilities to gain perspectives from their lived experiences.

To enhance data validity regarding the social environment of individuals with disabilities, the study also employed Participatory Action Research (PAR). This approach included social mapping, transect walks, daily routines analysis, and the use of Venn diagrams to contextualize the environment and social interactions of persons with disabilities.

The primary location for guidance and counseling was SLB Api Alam Tlanakan, selected as a representative setting for disability-focused counseling. Observations and direct involvement formed the core of the assessment process. The researcher conducted nearly ten direct observations, actively interacting with students with disabilities, teachers, and parents. These interactions were supported by the Head and teachers of SLB Api Alam, as well as parents of students with disabilities.

The research process also included informal data collection through casual discussions at various locations such as school gates, canteens, and teachers' offices. These informal engagements complemented formal methods like FGDs, allowing for deeper insights and follow-up actions. The FGDs served as platforms for reviewing collected data, involving key stakeholders from SLB Api Alam and SLB Pademawu, including Islamic Religious Education (PAI) teachers.

A specialized FGD was conducted with ten students who were part of the Disability Support Group. These students were actively involved in discussions to enhance their cognitive, affective, and psychomotor understanding of children with disabilities. The FGD fostered emotional and empathetic engagement while exploring students' knowledge and skills using various media, including reference books, academic materials from the IAIN Madura library, and social media resources. Through a qualitative research framework, this study effectively integrates collaborative counseling models with participatory methodologies,

ensuring a holistic understanding of the experiences of children with disabilities and their support networks.

Result

SLB Api Alam Tlanakan is the location for collaborative model of guidance and counseling. This school is considered representative of a place for guidance and counseling for people with disabilities. Direct and involved observation is the main part of the assessment of people with disabilities. I have made direct observations and interacted with people with disabilities almost ten times. For this collaborative model of disabilities students in counselling and guiding interconnection about six process establishing a relation, setting goals together, setting goals together, exploring option and resources, implementing strategies, reviewing and adjusting, empowering independence with disabilities student, family, and school of SLB Api Alam. For this process, I want to explore in this finding research.

Finding for this research that guidance and counseling disability viewers begin data searches by looking for some disability-related service facilitators. So that this assessment is precisely targeted and has a more limited area so that more focus places or schools as an environment to learn with some kind of consideration among others who the disability viewer will be with and teachers as an accompanying study for children with disabilities. Both are important to be seen in special places where not everyone or educational institutions want to accept their physical or mental state. In addition, as explained in the previous chapter, some facilities do not support learning activities involving disability viewers.

From the start, the guidance and counseling team realized how difficult it was to obtain data about people with disabilities. Apart from the perception that has been formed in society that they (these children) do not meet the standards of other children, this is also exacerbated by the rare number of schools that are willing to accommodate people with disabilities. It is SLB Api Alam who is willing to commit to fighting for several supportive learning facilities for people with disabilities so that they become more valuable and have potential that is in line with the tendencies and desires of children with disabilities.

People with disabilities have their own characteristics and behaviors that are only understood and understood by the people closest to them. At school, people with disabilities receive education from companions including teachers who teach and give them directions every day, while in their home environment, they have closeness with family members ranging from grandparents, father and mother, and older siblings. It is from this environment that some data obtained through assessment will be reviewed, observed, interpreted, reinterpreted, and combined with some data obtained and explained directly by people close to people with disabilities.

Based on the results of the FGD, several discussion and assessment results were found, first, SLBs in districts (including Pamekasan and Sumenep Districts) are not under the District Ministry of Education but are coordinated with the Ministry of Education or in terms of the Heads of SLBs, the National Education Service of East Java Province, as a Regional Service Branch. Both SLBs can be managed by the government (State SLB) or the community (Community SLB). Third, funding is more purely based on community participation and assistance from the East Java Province, while the Pamekasan Regional Government (Pemda) does not allocate specifically for these SLBs.

Another result at SLB Api Alam is to increase the involvement of the educational component and show the social environment that surrounds the outside space or educational yard of the SLB. With the Foundation, Head, Teachers, and parents of children with disabilities at SLB Api Alam. Apart from that, this FGD involved facilitators and IAIN Madura students. The number of people involved in this FGD was 25 people. Because it is at a school location, there are several children with disabilities, as many as 5 children with disabilities. Based on the

findings, it shows that guidance counseling and empowerment are based on community participation, this program in its various activities from inception to program implementation involves many people and institutions. This program involves SLB schools, SLB teachers, parents of people with disabilities, people with disabilities as well as stakeholders and campuses, especially IAIN Madura. This includes mapping the environment and schools for people with disabilities. This is a type of guidance and counseling that involves many people, known as assessment. This guidance and counseling is carried out in two ways, namely the environment and the school. The environment is intended to explore the environment around the school starting from geographic conditions to the social conditions surrounding the school. This is intended to examine the conditions around the school on a geographical and social basis. This first method starts by going around the environment outside the school. Direct observation is an important part of walking several times around the area around the school. Simultaneously, this method also looks at the social base of the community which directly or indirectly will influence the condition of the school.

The second stage used the method of looking at the school environment. The companion has done at least ten structured visits to look at several things related to the school. Meanwhile, indirectly (unstructured) the facilitators have read and reviewed the results of the student facilitators, which has often been done before, especially by students. The data used, although incomplete, was then supplemented by structured return visits by assistants, both lecturers and students. This mapping is used. School mapping is carried out together with the Head and SLB teachers. They are very enthusiastic about exploring an environment that is more supportive of developing students' potential. At the beginning of the meeting, for example, Mrs. Fatim explained the plan for the office space, work room, prayer room, and toilet. Although some of these facilities are less supportive for people with disabilities, guidance and counseling for them continue to be provided by parents who accompany them every day and special school teachers. The head of the SLB also showed off the new classroom aid from the government. This assistance also resulted in a plot of land stretching behind several SLB buildings, which is still empty but has been raised and given a foundation, as well as in front of the classrooms there is a yard large enough to hold a flag ceremony every Monday.

Daily life is also to obtain daily data from children with disabilities with people close to them, including parents (fathers and mothers) and siblings (sisters or older brothers). The daily lives of children with disabilities are monitored based on activities carried out from 01.00 WIB to 24.00 WIB. This is intended to obtain data on who are the people involved in the activities of children with disabilities. This activity also monitors the development of children with disabilities from people close to them by observing them daily. Based on this, there are several family and child-based findings. For example, the daily life of disabled people in the family of Mr. Shadik (not his real name) starts from the beginning of the Morning Prayer Congregation. It was not explained what difficulties Mr. Shadik and Mrs. Subihah had in accompanying women with disabilities like Retno. How do they (the family) treat this person with a disability? What can be seen is that Retno's parents always accompany their children's activities as they should. This requires in-depth study, especially when children have certain specifications, including gender differences.

Subihah is a painstaking female parent who is always a parent, a friend to talk to, and an educator who gives directions and helps Retno with every need. All of these things can be seen in the daily activities of this family. They do not seem awkward in treating (social and behavioral treatment) by maximizing the role of parents. Meanwhile, the male parent (Mr. Shodik) goes to the office to work, while the female parent (Subihah) takes her child to the Api Alam SLB. Indeed, it is clear how Subihah's role as a mother is more dominant in guidance and counseling for people with disabilities. The activities of women's parents are increasingly seen

as being related not only to private issues (related to the activities of people with disabilities at home) but also to public issues (for example taking children to Api Alam SLB).

Treatment of children with different disabilities in teaching and learning activities can be started by examining the results of this daily routine. Daily-routine data will be taken from several class-representative and gender-representative samples relating to male-disabled children and female-disabled children. It is important to see the complexity of gender based on its significance in the different treatment of each gender. The treatment he received was also different from other children. As a person with a disability, Maslahah had a family who accompanied him well.

Interesting guidance and counseling so that Maslahah plays more in her daily life. Playing with friends is not only done during the day, they even play during the day. The only difference is that at night his parents treat learning by playing. Playing can be varied and with various tools. For people with disabilities, the word learning does not only connote reading or writing, it is also done through playing as a means of socialization and self-maturation.

Game is an important part of how the learning process is done especially for the disabled viewer. Disability caregivers have a different learning character than normal children. They can't organize themselves well and don't know what to do and how to do it. They have their tendencies according to the instincts that appear to them. This learning instinct is not easy to develop because of relative and limited tendencies, and it's always changing.

In this case, it creates behavior that does not come from itself but must be done by conditioning the environment so that it will help motivate children with disabilities. Continuity between the cognitive, affective, and psychomotor processes of non-resident children should be provided in ways that favor the tendencies of people with disabilities. They have their abilities and limitations. The environment, as carried out by this family, conditions it with and corresponds to the tendencies of people with disabilities.

This situation should be explained with various examples and the same guidance and counseling for families and people with disabilities. What they have done so far will be meaningful for people with disabilities. This meaningfulness not only refers to successful learning, but the process that occurs for people with disabilities is also important. In the picture above, facilitation is carried out by pointing to the keywords and actions that have been carried out by the male or female parents regarding the matters referred to above. They need various instructions on what they have done so far so that what they do becomes meaningful and important for the lives of people with disabilities. The facilitator accompanies parents to contribute more to the continuity of their child's education because changes for people with disabilities are not only in the results but also in the processes that have been occurring and have been carried out by parents of people with disabilities.

The Venn diagram is intended to examine the community that exists outside the child with a disability. The Venn Diagram also wants to examine further who is close to and influences children with disabilities. In this Venn diagram, closeness (whether or not it touches the circle of children with disabilities) and influence (the size of the circle) will provide an important picture of what treatment is and how effective treatment is for children with disabilities.

According to the findings, the elderly with disabilities, Subihah and Shodik, are close to Retno. Both are not just in a relationship or a daily relationship between parents and children. Parents have not only biological or psychological approaches. Approximation means for both disabled viewers. The day-to-day approach is an indistinguishable part between parents and children. They play, scratch, and speak with words that are sometimes limitless and remain part of their harmony.

In the life of a family child is the main part of his relationship with others. Their proximity is a smooth thing between parents and other brothers, but sometimes others have

the same proximity to the family because they have character and character and physically do have proximity.

The boy's parents, the Head of SLB Api Alam (Fatim), and the disabled sister (Ratna) Retno have the same closeness, and the portion of their closeness is the same. What is interesting is the closeness of the Head of SLB Api Alam (Fatim) to the disabled person Retno. If we analyze further, the principal's daily interactions with people with disabilities are close to almost all students, so it is not surprising that SLB Api Alam has become a second home for people with disabilities. A supportive environment with adequate facilities ranging from classrooms to prayer rooms provides freedom for students with disabilities to play, socialize, and learn even in an atmosphere and environment that is not conducive, for example during the day or in a hot dry season, as when this guidance and counseling is carried out by facilitator. This closeness and influence will also see the social support capacity for the survival of children with disabilities in each different environment. This environment will stimulate how treatment will take place for children with disabilities. A school environment such as SLB Api Alam is one way that people with disabilities tend to always learn even in unusual circumstances, but a close life between teachers and students is important for the continuity of education which is not only seen from the results but the various changes that occur in learners.

"Mak bhisa enggih pak?"

"Apanya?"

"Ka'dhissa nak-kanak ngendhep dan bisa nyaleser."

"Iya. Mak bhisa"

How could you, sir?

What? What?

Students are bowing down

And they say that he who perceives disability (incomplete)

Yes, yes. How can I?

(Lisa's student conversations with the facilitator)

(Research Fieldnote)

Ngendhep is an expression of the behavior of hunching your shoulders while walking. Ngendhep is intended to mean respect for people older than the age of the person in front of the child. Meanwhile, nyaleser is similar to ngendhep only when someone walks, puts their right hand below them, and then bows as a sign of respect and ta'dzim for the person in front of them. A student companion witnessed a person with a disability strutting and slobbering in front of the people in front of him, the teacher, principal, and guests, including us (students and lecturers). Students who were at the Api Alam SLB were surprised to see the andhap-asor (polite) behavior of people with disabilities. They also compared it with students who let alone slouching and sluggish, walking slowly while saying hello was difficult for students to do.

Meanwhile, education is not only measured by the results achieved but the process in education is more important. Changes in behavior cannot be measured in one or two educational sessions but require processes in various cognitive, affective, and psychomotor domains. What is even more surprising is that this behavior change occurs for people with disabilities who are considered by other people, including people or people with disabilities who have been looked down upon by other people. Changes in various things are not only related to behavior but also understanding and knowledge are the forerunners of behavior. It is people with disabilities who prove this behavior change, even though their knowledge and

abilities cannot be equal to other people. People with disabilities have their abilities and skills which should receive a place and respect from society and their environment.

The friends and environment of SLB Api Alam have become a comfortable environment for people with disabilities. Farel, as a disabled child, feels that his playmates, Hanif and Teguh, are comfortable friends to study with. Even though he has parents, his closeness and influence have been surpassed by his aunt, Krida. His parents are in an area outside Madura, while his male parents are increasingly less close. Although more depth is needed, the school environment is an important part of the learning process experienced by Farel.

Indeed, every person with a disability has unique characteristics so someone cannot interpret just based on what other people tell them, but they and the person with a disability should be aware of it. What cannot be denied is that what is experienced by people with disabilities is the main capital for improving the environment and various things related to people with disabilities. Someone can hear stories that there are people with disabilities who have close relationships not only with people but also with people who become companions during the experiences of people with disabilities in everyday life. Different lives with different backgrounds make the treatment of people with disabilities experience different behavior change processes. Living together with people close to people with disabilities is the initial capital for knowing and understanding the lives of people with disabilities.

While listening to the teacher's experience, the facilitator cross-checks what was gained from the various methods. With this multi-method guidance and counseling, it is hoped that in-depth data will be obtained. The experience of a teacher who teaches people with disabilities is an inseparable part of understanding people with disabilities. Experiences with people with disabilities regarding patience, thoroughness, involvement, and empathy with what people with disabilities experience are an important part of the learning life at Api Alam SLB. In this case, the continuity of the learning process will occur comprehensively and appropriately for children with disabilities. People with disabilities cannot only be approached using one method, but it is important to better understand how they (people with disabilities) should receive treatment from educators teachers, or other educational components.

Looking for issues or problems that arise in mentoring is done jointly between parents, teachers, and the head of the SLB as well as the mentoring facilitator. This data was collected from various data collected through interviews, observations, and field notes obtained from the field. Various problems emerged that required participatory handling from the community, namely from, by, for, and carried out by the community based on the problems and needs of the environment. This guidance and counseling uses certain themes, namely the school environment and people with disabilities. The school environment means that after the existence of matrix rankings, there is an effort to find solutions (problem solvers) for problems that arise, while people with disabilities are assumed to be subjects or agents of these changes. However, this agent does not realize that those who carry out the matrix ranking are people who are indirectly involved in the problem but understand the problems that arise in the environment for people with disabilities.

From the perspective of people with disabilities, students' psychological conditions can be treated well in the school environment. The school environment provides good learning.

"I witnessed one or two teachers dealing with five people with disabilities. They are learning to write and draw. Occasionally they talk and chat. Another time I saw a person with a disability covering his face and lowering it to a bench. Meanwhile, there were people with disabilities who walked over and shook hands with us." (Observation Five, Primary Data).

High-class conditions cause problems for people with disabilities. Several times I saw that some of them preferred to study and play in the prayer room which was more flexible and gave them the freedom to do activities, play, and learn. The condition of this classroom will make it difficult for blind people with disabilities due to several reasons, including, the place (classroom) is high, and the tiles do not show that there are special tiles/tiles for people with disabilities. Apart from that, this class design that does not favor people with disabilities (Gaymard, 2014) will provide extra energy for learning assistants, especially class teachers in the Api Alam SLB environment.

Discussion

Many good things and conditions concern people with disabilities, parents with disabilities, components of the Api Alam SLB school, as well as an environment that provides social support (Meadan & Monda-Amaya, 2008) for the growth and development of Madurese people with disabilities. Learning is a challenge for some teachers (Ferri et al., 2001). This was not revealed in various conversations with the Head or teachers and parents of people with disabilities. Even though it is not asked directly about people with disabilities, because most of them (people with disabilities) are not blind, it is important to facilitate an environment that prioritizes people with disabilities.

However, the teacher's efforts are visible. Several visits show that learning for them (people with disabilities) is more humane and is carried out in an open space without hindering their interaction activities (Perrotta, 2010). It is clear how people with disabilities are different from other children. They cannot be silent while studying. Their activities are different from the psychomotor side so their learning activities are different and learning-treatment shows that there are dynamic learning activities, so that in various learning activities, parents or teachers always change and carry out learning dynamics that are more interactive or multi-interactive learning process.

One of the important things about using this process, borrowing Leow and Neo's thinking framework (Leow & Neo, 2014), is a good combination of creative media content, and a student-centered learning environment to involve and motivate students in the learning process. However, according to several teachers, there are several obstacles, especially teachers' limited understanding regarding this method. A dynamic teacher is a teacher who understands the learning process with all its activities, starting from design to implementing systemic evaluation.

In the learning design, I see that the basic concept is already owned by SLB Api Alam. This basic concept is used as an annual report for filings, for example for budget or aid applications. However, in various learning activities, teachers tend to be friends with people with disabilities. Teachers only see learning activities for children, while treatment of this learning is still minimal (Gardner, 2011).

At the same level, some teachers have sufficient knowledge and various learning approaches (Atues, 2021) so it is not surprising that in recent times activities have played a fundamental role in mobilizing people with disabilities. A human learning approach for people with disabilities was obtained from this SLB, so that the Venn diagram clearly describes the central role of the school principal. What is needed is a skill-transfer process for abilities and knowledge from the head to other teachers. Therefore, special training is needed for teachers to not only accompany the learning of people with disabilities but also carry out social and community treatment for the continuity of education for people with disabilities.

In addition, people with disabilities, although in various Venn diagram analyses it is clear that they are people who are close and have a big influence on people with disabilities (Heiman, 2002) but they are not sure about the treatment they carry out every day. They are

unsure about what to do. They need a forum to always discuss the problems they face every day, either with people who have experience with people with disabilities or people who are experts in knowledge and skills (Inc, 2009). This can be seen from the various expressions and words when the guidance and counseling held a Focus Group Discussion (FGD).

Facilitation of a supportive environment is felt to be lacking in the school environment or public sector as well as public policy (Clarke, H; McKy, 2014). In my opinion, Api Alam Tlanakan SLB is better in terms of facilitation than other SLBs. This is one of the main considerations as to why Api Alam SLB is a place where guidance and counseling are provided by service providers, as revealed in the previous chapter. However, this note is the main part that cannot be separated from the changing condition of people with disabilities from a psychomotor perspective.

What is no less important than social support is the existence of public facilitation that favors people with disabilities (Burke-Miller, 2002). There are still no typical sidewalks for people with disabilities in the Pamekasan area, even in public areas it is not clear how stakeholders take sides with people with disabilities.

Conclusion

This study emphasizes the importance of collaborative guidance and counseling models in supporting religious learning for individuals with disabilities, which can occur both in formal environments (SLB) and family and social settings. However, challenges such as economic restrictions and lack of supporting facilities still hinder the provision of religious education needs for individuals with disabilities. Community involvement, including parents, teachers, and the social environment, is very important in shaping the identity and independence of individuals with special needs. A collaborative approach involving various parties will create a more inclusive and meaningful learning experience for them.

Based on the findings of this study, several recommendations for further research include the development of more inclusive counseling models in various types of educational institutions, long-term evaluation of the impact of collaborative counseling on independence, religious identity, and psychosocial well-being, and the use of digital technology in guidance and counseling. In addition, further research is needed to analyze inclusive education policies at the local and national levels, and how these policies can be implemented more effectively to support religious education for people with disabilities.

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