



A Pesantren Education Curriculum Model for Students with Post-Rehabilitation Psychosocial Mental Disabilities (PPMD) at Ainul Yakin Islamic Boarding School, Yogyakarta

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Abstract:

Islamic Boarding School Education Curriculum Model for Post-Rehabilitation Students with Psychosocial Mental Disabilities (PDMP) at Ainul Yakin Islamic Boarding School, Yogyakarta. Yogyakarta: Master's Program in Islamic Education, Universitas Alma Ata Yogyakarta, 2026.

This study was motivated by the absence of an Islamic boarding school curriculum model specifically designed to accommodate the spiritual, psychological, social, and independence needs of post-rehabilitation students with psychosocial mental disabilities (PDMP). This study aimed to develop and examine the effectiveness of the Self Spiritual Akliah (SSA)-based Islamic Boarding School Education Curriculum Model at Ainul Yakin Islamic Boarding School, Yogyakarta.

This study employed the Research and Development (R&D) method based on the Borg and Gall model. The research stages included preliminary studies, needs analysis, product development and validation, Focus Group Discussion (FGD), product revision, field testing, and the development of a validated curriculum model. Data were collected through observation, interviews, documentation, literature studies, expert validation, FGD, and pretest and posttest administered to 30 students with PDMP. The data were analyzed qualitatively and quantitatively using N-Gain analysis.

The study produced an SSA Curriculum Model consisting of three dimensions: Self, Spiritual, and Akliah. The Self dimension focuses on independence and self-management; the Spiritual dimension strengthens faith, worship, morality, patience, gratitude, sincerity, and reliance on God; while the Akliah dimension develops thinking abilities, social skills, and adaptability. The model includes educational objectives, learning outcomes, learning materials, instructional strategies, activity programs, mentoring systems, and evaluation instruments. Expert validation and FGD results indicated that the model was feasible, relevant, and applicable.

The effectiveness test showed an increase in the average score from 58.43 in the pretest to 83.10 in the posttest, representing an improvement of 24.67 points. The average N-Gain score was 0.60 or

60.45%, which was classified as moderate or moderately effective. A total of 10 students, or 33.33%, achieved a high improvement category, while 20 students, or 66.67%, achieved a moderate category, with no students in the low category. Therefore, the SSA Curriculum Model was moderately effective in improving the spirituality, independence, social skills, and adaptive readiness of students with PDMP in family and community life.

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Introduction (مقدمة)

Islamic boarding schools (*pesantren*) have long played a strategic role in developing the moral, spiritual, and social character of Muslim communities in Indonesia. In addition to providing religious education, *pesantren* function as institutions that cultivate discipline, responsibility, and community engagement through integrated learning and daily religious practices. As social demands continue to evolve, several *pesantren* have expanded their educational services by accepting students from vulnerable groups, including individuals with psychosocial mental disabilities (PMDs) who have completed medical rehabilitation. (M. Nasir & Rijal, 2020). This development reflects the growing commitment of *pesantren* to providing inclusive education while maintaining their fundamental mission of fostering holistic human development. However, educational practices for these students remain challenging because most *pesantren* continue to implement general curricula that have not been specifically designed to accommodate their psychological, spiritual, and social characteristics. (A. Salim, 2025).

The need for a specialized curriculum has become increasingly urgent considering the growing number of individuals with psychosocial mental disabilities in Indonesia. According to the 2018 Indonesian Basic Health Research (*Riset Kesehatan Dasar*), approximately 1.7 million Indonesians experience severe mental disorders, while the Special Region of Yogyakarta records a prevalence of 3.5 cases per 1,000 population. (Arzeghi, 2025). Although many individuals successfully complete medical rehabilitation, they frequently return to society without access to structured educational programs that support their continued spiritual development, character formation, social adaptation, and independent living. (Maulana, 2019). This situation creates a substantial gap between rehabilitation services and sustainable educational opportunities, particularly within Islamic educational institutions that are expected to facilitate long term personal development after rehabilitation. (Sodik, 2021).

Traditional *pesantren* curricula primarily emphasize the study of classical Islamic texts, worship practices, moral education, and daily discipline. While these components remain fundamental to Islamic education, they do not fully address the specific learning needs of students with psychosocial mental disabilities. (Ash Sidiq et al., 2024). Without appropriate curricular adaptation, learning activities may become less effective in strengthening students' spiritual character, social competence, and independence. (Suniarti, 2021). Therefore, there is a need for a systematic and adaptive curriculum that integrates spiritual education, social development, independent living skills, and relevant learning experiences according to the

characteristics and capacities of post rehabilitation students with psychosocial mental disabilities. (Rafif & Hasan, 2020).

Pesantren Ainul Yakin Yogyakarta provides an important context for addressing this issue because it has consistently provided educational services for students with psychosocial mental disabilities. (Kurniasih, 2023). The institution combines religious activities, Qur'anic learning, simple vocational training, agriculture, livestock farming, and handicraft activities as part of its educational practices. Although these activities have demonstrated positive contributions to students' development, they have not yet been organized within a formal curriculum that clearly defines educational objectives, learning materials, instructional methods, and evaluation procedures. Consequently, curriculum implementation remains largely experience based and depends on the practical knowledge of caregivers and educators rather than on standardized educational guidelines. (Rahmawati & Hudayana, 2020).

Existing studies concerning psychosocial mental disabilities have predominantly focused on medical rehabilitation, psychological recovery, and social rehabilitation, whereas research addressing curriculum development within Islamic boarding schools remains very limited. (Hakim, 2022). Likewise, studies on pesantren education generally discuss religious instruction and character education without specifically examining curriculum models designed for post rehabilitation students with psychosocial mental disabilities. As a result, there is still a lack of systematic curriculum models that integrate educational objectives, curriculum content, instructional strategies, assessment procedures, and implementation guidelines to meet the educational needs of this vulnerable group. (Sari, 2021).

This study addresses both the practical and theoretical gaps by developing a need based Pesantren Education Curriculum Model for post rehabilitation students with psychosocial mental disabilities. (Ngafif, 2023). The proposed curriculum is designed to integrate spiritual development, social competence, independent living skills, and psychological stability within a comprehensive educational framework. In addition to defining curriculum objectives, learning materials, instructional methods, and evaluation instruments, the curriculum is expected to provide practical guidance for caregivers and educators in implementing consistent and adaptive learning processes that correspond to the diverse characteristics of students with psychosocial mental disabilities. (Rahayu & Bahri, 2025)

Accordingly, this study aims to develop and evaluate a Pesantren Education Curriculum Model for post rehabilitation students with psychosocial mental disabilities at Pesantren Ainul Yakin Yogyakarta using a Research and Development approach. (Rohman, 2025). The resulting curriculum is expected to serve as an implementable educational model that supports the spiritual, social, and independent development of students while strengthening the role of pesantren as inclusive educational institutions. Furthermore, this study contributes to the literature on inclusive Islamic education by providing a systematic curriculum model that may serve as a reference for other pesantren seeking to educate students with similar educational needs. (Lubis et al., 2018).

Research Design

This study employed the Research and Development (R&D) approach proposed by Borg and Gall to develop and validate a Pesantren Education Curriculum Model based on the *Self Spiritual Akliah* (SSA) framework for post rehabilitation students with psychosocial mental disabilities (PMDs). (Choiriyah, 2023). The R&D approach was selected because the primary objective of the study was not only to investigate an educational phenomenon but also to produce a practical curriculum model that is valid, applicable, and responsive to the educational needs of students with psychosocial mental disabilities in Islamic boarding schools. The development process combined qualitative methods during the stages of needs assessment, curriculum design,

and product refinement with quantitative methods during the effectiveness testing of the developed curriculum model. (Borg, W.R, Gall, M.D, Gall, 1983). The overall research procedure followed the ten stages of the Borg and Gall development model, as illustrated in Figure 1.



Figure 1. Research Design Based on the Borg and Gall R&D Model

As presented in Figure 1, the research began with a research and information collecting stage through literature review, field observations, interviews, and needs assessment to identify the educational characteristics and curriculum requirements of post rehabilitation students with psychosocial mental disabilities at Ainul Yakin Islamic Boarding School. The findings from this

preliminary study were used as the basis for the planning stage, during which the research objectives, curriculum framework, research instruments, and preliminary curriculum design were established. Subsequently, an initial curriculum prototype was developed during the developing the preliminary form of product stage by incorporating learning objectives, curriculum content, instructional strategies, spiritual guidance, and character development activities.

The preliminary curriculum prototype was then evaluated through preliminary field testing, followed by main product revision based on feedback obtained from curriculum experts, Islamic education specialists, and practitioners. After revision, the curriculum was further examined through main field testing, involving stakeholders of the Islamic boarding school to assess its applicability. Additional refinements were conducted during the operational product revision, resulting in a more comprehensive curriculum that included learning modules, implementation guidelines, monitoring procedures, evaluation instruments, and student learning journals.

The revised curriculum was subsequently implemented during the operational field testing stage involving thirty post rehabilitation students with psychosocial mental disabilities. The implementation lasted for three months and its effectiveness was evaluated using pretest and posttest scores analyzed through normalized gain (N Gain). Based on the findings obtained from this implementation, the curriculum underwent final product revision before entering the dissemination and implementation stage. The final curriculum model was prepared as an implementable guideline to support the sustainable spiritual, social, and personal development of students with psychosocial mental disabilities in Islamic boarding schools.

Result (نتائج)

Research and Information Collecting

The first stage of this research was Research and Information Collecting, which aimed to identify the educational needs underlying the development of a Pesantren Education Curriculum Model for post rehabilitation students with psychosocial mental disabilities (PMDs) at Ainul Yakin Islamic Boarding School, Yogyakarta. This preliminary study consisted of four complementary activities, namely a literature review, field observations, informal interviews, and document analysis. The information obtained from these activities served as the conceptual and empirical foundation for designing the curriculum model developed in this study.

The literature review examined previous studies on pesantren education, curriculum development, inclusive education, psychosocial rehabilitation, spirituality, and educational services for students with psychosocial mental disabilities. The review indicated that educational programs for post rehabilitation students should not be limited to religious instruction but should also incorporate spiritual development, psychological recovery, social competence, independent living, and life skills within an integrated educational framework. Previous studies also emphasized that educational services for students with psychosocial mental disabilities should adopt adaptive, humanistic, structured, and learner centered approaches to accommodate their diverse educational needs.

Field observations conducted at Ainul Yakin Islamic Boarding School revealed that the institution had implemented various educational, religious, therapeutic, and vocational activities to support the recovery and development of post rehabilitation students with psychosocial mental disabilities. These activities included congregational prayers, dhikr, Qur'anic learning, moral education, emotional mentoring, therapeutic programs, vocational training, and independent living practices. The integration of these activities demonstrates the institution's

commitment to promoting students' spiritual growth, emotional stability, social participation, and self reliance. However, the observations also showed that these educational practices had evolved through institutional experience and practical needs rather than through a systematically designed curriculum.

Informal interviews were conducted with the head of the Islamic boarding school, caregivers, Islamic teachers (ustadz and ustadzah), mentors, and students to obtain a comprehensive understanding of students' educational needs, instructional challenges, learning materials, mentoring strategies, and assessment practices. The interview findings revealed that post rehabilitation students with psychosocial mental disabilities possess diverse psychological, emotional, spiritual, and social characteristics, requiring individualized educational approaches. Learning activities therefore need to be implemented gradually, repeatedly, and with continuous guidance while considering each student's psychological condition and learning capacity. Participants also reported that curriculum objectives, instructional materials, mentoring procedures, and assessment methods were largely determined by practical experience rather than standardized curriculum guidelines.

Document analysis further confirmed the findings obtained from observations and interviews. Although Ainul Yakin Islamic Boarding School had developed numerous educational and therapeutic programs, including religious education, spiritual guidance, vocational activities, and life skills training, these programs had not yet been integrated into a comprehensive curriculum document. Essential curriculum components, such as learning objectives, curriculum structure, instructional content, teaching strategies, implementation procedures, learning outcomes, and assessment systems, were still dispersed across institutional practices and internal documents. Consequently, educational implementation depended heavily on the experience of individual caregivers and educators, resulting in inconsistencies in curriculum delivery and student assessment.

The findings of the preliminary study indicate that Ainul Yakin Islamic Boarding School requires a systematic curriculum model capable of integrating spiritual development, self development, intellectual growth, social competence, and independent living skills within a unified educational framework. These findings provided the primary rationale for developing the Self Spiritual Akliah (SSA) Curriculum Model, which was subsequently designed, validated, revised, and evaluated through the successive stages of the Borg and Gall Research and Development model. Therefore, the preliminary study not only identified the existing educational conditions within the Islamic boarding school but also established the conceptual and empirical basis for developing a curriculum model that is systematic, adaptive, humanistic, and responsive to the characteristics of post rehabilitation students with psychosocial mental disabilities.

Table 1. Summary of the Preliminary Study Findings

Data Collection Method	Main Findings	Implications for Curriculum Development
Literature Review	Previous studies emphasize the importance of adaptive, inclusive, and holistic education for students with psychosocial mental	The curriculum should integrate spiritual, psychological, social, and independent living dimensions.

	disabilities.	
Field Observation	Religious education, therapeutic activities, vocational training, and independent living practices have been implemented consistently.	Existing educational practices should be organized into a systematic curriculum framework.
Informal Interviews	Students require individualized learning, continuous mentoring, gradual instruction, and repetitive learning activities.	Learning strategies should be adaptive, learner centered, and responsive to students' psychological conditions.
Document Analysis	Educational activities have been implemented, but curriculum components remain undocumented and fragmented.	A comprehensive curriculum model is needed to standardize educational implementation and assessment.

The preliminary study demonstrates that Ainul Yakin Islamic Boarding School has established a comprehensive educational environment integrating Islamic education, psychosocial rehabilitation, spiritual guidance, and vocational development for post rehabilitation students with psychosocial mental disabilities. Nevertheless, the implementation of these educational activities has primarily relied on institutional experience rather than a formally documented curriculum. As a result, learning objectives, instructional content, teaching strategies, and assessment procedures have not yet been systematically organized, making educational implementation highly dependent on individual educators' experiences.

Furthermore, the findings indicate that the educational needs of post rehabilitation students extend beyond conventional religious instruction. Effective educational services should simultaneously facilitate spiritual development, psychological recovery, social participation, intellectual growth, and independent living. These multidimensional needs formed the conceptual basis for developing the Self Spiritual Akliah (SSA) Curriculum Model, which was designed to provide a structured, adaptive, and implementable curriculum framework for educating students with psychosocial mental disabilities in Islamic boarding schools. This preliminary study therefore served as the foundation for the subsequent Planning stage of the curriculum development process.

Planning

The Planning stage was conducted to establish the development framework for the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model for post rehabilitation students with psychosocial mental disabilities (PMDs). Based on the findings of the preliminary

study, the curriculum was designed to provide a systematic, applicable, and humanistic educational framework that addresses students' spiritual, psychological, social, and independent living needs. These objectives served as the foundation for determining the curriculum content, instructional strategies, mentoring approaches, and assessment system to be incorporated into the curriculum model.

During this stage, research instruments were also developed to support data collection and product evaluation throughout the research process. The instruments included interview guidelines, observation sheets, documentation forms, expert validation sheets, Focus Group Discussion (FGD) guidelines, and the Self Spiritual Akliah (SSA) questionnaire used to assess students' development. These instruments were designed to collect comprehensive information regarding students' educational needs, existing educational practices, curriculum feasibility, and the effectiveness of the developed curriculum model.

The planning process also involved determining the research setting and participants. Ainul Yakin Islamic Boarding School, Yogyakarta, was selected as the research site because of its extensive experience in providing educational services for post rehabilitation students with psychosocial mental disabilities. Research participants included students with psychosocial mental disabilities, school administrators, caregivers, Islamic teachers (ustadz and ustadzah), mentors, and curriculum experts involved in the validation process. Their participation ensured that the curriculum was developed based on actual educational practices and stakeholder needs.

Furthermore, a preliminary curriculum framework was designed by defining the curriculum foundation, the core concepts of the Self Spiritual Akliah (SSA) model, curriculum objectives, learning content, instructional methods, mentoring strategies, and student assessment procedures. The curriculum was intended not only to function as an instructional guide but also as a comprehensive framework for fostering spiritual development, self development, intellectual growth, social competence, and independent living skills among post rehabilitation students with psychosocial mental disabilities.

Overall, the Planning stage established a clear direction for developing the initial curriculum prototype. The planning outcomes provided the conceptual and technical foundation for the subsequent stage, Developing the Preliminary Form of Product, where the first prototype of the SSA-based Pesantren Education Curriculum Model was developed.

Developing Preliminary Form of Product

The Developing the Preliminary Form of Product stage focused on designing the initial prototype (Product I) of the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model for post rehabilitation students with psychosocial mental disabilities (PMDs). The development process began after the completion of the preliminary study and was finalized on 3 November 2025. Product I was developed using the findings obtained from the literature review, field observations, informal interviews, and document analysis conducted at Ainul Yakin Islamic Boarding School, Yogyakarta. These findings provided both the theoretical and empirical foundations for constructing a curriculum model that reflects the educational characteristics and rehabilitation needs of students with psychosocial mental disabilities

Figure 1. Observations and interviews during the preliminary study.



The preliminary findings indicated that Ainul Yakin Islamic Boarding School had successfully implemented various educational, spiritual, therapeutic, and vocational activities for post rehabilitation students with psychosocial mental disabilities. Daily educational practices included congregational prayers, *dhikr*, Qur'anic learning, moral education, emotional mentoring, therapeutic activities, social interaction, and independent living training. Although these activities had contributed positively to students' spiritual growth, emotional stability, social participation, and self reliance, they had not yet been organized within a comprehensive curriculum framework. Curriculum objectives, instructional content, learning strategies, mentoring procedures, learning outcomes, and assessment systems were still implemented based on institutional experience and practical needs rather than standardized curriculum guidelines.

Based on these findings, the researcher developed **Product I**, the first prototype of the *Self Spiritual Akliah* (SSA)-based *Pesantren* Education Curriculum Model. The curriculum was designed to integrate three fundamental dimensions, namely **Self**, **Spiritual**, and **Akliah**, as the conceptual framework for students' holistic development. The **Self** dimension emphasizes self awareness, emotional regulation, responsibility, and independent living. The **Spiritual** dimension focuses on strengthening faith, worship practices, moral values, remembrance of God (*dhikr*), supplication, patience, gratitude, sincerity, and reliance upon Allah (*taawakkul*). Meanwhile, the **Akliah** dimension promotes intellectual development through comprehension, problem solving, decision making, social interaction, and practical life skills.

Conceptually, the curriculum was developed on the premise that post rehabilitation students require an educational system extending beyond conventional religious instruction. Therefore, the curriculum integrates spiritual development, psychosocial recovery, character education, social competence, and independent living skills within a humanistic, adaptive, and student centered educational framework. The curriculum was intentionally designed to accommodate students' diverse psychological conditions and learning capacities while supporting their gradual recovery and reintegration into family and community life.

The initial curriculum prototype consisted of several integrated components, including the curriculum rationale, theoretical foundation, curriculum objectives, learning outcomes, curriculum structure, learning materials, instructional strategies, mentoring procedures, implementation guidelines, and student assessment. Learning materials were systematically organized according to the three SSA dimensions, whereas the implementation model integrated classroom learning, religious practices, mentoring, therapeutic activities, vocational training, and daily life experiences within the Islamic boarding school environment. Student assessment was designed to evaluate not only academic achievement but also spiritual development, emotional stability, social competence, responsibility, and independent living skills through continuous

observation, mentoring records, portfolios, and performance based assessment.

Overall, **Product I** represents the first comprehensive curriculum prototype specifically designed for post rehabilitation students with psychosocial mental disabilities in an Islamic boarding school setting. The prototype provides a systematic educational framework that integrates Islamic values, psychosocial rehabilitation, and character development within a single curriculum model. Consequently, Product I served as the initial curriculum prototype to be evaluated through expert validation before undergoing further revision and field testing in the subsequent stages of the Research and Development process.

Preliminary Field Testing

The Preliminary Field Testing stage was conducted through expert judgment using the Delphi technique to evaluate the feasibility of Product I, namely the Self Spiritual Akliyah (SSA)-based Pesantren Education Curriculum Model for post rehabilitation students with psychosocial mental disabilities (PMDs). The validation focused on the conceptual framework, curriculum content, implementation procedures, and the suitability of the curriculum for the educational needs of students with psychosocial mental disabilities. Three experts participated in the validation process, including a curriculum expert, an Islamic education expert, and a pesantren education management expert. Each expert reviewed the curriculum through three rounds of validation, allowing the product to be refined progressively before being revised into Product II.

The curriculum validation conducted by Dr. Taufik, M.Sc. on 2, 9, and 16 December 2025 indicated that the overall curriculum structure was appropriate but required further refinement. He recommended improving the systematic relationship among curriculum objectives, learning outcomes, instructional content, teaching strategies, and assessment procedures. In addition, he suggested incorporating daily, weekly, and monthly educational programs together with standardized assessment instruments to facilitate curriculum implementation and evaluation.

Figure 2. Curriculum expert validation conducted by Dr. Taufik, M.Sc.



The validation conducted by Dr. Husna Nashihin, M.Pd.I. on 4, 11, and 18 December 2025 emphasized strengthening the Islamic educational foundation of the curriculum. He recommended reinforcing Islamic values, including aqidah, worship, morality, patience, gratitude, sincerity, and tawakkul, as the core principles of students' educational and rehabilitation processes. He also suggested simplifying the religious learning materials according to students' learning abilities and integrating daily activities within the Islamic boarding school as part of the Islamic educational process.

Figure 3. Islamic education expert validation conducted by Dr. Husna Nashihin, M.Pd.I.



The curriculum was further validated by Dr. (C) Muhidin Isma Almatin, Ps., Ps., C.P.T. on 6, 13, and 20 December 2025. His recommendations focused on improving the practical implementation of the curriculum by adopting more humanistic terminology, replacing the term People with Mental Disorders (ODGJ) with Persons with Psychosocial Mental Disabilities (PMDs). He also recommended classifying students according to their levels of independence and clarifying the responsibilities of caregivers, teachers, mentors, and facilitators to ensure more effective curriculum implementation within the boarding school environment.

Figure 4. *Pesantren* education management expert validation conducted by Dr. (C) Muhidin Isma Almatin, Ps., Ps., C.P.T.



Overall, the expert validation demonstrated that Product I was considered feasible for further development following several revisions. The recommendations from the three experts served as the basis for improving the curriculum structure, strengthening its theoretical and Islamic foundations, refining learning outcomes, classifying students according to their independence levels, enhancing the rehabilitation based educational approach, and improving the student assessment system. These revisions subsequently resulted in the development of Product II, which was prepared for the next stage of field testing.

Table 2. Summary of Expert Validation Results

Expert	Validation Date	Key Recommendations
Dr. Taufik, M.Sc. (Curriculum Expert)	2, 9, and 16 December 2025	Improve the curriculum structure, formulate measurable learning outcomes, and include daily, weekly, and monthly programs together with standardized assessment instruments.
Dr. Husna Nashihin, M.Pd.I. (Islamic Education Expert)	4, 11, and 18 December 2025	Strengthen Islamic values within the curriculum, simplify religious learning materials according to students' abilities, and integrate daily activities into the Islamic educational process.
Dr. (C) Muhidin Isma Almatin, Ps., Ps., C.P.T. (Pesantren Education Management Expert)	6, 13, and 20 December 2025	Adopt more humanistic terminology, classify students according to their independence levels, and clarify the roles of caregivers, teachers, mentors, and facilitators.

Main Product Revision

The Main Product Revision stage was conducted to refine Product I based on the recommendations obtained during the expert validation process. All comments, suggestions, and evaluations provided by the three experts were systematically analyzed to improve the curriculum model while maintaining the core principles of the Self Spiritual Akliah (SSA) framework. The revision focused on enhancing the curriculum structure, strengthening its Islamic educational foundation, improving implementation procedures, and ensuring that the curriculum was more systematic, practical, humanistic, and responsive to the educational needs of post rehabilitation students with psychosocial mental disabilities (PMDs).

The revision process confirmed that Product I had established a relevant conceptual framework for pesantren education for students with psychosocial mental disabilities. However, several curriculum components required further improvement before field implementation. These included curriculum organization, measurable learning outcomes, reinforcement of Islamic values, the use of more humanistic terminology, student classification based on levels of independence, clarification of the roles of curriculum implementers, and the development of a more comprehensive assessment system. These improvements resulted in the development of Product II, which was considered more applicable for implementation within the pesantren environment.

Table 3. Summary of Revisions from Expert Validation

Expert	Key Recommendations	Product Revisions
Dr. Taufik, M.Sc. (Curriculum Expert)	Improve curriculum organization, formulate measurable learning outcomes, and include	The curriculum structure was reorganized, measurable learning outcomes were developed, and daily, weekly, monthly, and

	practical implementation programs and assessment instruments.	semester programs together with student assessment instruments were incorporated.
Dr. Husna Nashihin, M.Pd.I. (Islamic Education Expert)	Strengthen Islamic values, simplify religious learning materials, and integrate daily activities into the educational process.	Islamic values were reinforced throughout the curriculum, religious learning materials were simplified according to students' abilities, and daily activities were incorporated as part of Islamic character education.
Dr. (C) Muhidin Isma Almatin, Ps., Ps., C.P.T. (Pesantren Education Management Expert)	Adopt more humanistic terminology, classify students according to their independence levels, and clarify the responsibilities of educators and mentors.	Humanistic terminology was adopted, students were classified into independence levels, and the duties of caregivers, teachers, mentors, and facilitators were clearly defined within the curriculum.

Main Field Testing

The Main Field Testing stage was conducted through a Focus Group Discussion (FGD) to evaluate the practicality and applicability of Product II before its operational implementation. The FGD was held on 28 January 2026 at Ainul Yakin Islamic Boarding School, Gunung Kidul, involving 15 participants consisting of the boarding school leader, administrators, Islamic teachers (ustadz and ustadzah), caregivers, and mentors who were directly involved in the education, rehabilitation, and daily assistance of post rehabilitation students with psychosocial mental disabilities (PMDs). Prior to the discussion, participants received the Product II curriculum document for independent review. During the FGD session, the researcher presented the curriculum framework, learning outcomes, mentoring system, and implementation procedures, followed by an open discussion to obtain suggestions and recommendations for curriculum improvement.

Overall, the participants agreed that the Self Spiritual Akliah (SSA) Curriculum Model was relevant to the educational needs of post rehabilitation students with psychosocial mental disabilities. They acknowledged that the curriculum successfully integrated spiritual development, psychosocial rehabilitation, life skills, character education, and independent living within a comprehensive educational framework. Nevertheless, participants suggested several operational improvements to enhance curriculum implementation in daily educational practice. These recommendations focused primarily on strengthening curriculum implementation, improving learning management, refining assessment procedures, and providing clearer implementation guidelines for teachers and caregivers.

The discussion revealed that participants considered practical implementation to be the most important aspect requiring further refinement. They recommended that the curriculum include more detailed daily, weekly, monthly, and semester programs to facilitate systematic educational planning. Participants also emphasized the importance of clearly defining the responsibilities of caregivers, teachers, mentors, and facilitators in order to avoid overlapping duties during curriculum implementation. Furthermore, they suggested developing more structured daily activity schedules and practical modules to ensure that learning activities, mentoring, and rehabilitation programs could be implemented consistently across different student groups.

Another important recommendation concerned student monitoring and assessment.

Participants proposed the development of standardized monitoring instruments, including daily observation records, weekly evaluations, monthly progress reports, and student development journals. They also emphasized that student assessment should evaluate not only academic achievement but also spiritual development, emotional regulation, social interaction, behavioral change, and independent living skills. In addition, several participants recommended classifying students according to their levels of independence to facilitate individualized educational planning and more appropriate mentoring strategies.

Participants further highlighted the importance of strengthening spiritual education and character formation within the curriculum. They recommended that Islamic values should not be limited to classroom instruction but should be integrated into students' daily routines through congregational prayers, dhikr, Qur'anic learning, environmental responsibility, productive work, and other habitual activities. These recommendations reinforced the curriculum's objective of combining spiritual development with psychosocial rehabilitation and independent living, ensuring that educational activities become an integral part of students' daily experiences in the Islamic boarding school environment.

Table 4. Summary of Focus Group Discussion (FGD) Recommendations

Aspect	Key Recommendations	Curriculum Improvement
Curriculum implementation	Develop detailed daily, weekly, monthly, and semester programs.	Curriculum implementation became more systematic and operational.
Roles and responsibilities	Clarify the responsibilities of caregivers, teachers, mentors, and facilitators.	Clear implementation guidelines were incorporated into the curriculum.
Learning activities	Provide structured daily schedules and practical learning modules.	Daily educational activities and instructional modules were expanded.
Monitoring and assessment	Develop standardized monitoring forms, progress journals, and evaluation instruments.	Comprehensive monitoring and assessment instruments were incorporated.
Student classification	Classify students according to their levels of independence.	Student grouping was integrated into curriculum implementation.
Spiritual and character development	Integrate Islamic values into students' daily activities and character formation.	Spiritual practices and character education were strengthened throughout the curriculum.

The findings of the Focus Group Discussion demonstrated that Product II was considered applicable and relevant to the educational needs of post rehabilitation students with psychosocial mental disabilities. Rather than recommending major conceptual revisions, participants primarily emphasized improving the operational aspects of curriculum implementation. The recommendations focused on strengthening curriculum management, standardizing learning procedures, clarifying educators' responsibilities, and developing practical monitoring and assessment systems. These findings indicate that the conceptual framework of the Self Spiritual Akliah (SSA) Curriculum Model had been well accepted by practitioners, while further refinement was required to facilitate its implementation in daily educational practice. Consequently, the recommendations obtained during the FGD became the principal basis for revising Product II into Product III, which was subsequently evaluated during the Operational Product Revision stage.

Operational Product Revision

The Operational Product Revision stage was conducted to refine Product II based on the recommendations obtained during the Focus Group Discussion (FGD). The revision process aimed to enhance the operational feasibility of the curriculum by addressing practical issues identified by boarding school administrators, teachers, caregivers, mentors, and facilitators who were directly involved in the education and rehabilitation of post rehabilitation students with psychosocial mental disabilities (PMDs). The feedback obtained during the FGD was systematically analyzed and used to revise Product II into Product III, resulting in a curriculum model that is more systematic, practical, adaptive, and responsive to the educational needs of students within the pesantren environment.

The revision process focused primarily on improving the operational components of the curriculum rather than modifying its conceptual framework. Participants emphasized the need for clearer implementation procedures, including structured daily, weekly, monthly, and semester programs, detailed schedules of student activities, clearer roles and responsibilities for caregivers and educators, standardized monitoring and assessment instruments, and practical implementation guidelines. In addition, participants recommended strengthening spiritual development, character education, student classification according to levels of independence, learning modules based on the Self Spiritual Akliah (SSA) framework, and reintegration assessment before students return to their families and communities. These recommendations substantially improved the practicality and consistency of curriculum implementation.

Based on the FGD recommendations, Product III incorporated several important improvements. The curriculum was reorganized into a more operational framework by introducing structured educational programs, comprehensive implementation guidelines, detailed activity schedules, and standardized monitoring procedures. Student assessment was expanded beyond academic achievement to include spiritual practices, emotional regulation, social interaction, independent living skills, and behavioral development. Furthermore, the curriculum introduced three levels of student independence to facilitate individualized educational planning and mentoring. Learning modules for the Self, Spiritual, and Akliah dimensions were also developed to provide practical guidance for teachers, caregivers, and mentors in implementing educational and rehabilitation activities.

Overall, the operational revision significantly strengthened the applicability of the curriculum model in the Islamic boarding school context. The improvements transformed Product II into Product III, which provides clearer implementation procedures, more comprehensive monitoring and evaluation systems, and better alignment with students' rehabilitation needs. Consequently, Product III became a more complete and implementable curriculum model and was considered ready for the subsequent Operational Field Testing stage.

Table 5. Summary of Operational Revisions from Product II to Product III

Revision Aspect	FGD Recommendations	Revisions Incorporated into Product III
Curriculum implementation	Develop clearer operational procedures and structured educational programs.	Daily, weekly, monthly, and semester programs were incorporated into the curriculum.
Roles and responsibilities	Clarify the responsibilities of caregivers, teachers, mentors, and facilitators.	Detailed implementation guidelines and role descriptions were added.

Student activity schedule	Develop structured daily routines suitable for students' rehabilitation needs.	Comprehensive daily schedules covering worship, learning, vocational activities, recreation, and reflection were incorporated.
Monitoring and assessment	Establish standardized monitoring and evaluation procedures.	Daily monitoring forms, weekly and monthly evaluations, student development journals, and facilitator reports were added.
Student classification	Classify students according to their levels of independence.	Three levels of independence (full assistance, guided assistance, and independent) were introduced.
Learning modules	Provide practical teaching guidelines for educators.	Self, Spiritual, and Akliah learning modules were developed with objectives, methods, activities, and learning indicators.
Spiritual and character development	Strengthen Islamic values and character formation through daily practice.	Worship, moral education, discipline, responsibility, gratitude, patience, sincerity, and productive work were integrated into daily activities.
Reintegration assessment	Assess students' readiness before returning to family and society.	Family and community reintegration assessment forms were incorporated into the curriculum.

Operational Field Testing

The Operational Field Testing stage was conducted to evaluate the effectiveness of Product III, namely the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model, in improving the Self, Spiritual, and Akliah competencies of post rehabilitation students with psychosocial mental disabilities (PMDs). The field trial involved 30 students enrolled in the Post-Rehabilitation Assistance Program at Ainul Yakin Islamic Boarding School, Yogyakarta. A one-group pretest–posttest design was employed to measure students' development before and after the implementation of the curriculum.

The pretest was administered on 8 February 2026 using a validated and reliable assessment instrument to determine students' initial competencies. The results indicated that students had relatively low baseline performance, with a mean score of 58.43, a highest score of 72, and a lowest score of 46. These findings suggest that prior to the intervention, students' competencies in the Self, Spiritual, and Akliah dimensions were still limited, confirming the need for a structured educational intervention specifically designed for post rehabilitation students.

Table 6. Pretest and Posttest Results

Assessment	Mean	Highest Score	Lowest Score	Improvement
Pretest (8 February 2026)	58.43	72	46	–
Posttest (8 May 2026)	83.1	96	64	24.67

Following the pretest, Product III was implemented over a three-month period, from 8 February to 8 May 2026, through daily educational activities integrated into the pesantren environment. The implementation emphasized the three dimensions of the Self Spiritual Akliah (SSA) framework. The Self dimension focused on self-awareness, emotional regulation, personal hygiene, responsibility, and independent living skills. The Spiritual dimension emphasized congregational prayers, daily supplications, dhikr, Islamic moral values, honesty, patience, gratitude, and discipline. Meanwhile, the Akliah dimension was directed toward improving students' ability to understand instructions, solve simple problems, complete daily tasks, distinguish appropriate behavior, and develop social interaction skills. Throughout the implementation period, students participated in continuous educational, mentoring, and rehabilitation activities under the supervision of caregivers, Islamic teachers, and mentors.

The posttest, conducted on 8 May 2026, demonstrated substantial improvements in students' competencies following the implementation of the curriculum. The mean score increased from 58.43 to 83.10, representing an average improvement of 24.67 points. In addition, the highest score increased from 72 to 96, while the lowest score improved from 46 to 64, indicating that learning gains occurred across all participants. Statistical analysis further confirmed a significant positive relationship between the pretest and posttest scores, with a Pearson correlation coefficient of 0.694 ($p < 0.001$), demonstrating that the curriculum implementation contributed positively to students' development in the Self, Spiritual, and Akliah dimensions.

To further evaluate curriculum effectiveness, the improvement in students' learning outcomes was analyzed using the Normalized Gain (N-Gain) method. The analysis produced an average N-Gain score of 0.60 (60.45%), which is classified as moderate effectiveness according to Hake's (1998) criteria. These findings indicate that the SSA-based curriculum was effective in improving students' competencies following the three-month implementation period.

Table 7. Distribution of N-Gain Categories

N-Gain Category	Score Range	Number of Students	Percentage
High	≥ 0.70	10	33.33%
Moderate	0.30–0.69	20	66.67%
Low	< 0.30	0	0.00%
Total	–	30	100%

The N-Gain analysis revealed that 10 students (33.33%) achieved high improvement, while 20 students (66.67%) demonstrated moderate improvement, and none were categorized as having low improvement. Several students exhibited particularly high learning gains, including Tandi Aminudin (N-Gain = 0.86), Farhah Nurmahdianti (0.83), Aditya Pradana Wirawan (0.79), Prabowo Nur Ihsan (0.79), and Nia Jubaidah (0.78). Conversely, a small number of students showed relatively lower gains, which may be attributed to differences in psychological conditions, rehabilitation history, learning readiness, and individual adaptation to the educational program. Nevertheless, every participant demonstrated improvement from the pretest to the posttest, indicating that no decline in learning outcomes occurred during the implementation period.

Overall, the findings demonstrate that Product III effectively enhanced the Self, Spiritual, and Akliah competencies of post rehabilitation students with psychosocial mental disabilities. The integration of Islamic values, psychosocial rehabilitation, character education, and

independent living skills within the Self Spiritual Akliah (SSA) framework provided a comprehensive educational approach that supported students' holistic development. These results are consistent with the previous expert validation and Focus Group Discussion findings, confirming that the SSA-based curriculum is both feasible and effective as a pesantren education model for post rehabilitation students with psychosocial mental disabilities.

Final Product Revision

The Final Product Revision stage was conducted following the operational field testing to finalize the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model for post rehabilitation students with psychosocial mental disabilities (PMDs). The revision process incorporated findings from the operational implementation, user feedback, and practical considerations identified during field testing. Since the operational trial demonstrated that the curriculum was conceptually sound and practically applicable, the final revisions focused primarily on strengthening curriculum coherence, improving implementation procedures, refining supporting instruments, and enhancing the overall usability of the curriculum for caregivers, teachers, mentors, and facilitators.

The curriculum content was refined by ensuring consistency among curriculum objectives, graduate competency standards, learning outcomes, instructional materials, educational activities, and assessment procedures. This alignment was intended to ensure that every curriculum component contributed systematically to the achievement of students' holistic development, including spiritual growth, psychosocial recovery, intellectual development, social competence, and independent living skills. The curriculum structure was also reorganized into a more logical and coherent framework, allowing educators to implement the curriculum more effectively within the daily educational environment of the Islamic boarding school.

In addition, supporting instruments were substantially improved to facilitate curriculum implementation and student monitoring. The revised curriculum included standardized monitoring forms, student development records, learning assessment instruments, and follow-up guidelines to assist caregivers, teachers, mentors, and facilitators in observing, documenting, evaluating, and supporting students' progress throughout the rehabilitation process. These improvements strengthened the operational aspects of the curriculum and ensured more consistent implementation across different educational settings within the boarding school.

The finalized curriculum was developed based on the Self Spiritual Akliah (SSA) framework, which integrates the three complementary dimensions of Self, Spiritual, and Akliah into a unified educational model. Rather than focusing solely on religious instruction, the curriculum combines Islamic education, psychosocial rehabilitation, character development, life skills education, and independent living within a comprehensive curriculum specifically designed for post rehabilitation students with psychosocial mental disabilities. This integrated approach enables the curriculum to address students' educational, psychological, social, and spiritual needs simultaneously while supporting their successful reintegration into family and community life.

The final version of the curriculum consists of integrated curriculum standards, graduate competency standards, curriculum content, learning processes, assessment procedures, educational programs, SSA learning modules, and comprehensive monitoring and evaluation instruments. These components were developed by adapting the Indonesian National Education Standards to the characteristics of Islamic boarding schools while accommodating the specific educational needs of students with psychosocial mental disabilities. Consequently, the curriculum provides a structured framework that can be implemented consistently by educators and caregivers throughout the rehabilitation process.

Overall, the Final Product Revision produced Product III as the validated and finalized curriculum model. The curriculum represents the culmination of a systematic research and development process involving preliminary studies, expert validation, curriculum revision, focus group discussions, operational field testing, and final refinement. The findings indicate that the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model is systematic, practical, adaptive, and feasible for implementation as an operational guideline for the education, rehabilitation, and empowerment of post rehabilitation students with psychosocial mental disabilities at Ainul Yakin Islamic Boarding School. The integration of Islamic education, psychosocial rehabilitation, character formation, and independent living skills within a single curriculum framework constitutes the principal contribution of this study and provides a comprehensive educational model that can support the holistic development of students during and after the rehabilitation process.

Dissemination and Implementation

The final stage of the Research and Development process was Dissemination and Implementation, during which the finalized Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model was introduced as an operational guideline for educational practice at Ainul Yakin Islamic Boarding School, Yogyakarta. The dissemination aimed to familiarize curriculum users with the objectives, curriculum structure, learning content, instructional strategies, mentoring procedures, implementation guidelines, and student assessment system developed throughout the study. By disseminating the final curriculum, the research outcomes were transformed from a research product into a practical educational framework that could be implemented consistently by boarding school personnel.

Figure 5. Dissemination of the Self Spiritual Akliah (SSA)-Based *Pesantren* Education Curriculum Model at Ainul Yakin Islamic Boarding School, Yogyakarta.



The dissemination activities involved the boarding school leader, caregivers, Islamic teachers (ustadz and ustadzah), mentors, and facilitators responsible for educating and assisting post rehabilitation students with psychosocial mental disabilities (PMDs). During these sessions, participants were introduced to the curriculum framework, implementation procedures, educational objectives, learning modules, monitoring instruments, and assessment procedures. The dissemination process ensured that all curriculum implementers developed a shared understanding of the curriculum and its application within the daily educational environment of

the Islamic boarding school.

Following dissemination, the curriculum was implemented through students' daily educational activities, including congregational prayers, Qur'anic learning, dhikr, character education, emotional mentoring, independent living training, social interaction, and life skills development. The implementation followed the principles of the Self Spiritual Akliah (SSA) framework by integrating the Self, Spiritual, and Akliah dimensions into all educational activities. Furthermore, the curriculum was applied flexibly and adaptively according to each student's psychological condition, spiritual development, social abilities, and level of independence, allowing educators and caregivers to provide individualized educational support throughout the rehabilitation process.

Beyond its implementation at Ainul Yakin Islamic Boarding School, the curriculum model also demonstrates considerable potential for broader application in other Islamic boarding schools and rehabilitation institutions serving students with similar characteristics. The curriculum may be disseminated through curriculum guidebooks, academic publications, seminars, workshops, professional training programs, and institutional collaborations among Islamic boarding schools, educational institutions, and social rehabilitation centers. Such dissemination would facilitate the adoption of a structured and inclusive curriculum model for post rehabilitation students with psychosocial mental disabilities in different educational contexts.

Overall, the dissemination and implementation stage confirmed that the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model is feasible for practical application as an operational guideline for the education, rehabilitation, and empowerment of post rehabilitation students with psychosocial mental disabilities. Supported by the results of expert validation, curriculum revisions, operational field testing, and effectiveness evaluation, the curriculum provides a systematic, adaptive, and humanistic educational framework that contributes to students' spiritual development, psychosocial recovery, social competence, independent living, and successful reintegration into their families and communities. Consequently, the final curriculum model represents the principal outcome of this research and offers a practical reference for the development of inclusive pesantren education for post rehabilitation students with psychosocial mental disabilities.



Discussion (مناقشة)

Effectiveness of the Self Spiritual Akliah (SSA) Curriculum Model in Improving Students' Self-Awareness

The effectiveness of the Self Spiritual Akliah (SSA) curriculum model in improving students' Self dimension was evaluated using the Normalized Gain (N-Gain) analysis by comparing pretest and posttest scores. The results showed that the average Self score increased from 17.63 in the pretest to 22.50 in the posttest, representing an average improvement of 4.87 points. The average N-Gain score of 0.40 indicates a moderate level of effectiveness, suggesting that the SSA curriculum contributed positively to improving students' self-awareness and self-recognition following its implementation. (M. Salim & Mujtahidah, 2020).

The improvement in the Self dimension demonstrates that the curriculum successfully supported students in developing greater awareness of themselves, including recognizing their emotions, understanding their personal strengths and limitations, accepting guidance, and gradually becoming more independent. For post rehabilitation students with psychosocial

mental disabilities (PMDs), self-awareness represents a fundamental stage of recovery because it enables individuals to regulate their behavior, adapt to the boarding school environment, and participate more actively in educational and social activities. These findings indicate that the SSA curriculum extends beyond religious instruction by facilitating students' personal growth as an integral component of psychosocial rehabilitation. (Hasanah, 2025).

The distribution of N-Gain scores further supports these findings. A total of 22 students (73.33%) achieved moderate improvement, while 8 students (26.67%) were classified in the low improvement category. (Nasution, 2017). No participants reached the high category, indicating that although meaningful progress had occurred, the development of self-awareness remained gradual and required continuous educational support. This finding is understandable because self-awareness among post rehabilitation students develops progressively through repeated learning experiences, mentoring, behavioral reinforcement, and continuous reflection rather than through short-term instructional interventions. (Sholeh & Mudlofir, 2024).

The variation in students' learning gains also suggests that individual progress was influenced by differences in psychological conditions, emotional stability, learning readiness, previous rehabilitation experiences, and the intensity of mentoring received during the program. A small number of students demonstrated relatively limited improvement, including one participant who obtained a negative N-Gain score, indicating that recovery and self-development do not occur uniformly across individuals. These findings highlight the importance of providing individualized educational support, particularly for students who require more intensive mentoring throughout the rehabilitation process. (Akilah et al., 2025).

The present findings are consistent with the concept of self-awareness proposed by Silvia and O'Brien (2004), who argue that self-awareness enables individuals to evaluate themselves, regulate their behavior, and develop positive self-perceptions. Likewise, Hattie and Timperley (2007) emphasize that continuous feedback plays a significant role in promoting students' learning and behavioral improvement. Within the Self Spiritual Akliah (SSA) curriculum, feedback was provided through daily mentoring, religious guidance, behavioral reinforcement, and reflective activities, which collectively contributed to students' gradual personal development. Overall, these findings demonstrate that the SSA-based Pesantren Education Curriculum Model is moderately effective in improving the Self dimension of post rehabilitation students with psychosocial mental disabilities and provides a strong foundation for strengthening their spiritual development, character formation, and independent living skills. (Hifni et al., 2025)

Effectiveness of the Self Spiritual Akliah (SSA) Curriculum Model in Improving Students' Spiritual Development

The effectiveness of the Self Spiritual Akliah (SSA) curriculum model in improving students' Spiritual dimension was evaluated using the Normalized Gain (N-Gain) analysis. The results showed that the average Spiritual score increased from 23.43 in the pretest to 35.87 in the posttest, with an average improvement of 12.43 points. The average N-Gain score of 0.34 indicates a moderate level of effectiveness, suggesting that the SSA curriculum contributed positively to strengthening the spiritual development of post rehabilitation students with psychosocial mental disabilities (PMDs). (M. R. Nasir, 2005).

The improvement reflects students' increased participation in religious practices, including congregational prayers, dhikr, Qur'anic learning, and the internalization of Islamic values in their daily lives. These findings indicate that the curriculum supports not only religious learning but also students' spiritual awareness, moral development, and emotional recovery through continuous mentoring and habituation within the pesantren environment. (Dhofier, 2011).

The distribution of N-Gain scores showed that 2 students (6.67%) achieved high improvement, 14 students (46.67%) achieved moderate improvement, and 14 students (46.67%) remained in the low improvement category. This variation suggests that spiritual development among post rehabilitation students progresses differently depending on individual psychological conditions, learning readiness, and the intensity of mentoring received. Therefore, continuous and individualized spiritual guidance remains essential to maximize students' development. (Nata, 2011).

These findings are consistent with Fisher (2011), who describes spirituality as encompassing relationships with oneself, others, the environment, and God. They are also supported by Pong (2021), who emphasizes that holistic education promotes spiritual well-being, and by Sharifnia et al. (2022) and Chiang et al. (2020), who reported that structured spirituality-based education enhances students' spiritual competence and personal development. Overall, the results indicate that the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model is moderately effective in strengthening the spiritual development of post rehabilitation students with psychosocial mental disabilities and provides an appropriate educational framework for their holistic rehabilitation. (Ali, 2012).

Effectiveness of the Self Spiritual Akliah (SSA) Curriculum Model in Improving Students' Intellectual (Akliah) Development

The effectiveness of the Self Spiritual Akliah (SSA) curriculum model in improving students' Akliah dimension was evaluated using the Normalized Gain (N-Gain) analysis. The findings showed that the average Akliah score increased from 18.10 in the pretest to 23.03 in the posttest, representing an average improvement of 4.93 points. The average N-Gain score of 0.42 indicates a moderate level of effectiveness, demonstrating that the SSA curriculum contributed positively to improving students' intellectual development, particularly in understanding instructions, making simple decisions, and adjusting their behavior based on guidance received. (Mauliddiyah, 2021).

The distribution of N-Gain scores revealed that 24 students (80.00%) achieved moderate improvement, while 6 students (20.00%) were classified in the low improvement category, with no students reaching the high category. These findings suggest that the curriculum effectively promoted students' cognitive development, although improvements occurred gradually. For post rehabilitation students with psychosocial mental disabilities (PMDs), intellectual development requires continuous practice, repeated guidance, and individualized mentoring due to differences in learning readiness, emotional stability, and previous rehabilitation experiences. (Al-Qaradawi, 2000).

The findings are consistent with Rivas et al. (2022), who emphasize that metacognitive skills play a crucial role in developing critical thinking by enabling individuals to regulate and evaluate their own thinking processes. Likewise, Ku and Ho (2010) argue that effective thinkers employ metacognitive strategies to plan, monitor, and evaluate their decisions. Within the Self Spiritual Akliah (SSA) curriculum, these competencies were fostered through repeated instruction, guided reflection, problem-solving activities, and daily behavioral evaluation integrated into the *pesantren* learning environment. (Abdullah, 1996).

Overall, the results indicate that the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model is moderately effective in enhancing the Akliah dimension of post rehabilitation students with psychosocial mental disabilities. The increase in pretest and posttest scores, together with the average N-Gain score of 0.42, demonstrates that the curriculum provides a meaningful contribution to students' intellectual development and supports the improvement of practical reasoning, decision-making, and adaptive behavior necessary for their successful rehabilitation and independent living. (Hanafi et al., 2021).

Overall Effectiveness of the Self Spiritual Akliah (SSA) Curriculum Model

The overall effectiveness of the Self Spiritual Akliah (SSA) curriculum model was evaluated using the Normalized Gain (N-Gain) analysis across the three curriculum dimensions: Self, Spiritual, and Akliah. The findings demonstrated that the average score increased from 58.43 in the pretest to 83.10 in the posttest, representing an average improvement of 24.67 points. The overall N-Gain score of 0.60 (60.45%) indicates a moderate level of effectiveness, confirming that the SSA curriculum effectively enhanced students' self-awareness, spiritual development, and intellectual abilities following its implementation. (Hendrawati et al., 2023).

The distribution of N-Gain scores further supports these findings, with 10 students (33.33%) achieving high improvement and 20 students (66.67%) demonstrating moderate improvement, while no students were categorized as having low improvement. These results indicate that all participants benefited from the curriculum, although the magnitude of improvement varied according to individual characteristics, psychological conditions, and learning readiness. The absence of participants in the low category suggests that the curriculum provided consistently positive learning outcomes across the study population. (Putri et al., 2026).

The effectiveness of the SSA curriculum can be attributed to its holistic integration of the Self, Spiritual, and Akliah dimensions. The Self dimension promotes self-awareness, emotional regulation, responsibility, and independence; the Spiritual dimension strengthens religious commitment and moral values through daily worship and Islamic practices; and the Akliah dimension develops students' reasoning, problem-solving, and decision-making skills. This integrated approach is consistent with the concept of holistic education proposed by Pong (2021), which emphasizes the balanced development of personal, spiritual, social, and intellectual capacities. Likewise, the improvements observed in the Self, Spiritual, and Akliah dimensions are supported by the theories of Silvia and O'Brien (2004) on self-awareness, Fisher (2011) on spirituality, and Rivas et al. (2022) on metacognitive development. (Uri & Saputra, 2025).

Overall, the findings demonstrate that the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model is effective in supporting the holistic development of post rehabilitation students with psychosocial mental disabilities. The significant improvement in pretest and posttest scores, together with the moderate N-Gain score (0.60), indicates that the curriculum provides a systematic, adaptive, and humanistic educational framework capable of strengthening students' self-awareness, spirituality, and intellectual development. Therefore, the SSA curriculum can be considered a feasible and effective curriculum model for Islamic boarding schools serving post rehabilitation students with psychosocial mental disabilities. (Asyafa et al., 2025).



Conclusion (خاتمة)

This study successfully developed a Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model for post rehabilitation students with psychosocial mental disabilities (PMDs) at Ainul Yakin Islamic Boarding School, Yogyakarta, using the Research and Development (R&D) approach. The development process involved preliminary studies, needs assessment, product development, expert validation using the Delphi technique, curriculum revision, Focus Group Discussion (FGD), operational field testing, and final product revision. The resulting curriculum integrates three core dimensions, namely Self, Spiritual, and Akliah, which collectively promote self-awareness, emotional regulation, independence, Islamic spirituality, intellectual development, social competence, and life skills. Furthermore, the curriculum provides comprehensive components, including learning outcomes, curriculum content, instructional strategies, educational programs, mentoring systems, implementation guidelines, and

assessment instruments, making it a systematic, practical, humanistic, and contextually relevant curriculum for post rehabilitation students with psychosocial mental disabilities.

The effectiveness of the SSA curriculum model was confirmed through pretest–posttest evaluation involving 30 students using the N-Gain analysis. The findings showed that the mean score increased from 58.43 in the pretest to 83.10 in the posttest, representing an improvement of 24.67 points, with an average N-Gain score of 0.60 (60.45%), indicating moderate effectiveness. In addition, 33.33% of students achieved high improvement, while 66.67% demonstrated moderate improvement, with no students classified in the low category. These findings indicate that the Self Spiritual Akliah (SSA)-based Pesantren Education Curriculum Model effectively enhances students' self-awareness, spirituality, intellectual development, independence, and social competence, thereby supporting their successful rehabilitation and reintegration into the Islamic boarding school environment, family, and wider community.

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