



Reconstructing Spirituality and Independence to Strengthen Inclusive Social Participation among Students with Visual Impairments

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Abstract

This study aims to explore the processes of spirituality reconstruction, independence development, and the stimulation of inclusive social participation among students with visual impairments. The study employed a qualitative approach with a case study design using in-depth interviews, observations, and documentation, with data analyzed interactively through data condensation, data display, and conclusion drawing and verification. The findings indicate that spirituality reconstruction was achieved through an understanding of Islamic theodicy, self-acceptance, and the internalization of spiritual values through tactile and auditory accessibility; independence was developed through orientation and mobility training, activities of daily living, and specialized skills; while inclusive social participation was strengthened through involvement in Islamic outreach activities and the use of screen-reader technology. These findings imply that integrating spirituality, independence, and learning accessibility can provide an important approach to strengthening the personal capacities, independence, and social participation of persons with visual impairments.

INTRODUCTION

Human beings are essentially born into the world in a state of *fitrah* or purity. *Fitrah* refers to the natural disposition or human nature that encompasses the fundamental potential to recognize truth and the religious inclination to seek closeness to the Creator (Wulandari et al., 2021). This fundamental potential functions as an internal compass that guides individuals in interpreting the meaning of existence and reflecting divine values in their behavior (Siregar, 2020). Consistent with this perspective, Al-Qurthubi explains that every human being possesses an inherent disposition, including characteristics and potential that have been determined by Allah swt. since creation. These include spiritual dimensions and intellectual capacities that develop through interaction with social realities (Sa'in & Karuok, 2022). This view is also consistent with the hadith narrated by Abu Hurairah, which states that every child is born in a state of purity, free from sin, and possesses potential that is influenced by parents and the surrounding environment in shaping religious and life-related dimensions (Saddam, 2021).

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Children, whether born without disabilities or with special needs, have the right to receive support from their parents and society to fulfill their educational needs and facilitate the development of their logical, mental, and psychological capacities in accordance with their natural disposition (Nurmaliyah et al., 2023). The government also explicitly provides support through Article 31 of the 1945 Constitution of the Republic of Indonesia, which states that every child has the right to receive education. The implementation of this constitutional mandate requires the provision of an accessible learning environment that optimizes sensory modalities, particularly hearing and touch, as primary means of acquiring spiritual and intellectual knowledge (Sari & Noor, 2022). This is particularly important for children with special needs because the conditions they experience may affect various aspects of their lives, including religious activities, career development, and social interaction. One of the conditions experienced by children with special needs is visual impairment.

In daily life, children with visual impairments often experience difficulties in learning, preparing for future careers, and engaging in social life because of the physical limitations they experience (Almuhajir, 2020). Difficulties in meeting their daily needs are also influenced by various challenges, including limited facilities, restricted access to information, and inadequate technological support available to persons with visual impairments (Maulidin, 2024). Based on the 2018 National Socioeconomic Survey, access to information and technology among persons with disabilities, including those with visual impairments, remained relatively low (Indriani & Marlina, 2020). These conditions are further complicated by discrimination and social stigma that place persons with visual impairments in a marginalized position and limit their opportunities to obtain equal access to education and employment (Hanafi et al., 2023). Research identified by Fajar et al (2026) also indicates that debates remain within society regarding perceptions of the ability of persons with disabilities to work. Ironically, many rural communities still perceive persons with disabilities, including those with visual impairments, as a source of shame. Such conditions may adversely affect the psychological well-being of persons with visual impairments as a result of the discrimination and social stigma they experience (Mir'ah, 2024).

Spirituality among persons with visual impairments is essentially part of the highest potential possessed by every individual. Spirituality encourages individuals to understand themselves and others, with a primary focus on exploring and discovering the meaning of life as a foundation for human life orientation. Spirituality is a concept that can influence various aspects of human life (Yaden et al., 2022). In addition to spirituality, independence also plays an important role for persons with visual impairments. Independence encourages individuals to develop the ability to think, act, and make decisions autonomously, while also enabling them to develop and adapt to the norms prevailing in their environment. Independence is also part of an individual's ability to perform various activities of daily living (Amalia & Yulianti, 2025).

Previous studies on the development of spirituality, religiosity, and resilience among persons with disabilities have attracted the attention of several researchers. Antika & Khairi (2024) focused their study on a guidance program for women to develop religiosity specifically among persons with visual impairments. Their study emphasized the importance of structured guidance programs within institutions to support the spiritual development of persons with disabilities. Meanwhile, in a different social context, Qolbiah (2025) examined the role of parental spirituality in developing independence among children with special needs within the family environment. Furthermore, the internal psychological dynamics of persons with visual impairments, particularly in terms of resilience, have also been explored by

Qoriah through a study of resilience among persons with visual impairments residing in a foundation.

Although previous studies have examined the importance of spirituality for persons with visual impairments through specialized guidance, institutional resilience, and the role of parental spirituality within the family environment, significant gaps in knowledge remain insufficiently explored. Previous studies have tended to separate the strengthening of psychological aspects, such as resilience, from theological and religious aspects, such as theodicy. Few studies have integrated the reconstruction of Islamic theodicy, particularly the interpretation of divine justice in relation to physical conditions, as an approach to transforming existential crises into holistic self-acceptance among persons with visual impairments. In addition, previous literature has not specifically addressed curriculum innovation based on Subject Specific Pedagogy that is disability-friendly within Islamic boarding school environments, particularly the use of tactile assistive technology in the form of the Braille Quran and auditory technology such as screen readers, which are directly integrated into the processes of spirituality reconstruction and the development of mental independence among persons with visual impairments in social life. Therefore, this study seeks to address this gap by examining the reconstruction of spirituality and independence among students with visual impairments through an Islamic theodicy approach, innovations in learning accessibility, and their implications for strengthening a sense of equality within Islamic educational environments.

These conditions necessitate a strategic role for educational institutions in transforming patterns of social interaction among persons with visual impairments, particularly by utilizing tactile and auditory senses as primary means of adaptation (Widhiati et al., 2022). To break the cycle of social isolation, Islamic educational institutions have significant potential to integrate two dimensions, namely theological and practical dimensions, by instilling the values of *tawhid* as a psychological foundation while providing adaptive learning facilities that enable students with visual impairments to acquire knowledge inclusively (Hidayat, 2025). From the theological dimension, religion is internalized as a psychological coping mechanism to develop self-acceptance and provide an essential orientation toward the meaning of life when confronting the realities of disability (Madaniyah et al., 2023). From the practical dimension, life skills training functions as a bridge toward independence and enhanced individual mobility (Hanafi et al., 2023). Through the integration of these two dimensions, visual limitations no longer constitute a barrier to the social inclusion of persons with visual impairments (Dewi & Pande, 2024). Through Islamic education, children with visual impairments are expected to develop their potential optimally and become individuals who possess good moral character, independence, and a sense of responsibility within society (Muharram et al., 2022).

Accordingly, environmental support and Islamic education play strategic roles in optimizing these inherent potentials and directing them toward the development of independent and religious character (Ulum & Hidayati, 2024). This condition is also reflected in the experiences of students with visual impairments who have opportunities to develop their spirituality and strengthen their independence in physical, social, and economic aspects. Based on initial observations and interviews with the boarding school leader, students with visual impairments expressed gratitude for having the opportunity to study in an educational environment that could accommodate the development of their potential in both religious and independent living domains. Within this environment, students with visual impairments can develop their spirituality while strengthening their physical, social, and economic independence. The boarding school leader also explained that persons with visual impairments are equipped with various self-development skills as a pathway toward future independence. These skills constitute an important component that persons

with visual impairments need to acquire to improve their quality of life. Based on this context, this study aims to explore in depth the process of spirituality reconstruction, patterns of independence development, and the stimulation of inclusive social participation among students with visual impairments.

METHODS

This study employed a qualitative approach using a case study design. The qualitative approach was selected because the study aimed to explore in depth the phenomena of spirituality reconstruction, the development of independence, and the stimulation of inclusive social participation among students with visual impairments within a boarding school environment (Alam, 2021; Baxter & Jack, 2015; Engkizar et al., 2025; Engkizar et al., 2026). Primary data were obtained through in-depth interviews and observations of the research participants, which included students with visual impairments, the boarding school leader, and teachers responsible for supporting students' spiritual development and independence. Secondary data were obtained from supporting documents, including the institutional profile, learning curriculum, students' activity schedules, activity documentation, and relevant literature and previous studies. Data were collected through limited non-participant observation and in-depth interviews to obtain information about the participants' experiences, developmental processes, and forms of spiritual development, independence, and social participation among students with visual impairments (Elizabeth, 2016; Engkizar et al., 2024; Magolda, 2007).

The collected data were analyzed interactively and continuously using the analytical model proposed by Lungu (2022); Saldaña, & Omasta (2021) Miles, Huberman, and Saldana. The analysis consisted of three main stages: data condensation, data display, and conclusion drawing and verification. During the data condensation stage, raw data obtained from interviews and observations were summarized, selected, and focused on information relevant to the research objectives. The condensed data were then presented in the form of narratives, matrices, or diagrams to facilitate the identification of patterns, relationships among themes, and emerging tendencies. In the final stage, conclusions were formulated based on the identified patterns and themes and were repeatedly verified by comparing them with the empirical evidence obtained throughout the research process to ensure credible and consistent findings (Braun & Clarke, 2022; Forbes, 2022; Terry et al., 2017).

RESULT AND DISCUSSION

Spirituality and independence are two important aspects of the lives of persons with visual impairments. Spirituality provides meaning, direction, and inner peace in navigating life, while independence enables persons with visual impairments to exercise equal rights and opportunities and to live with dignity, productivity, and meaningful participation in society.

In the Islamic tradition in Indonesia, *pesantren* play a central role as educational institutions that not only transmit knowledge but also shape character and strengthen students' spirituality. This educational process becomes more complex when implemented for students with visual impairments. Visual impairment may hinder access to religious literature in conventional formats and affect students' ability to follow the general learning patterns of *pesantren*. In addition to access-related barriers, visual impairment may also be associated with psychological and existential concerns, including anxiety about the future, identity formation, and the process of reinterpreting personal circumstances and life challenges.

Reconstruction of Spirituality among Students with Visual Impairments

The findings indicate that the reconstruction of spirituality among students with visual impairments occurs through processes of self-acceptance, theological interpretations of visual impairment, accessible religious learning, and moral and psychological development. This process constitutes a form of religion-based adjustment that helps students understand their physical limitations within a more positive religious framework.

Self-Acceptance and Understanding of Islamic Theodicy

Before entering the *pesantren* environment, some students with visual impairments experienced existential disorientation and spiritual difficulties. Visual impairment not only affected their physical mobility but was also associated with psychological challenges, particularly in dealing with uncertainty about the future, identity formation, and questions concerning the meaning of their suffering. Based on an interview with the head of the Islamic boarding school, she stated:

“Before entering the Islamic boarding school, most students experienced existential and spiritual crises as a result of their visual impairments.”

In responding to these conditions, the *pesantren*, through its *ustadz* and *ustadzah* who provide spiritual guidance, develops an understanding of Islamic theodicy by framing visual impairment not as a curse or punishment but as part of divine determination and a life challenge that can be understood within a religious framework. This understanding is reinforced through religious activities such as congregational prayer, *dhikr*, and the study of *fiqh* texts on worship. These intensive religious activities provide students with opportunities to attain inner peace, develop self-acceptance, and cultivate gratitude.

Thus, the reconstruction of spirituality is not limited to increasing religious activities but also involves transforming how students understand themselves. Visual impairment is gradually situated within a framework of religious meaning, enabling students to perceive their limitations not merely as obstacles but as conditions that can be faced through faith, patience, and the development of personal potential.

Internalization of Religious Values through Tactile and Auditory Accessibility

The reconstruction of spirituality among students is also facilitated by providing access to religious learning that corresponds to their sensory characteristics. The Islamic boarding school implements Braille Quran learning combined with *tahfidz* and *sima'an* methods. This approach integrates tactile abilities through the use of the Braille Quran with auditory abilities through listening to and repeating Quranic recitation.

The Braille Quran serves as one of the primary media for helping students recognize letters, read Quranic verses, and understand basic punctuation and *tajwid*. However, because reading Braille requires relatively intensive concentration and extended tactile processing, teachers combine it with auditory methods to support memorization. The head of the Islamic boarding school explained:

“Reading Braille requires considerable concentration and a relatively long period of tactile processing. Therefore, we combine it with the sima'an method. Students repeatedly listen to Quranic recitations through audio devices and then imitate them. This auditory method has proven effective in accelerating students' memorization before it is subsequently checked against the Braille text.”

In addition to independent memorization, paired *sima'an* activities are routinely conducted as part of the *muraaja'ah* process. These activities provide students with opportunities to listen to their peers' recitations and identify errors in memorization and *tajwid*. One student stated:

“The combination of repeatedly listening to Quranic recitations and listening to a peer's memorization makes the recitation more firmly retained and minimizes tajwid errors.”

These findings indicate that Quranic learning for students with visual impairments requires a combination of accessible approaches that correspond to their sensory characteristics. Integrating tactile and auditory media enables the learning process to avoid dependence on vision and instead utilize hearing and touch as primary means of accessing and processing religious information.

Accessibility is also incorporated into religious learning through the use of screen-reader technology. Regular congregational prayers, *dhikr*, and the study of *fiqh* texts supported by accessible technology provide students with opportunities to obtain information more independently. One of the *ustadz* explained:

“To make it easier for students with visual impairments to access visual information, such as text and images, in religious learning, the information is converted into audio so that they can listen to it. This is facilitated by screen readers, which are software applications, such as TalkBack on Android or VoiceOver on iOS, that read text displayed on mobile phones or computers for users with visual impairments. In addition to auditory accessibility, the Islamic boarding school also utilizes tactile accessibility. This is primarily intended to help students with visual impairments, including both those who are totally blind and those with low vision, navigate their surroundings and access religious learning information independently.”

This statement demonstrates that accessibility in religious education is not limited to providing learning materials in Braille but also includes the use of technology that converts visual information into auditory information. Technology therefore serves as a supporting instrument that expands students' access to religious learning while strengthening their ability to obtain information independently.

Moral Education and Psychological Strengthening

In addition to religious learning and accessibility, the Islamic boarding school emphasizes moral education and psychological strengthening for students with visual impairments. This education is directed toward developing self-confidence, reducing feelings of inferiority, and fostering an awareness that visual impairment does not diminish a person's position before Allah. Moral and psychological education thus forms an integral part of developing students' capacity to interact with their social environment on an equal basis.

Patterns of Independence Development among Students with Visual Impairments

The development of independence among students with visual impairments is not limited to physical abilities but also encompasses mental, functional, economic, and vocational dimensions. Based on field observations, the forms of independence developed by the *pesantren* include orientation and mobility training, independence in daily activities, and economic and vocational skills.

“Students with visual impairments at the Islamic boarding school use white canes to recognize their surroundings. They are also taught daily living skills so that they can manage their personal needs independently and are provided with training to develop their economic independence. Independence consists of orientation and mobility training, daily living skills, and economic independence or vocational skills.”

These observations are reinforced by an interview with the head of the Islamic boarding school, who explained:

“To promote economic independence among students with visual impairments, we provide specialized skills training, such as reflexology massage, so that they can achieve economic independence.”

Based on these findings, the development of independence among students with visual impairments can be categorized into three main aspects. Orientation and mobility training. The Islamic boarding school provides an environment that supports the mobility of students with visual impairments. Students are trained to use white canes and to utilize their auditory and tactile sensitivity to recognize their surroundings, including dormitories, the mosque, and classrooms. This training is

intended to enable students to move more safely and independently from one place to another.

Independence in daily living activities. Daily independence is developed through disciplined routines in managing personal needs, such as bathing, washing clothes, arranging their rooms, and obtaining meals. These routines provide students with practical experiences that reduce their dependence on others in performing everyday activities.

Economic and vocational independence. In addition to receiving religious education, students with visual impairments are provided with skills that can serve as resources for their lives after completing their education. The skills identified include reflexology massage and the use of accessible technology through computers or smartphones equipped with screen readers.

Table 1. Patterns of Independence Development

Aspect of Independence	Type of Training/Routine	Description and Implementation	Future Impact/Purpose
Physical and Spatial	Orientation and Mobility	1. Use of a white cane. 2. Utilization of auditory and tactile sensitivity to recognize the educational environment, including dormitories, the mosque, and classrooms.	Encouraging students to move independently within a disability-friendly environment.
Mental and Functional	Independence in Daily Living Activities (<i>Activities of Daily Living</i>)	Development of disciplined routines for managing personal needs, such as bathing, washing clothes, arranging rooms, and obtaining meals.	Reducing dependence on others in meeting everyday needs.
Economic and Vocational	Specialized Skills	1. Reflexology massage training. 2. Use of accessible technology through computers or smartphones equipped with screen readers.	Providing a foundation for future independence while strengthening religious knowledge.

Stimulation of Inclusive Social Participation

The independence developed through spiritual education, mobility training, daily living activities, and vocational skills is further extended through students' involvement in social life. The Islamic boarding school does not merely provide an internal educational environment but also creates opportunities for students with visual impairments to interact with the wider community. The forms of social participation identified in the study include three main activities.

Islamic outreach activities. Students with visual impairments are involved in Islamic outreach activities by being given opportunities to lead prayers and teach Quranic recitation in mosques within the surrounding community. Such involvement provides students with experiences of performing religious roles in public spaces.

Communication skills training. Students receive public speaking training through guidance from *ustadz* and *ustadzah*. These communication skills are intended to strengthen their self-confidence and readiness to interact with the wider community.

Utilization of inclusive technology. Digital literacy constitutes another component of social inclusion. The use of smartphones equipped with screen readers, such as TalkBack and VoiceOver, enables students with visual impairments to communicate through social media, obtain information, and establish relationships with communities beyond their immediate environment. Technology therefore functions not only as a learning medium but also as a means of expanding social participation.

Islam recognizes the dignity of every human being regardless of physical condition or social status. This principle can be observed in Surah ‘Abasa, verses 1–10:

هَٰذَا مَنِ اسْتَعْنَىٰ ۚ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الْذِّكْرَىٰ ۚ ۛ يُدْرِيكَ لَعَلَّهٗ يَرْجَىٰ ۚ ۛ أَن جَاءَهُ الْأَعْمَىٰ ۚ ۛ عَبَسَ وَتَوَلَّىٰ ۚ ۛ فَأَنتَ عَنْهُ تَلَهَّىٰ ۚ ۛ وَهُوَ يَحْشَىٰ ۚ ۛ وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ۚ ۛ وَمَا عَلَيْكَ إِلَّا يَرْجَىٰ ۚ ۛ فَأَنتَ لَهُ تَصَدَّىٰ ۚ ۛ

The verses describe Allah’s admonition to the Prophet Muhammad when he turned away and frowned upon being approached by Abdullah ibn Umm Maktum, a companion with visual impairment. At that time, the Prophet was focused on conveying the message of Islam to the leaders of Quraysh in the hope that they would accept Islam. This event provides an important lesson that the dissemination of guidance, the provision of knowledge, and religious outreach should not discriminate on the basis of a person’s social status or physical condition. The *ashab al-nuzul* of Surah ‘Abasa, verses 1–10, therefore provides an important lesson concerning equality and the prohibition of neglecting particular groups, including persons with visual impairments (Idris et al., 2025).

Persons with visual impairments constitute one of the groups that may experience vulnerability in social life. In carrying out everyday mobility, they may encounter various difficulties that restrict their range of activities (Xing et al., 2026). Visual impairment may also be associated with feelings of insecurity and a tendency toward social withdrawal. In this context, *pesantren* as Islamic educational institutions have a strategic position because they can provide an environment that integrates religious education, spiritual development, independence, and social participation.

The Importance of Spirituality and Independence for Persons with Visual Impairments

The findings indicate that spirituality and independence among students with visual impairments are closely interconnected. The reconstruction of spirituality provides a foundation for students to interpret their circumstances positively, while independence provides opportunities for them to translate this acceptance into concrete actions.

In the present study, an understanding of Islamic theodicy constitutes one of the foundations of this process. Visual impairment is not positioned merely as a limitation but is understood through the concepts of trial and wisdom, divine justice, and spiritual compensation. The concept of trial and wisdom frames visual impairment as part of *ibtala’*, or a test of faith, rather than as a curse or punishment. Divine justice emphasizes that Allah does not burden a person beyond his or her capacity, as stated in Surah Al-Baqarah, verse 286. Meanwhile, spiritual compensation frames physical limitations in this world as temporary conditions, while patience in facing them is believed to have enduring spiritual value (Hakim, 2026).

This interpretation is closely related to the concept of self-acceptance. Psychologically, self-acceptance refers to an individual’s ability to accept various aspects of oneself, including strengths and weaknesses, without hatred or blame

toward one's circumstances (Liedya et al., 2020). From an Islamic perspective, such acceptance is closely related to *ridha* toward divine decree and patience. Self-acceptance does not imply abandoning the desire for growth. Rather, it can serve as a starting point for individuals to identify and develop their remaining capacities.

For persons with visual impairments, this change in orientation can be illustrated through a shift from asking, "*Why am I blind?*" to asking, "*How can I grow within this condition?*" In Islamic thought, patience is also not understood as a passive or resigned attitude but as the determination to continue developing one's abilities, including hearing and touch, for worship, learning, and productive activities.

These findings are also consistent with the perspective of Engkizar et al (2025) regarding three important factors that support persons with visual impairments in becoming resilient, independent, and capable of living meaningful lives. First, education functions as a means of developing abilities, overcoming challenges, and achieving personal and occupational goals. Second, technology serves as an important support for independence, access to information, and communication. Third, social connections provide emotional support, motivation, and a sense of acceptance. These three factors indicate that the independence of persons with disabilities is determined not only by individual capacities but also by the availability of inclusive educational, technological, and social environments (Takshara & Bhuvaneswari, 2025).

The findings demonstrate the interrelationship among these three factors. Religious and vocational education provides students with capacities, accessible technology expands their access to information and communication, while participation in social activities provides opportunities to apply these capacities beyond the internal learning environment. Therefore, independence should not be understood merely as the ability to perform activities without assistance but also as the ability to assume roles and participate actively in social life.

Social Inclusion as the Highest Form of Self-Actualization

The findings demonstrate that inclusion cannot be achieved merely by accepting the presence of students with visual impairments. Inclusion requires active participation by providing students with opportunities to perform meaningful social roles. Religious outreach activities, leading prayers, teaching Quranic recitation, communication training, and the use of accessible technology constitute forms of participation that enable students with visual impairments to interact with the wider community.

Such participation may also shift perceptions of persons with visual impairments from a charity-based approach toward an approach emphasizing rights, capacities, and participation. In the former approach, persons with disabilities tend to be positioned as recipients of assistance (Engkizar et al., 2022, 2026). In contrast, a rights-and ability-based approach positions persons with disabilities as individuals who possess the capacity to learn, work, worship, communicate, and contribute to society.

The relationship among spirituality, independence, and social participation identified in this study can therefore be understood as a mutually reinforcing process. The reconstruction of spirituality provides a foundation for meaning-making and self-acceptance; independence provides the functional and psychological capacity to perform activities; and social participation provides a space for actualizing these capacities. Thus, spirituality does not remain an internal experience but can be manifested through independent action and social participation.

At this stage, students with visual impairments are no longer positioned as passive objects who merely receive protection or assistance. Instead, they become active educational and social subjects with the capacity to contribute to society. Social inclusion therefore represents an important form of self-actualization because it

provides students with opportunities to utilize the spiritual, academic, functional, and social capacities developed throughout their education (Engkizar et al., 2024).

CONCLUSION

This study concludes that the reconstruction of spirituality and independence among students with visual impairments constitutes an interconnected process that supports their social participation and self-actualization. Spiritual reconstruction provides a foundation for self-acceptance by enabling students to interpret visual impairment through an Islamic theological framework of faith, divine wisdom, patience, and gratitude. This process is strengthened through accessible religious education, including Braille Quran learning, auditory memorization, religious activities, and moral and psychological development.

The development of independence extends beyond physical abilities to encompass functional, mental, and economic dimensions. Orientation and mobility training, daily living routines, vocational skills, and accessible technology provide students with practical capacities to manage their lives with greater autonomy. These forms of development demonstrate that independence is not merely the reduction of dependence on others but also the ability to utilize personal capacities in meaningful activities.

Furthermore, social inclusion represents the practical expression of spirituality and independence. Opportunities to participate in Islamic preaching, lead prayers, teach Quranic recitation, develop communication skills, and use accessible digital technology enable students with visual impairments to assume active roles within society. The findings therefore indicate that inclusive education should move beyond providing access and protection toward creating meaningful opportunities for participation, contribution, and self-actualization. This integrated approach positions students with visual impairments not as passive recipients of assistance but as active individuals with spiritual, functional, and social capacities that can contribute meaningfully to an inclusive society.

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