

THE ROLE OF WOMEN AND CHILDREN IN PROMOTING SOCIAL INCLUSION AT MADRASAH IBTIDAIYAH MUSTHOFAWIYAH SOKO TUBAN

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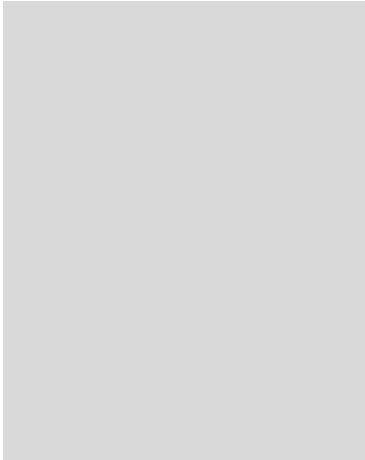
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Abstrak

This study examines the roles of women and children in promoting social inclusion at Madrasah Ibtidaiyah Musthofawiyah Soko Tuban, an Islamic primary school in East Java, Indonesia. Social inclusion in the educational context involves equitable access, active participation, and a sense of belonging among all students, regardless of background or ability. Using a qualitative case study approach, data were gathered via semi-structured interviews with female teachers and mothers, observations of classroom and extracurricular activities, and document analysis of school programs. The findings indicate that women (teachers and mothers) function as mentors, organizers, and role models of inclusive culture; whereas children actively engage as peer-supporters, collaborators in group activities, and advocates for inclusive behaviour. However, challenges remain: limited resources, infrastructure gaps, occasional social bias, and varying levels of awareness among students and parents. The study underscores the need for coordinated efforts between school staff, families, and students to build a sustainable inclusive educational environment.

Abstract

Studi ini meneliti peran perempuan dan anak-anak dalam mempromosikan inklusi sosial di Madrasah Ibtidaiyah Musthofawiyah Soko Tuban, sebuah sekolah dasar Islam di Jawa Timur, Indonesia. Inklusi sosial dalam konteks pendidikan melibatkan akses yang setara, partisipasi aktif, dan rasa memiliki di antara semua siswa, tanpa memandang latar belakang atau kemampuan. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara semi-terstruktur dengan guru perempuan dan ibu, observasi kegiatan kelas dan ekstrakurikuler, serta analisis dokumen program sekolah.



Temuan menunjukkan bahwa perempuan (guru dan ibu) berfungsi sebagai mentor, penyelenggara, dan panutan budaya inklusif; sedangkan anak-anak secara aktif terlibat sebagai pendukung sebaya, kolaborator dalam kegiatan kelompok, dan pendukung perilaku inklusif. Namun, tantangan tetap ada: sumber daya yang terbatas, kesenjangan infrastruktur, bias sosial yang kadang-kadang terjadi, dan tingkat kesadaran yang berbeda di antara siswa dan orang tua. Studi ini menggarisbawahi perlunya upaya terkoordinasi antara staf sekolah, keluarga, dan siswa untuk membangun lingkungan pendidikan inklusif yang berkelanjutan.

INTRODUCTION

Social inclusion has emerged as a significant axis in contemporary educational policy and practice. According to the 2020 Global Education Monitoring Report by UNESCO, inclusion embraces diversity and builds a sense of belonging (UNESCO, 2020). In the school context, inclusion involves not just enrolment but meaningful participation and the acceptance of all learners.

In the Indonesian context and specifically within Islamic primary schools such as Madrasah Ibtidaiyah Musthofawiyah Soko Tuban fostering inclusion involves navigating cultural norms, religious values, gender dynamics, and community expectations. Women, including female teachers and mothers, have the potential to act as key agents in this process by facilitating emotional, social, and academic support. Children, too, are not only recipients but active participants who shape their peer culture.

Thus, this research aims to explore:

1. How women (teachers and mothers) contribute to social inclusion at MI Musthofawiyah.
2. How children contribute to inclusive practices within the school.
3. What challenges arise in promoting social inclusion in this specific school environment.

LITERATURE REVIEW

1. Social Inclusion in Education

Inclusive education increasingly is defined across three dimensions: access, participation, and belonging (Muafiah et al., 2025). The World Bank emphasises inclusive systems as environments in which all students have equal access to education and learning opportunities. Research shows that inclusive practices yield improved academic and socio-emotional outcomes when combined with supportive peer and teacher relationships (Ibda, 2024).

2. Women as Agents of Inclusion

Women often assume nurturing, relational, and supportive roles in educational settings. Studies on inclusive education indicate that female teachers and mothers contribute significantly to students' social and emotional well-being, organization of collaborative activities, and modelling respectful interactions (Hamidaturrohmah & Ailulia, 2023). For example, in contexts of gender equality and disability-inclusive education, teachers' attitudes and gender-aware practices correlate with fewer exclusionary behaviours (Nengyanti et al., 2025).

3. Children's Role in Inclusion

Children are active constructors of peer culture and social belonging. The participation of children in helping peers, facilitating group learning, and advocating fair treatment enhances the inclusive climate (Nurbayanti, 2024). When children engage in inclusive practices (such as peer tutoring, cooperative games), the sense of belonging among marginalized students increases significantly (Nurbayanti, 2024).

4. Social Inclusion in Indonesian and Islamic Schools

In Indonesia, inclusive education efforts are increasingly highlighted in recent literature. For instance, Muafiah et al. (2025) found that implementation of education based on gender equality, disability, and social inclusion in schools is at a moderate level. Within Islamic school settings, values of tolerance, compassion and community may support inclusion, but institutional constraints (resources, awareness) can hinder optimal practice (Hamidaturrohmah & Ailulia, 2023).

METODE

This study employs a deskriptif qualitative approach using the content analysis method, which is combined with literary analysis. The main goal of this study is to understand how narcissistic behaviour is represented in the use of social media by young people and to analyse its relationship to relevant psychology komunikasi theories. In this context, social media serves as a medium for intrapersonal and interpersonal communication that is consistent with self-expression, symbols, and identity construction. Several previous studies used the same approach, namely (Apriliyanti & Rizki, 2023; Mulia et al., 2024; Murad & Rizki, 2023; Rizki et al., 2022; Syamsuar et al., 2024).

The primary source of the research is content from social media, particularly Instagram and TikTok, as well as scholarly articles that are current and relevant within the last few years (2019–2024). Analysis of social media is done through non-participatory observation of public accounts belonging to young people aged 15 to 19 who have high levels of activity on social media and display expressive content such as photos, self-admiration captions, filter usage, and digital interactions like likes and comments. Analysed data shows trends over the last three months by examining posting frequency, visual content, and communication styles used in comments or captions.

This study uses a qualitative case-study design, appropriate for exploring complex social phenomena in their natural context (Braun & Clarke, 2006). The case of MI Musthofawiyah was selected purposively as a school committed to inclusive values and with active women and student participation in school life.

Participants comprised:

1. Ten (10) female teachers engaged in regular and extracurricular programmes.

2. Twenty (20) students (10 boys, 10 girls) who had participated in peer support or inclusive activities.
3. Five (5) mothers involved in school committees or parent-teacher associations.
4. Selection was purposive, focusing on those with identifiable involvement in inclusive initiatives.

Thematic analysis as outlined by Braun & Clarke (2006) was utilised: (1) familiarisation with data, (2) coding, (3) searching for themes, (4) reviewing themes, (5) defining/naming themes, (6) producing the report. Validity was enhanced through triangulation across methods and participant types.

RESULT AND DISCUSSION

Narcissism in Communication Psychology

In psychology, narcissism refers to personality traits that are characterised by a strong sense of self-worth, a willingness to try new things, and a lack of empathy for other people. People with narcissistic traits always have grandiose pandangan and are frequently astonished by other people's attempts to raise their own value. (Walgito, Bimo. *Psychology Sosial*. Yogyakarta: Andi, 2010). Sigmund Freud first introduced the concept of narcissism in 1914 as part of his theory of libidinal development, which states that every person must first learn to love themselves before they can love another person. In this study, narcissism is divided into two main forms: normal narcissism, which is a component of healthy psychological development, and pathological narcissism, which is associated with narcissistic personality disorder. (Kernberg, Otto F. *Borderline Conditions and Pathological Narcissism*. New York: Jason Aronson, 1975)

According to DSM-5 (Diagnostic and Statistical Manual of Mental Disorders,), Personality Disorder narcissistic is characterised (whether in fantasies or in real life), kebutuhan akan kekaguman, and kurangnya empati, which start from early childhood and continue in various life contexts. Narcissism frequently appears in teenager, especially wanita, in the form of self-evaluation through social media, self-validation, and comparison with other people. This is a part of the identity crisis that slowly develops during their psychological development. There are two communication psychology concepts to observe and analyse narcissistic phenomena, namely intrapersonal and interpersonal.

Intrapersonal communication

is an internal process where a person communicates with themselves, develops their perceptions, and creates their identities. In this context, narcissism emerges as a psychological phenomenon that might impair an individual's communication quality (Joseph, 2016). This article examines the relationship between rhetoric and intrapersonal

communication by describing how rhetorical structure may be both grandiose and vulnerable, and how it manifests itself in internal individual dialogue. This study aims to increase understanding of the dynamics of narcissistic psychology through communication, as well as its effects on self-confidence, empathy, and intrapersonal communication.

In intrapersonal communication, the individual is seen as a carer who develops their self-concept through reflective and interpretive processes. Because of this, a person with narcissistic reluctance gradually develops an internal *narasi* that encourages independence and self-control. This conversation is not only about how an individual sees themselves, but also about how they behave in social situations. (Stephen, 2017). Communicating with oneself is the primary way for narcissistic people to understand and appreciate themselves. Narcissism is closely related to self-concept construction, which is the process by which an individual defines and understands themselves. Intrapersonal communication is the primary tool for developing one's self, which is then reflected in interpersonal and social communication. A narcissistic individual has an internal *narasi* that is consistent with a superior, pure, and well-maintained self-image.

In this regard, intrapersonal communication serves as a psychological support tool. It is used to *merasionalize* *kegagalan*, convey criticism, and strengthen weaker private *narasi*. This process begins with ego-pertahanan mechanisms such as *proyeksi* and *rasionalization* in psychological theory. When one's self-esteem is shaken by negative experiences, narcissis uses an internal dialogue to reaffirm the ideal self-image. (Campbell and Miller, 2011).

Interpersonal Communication

The phenomenon of narcissis has become one of the main topics in contemporary psychology, especially when it comes to interpersonal communication. In communication, narcissism is not only evident in the words that are spoken, but also in the way that people express their perceptions of themselves and other people. Narcissism, in its simplest form, is a *pola kepribadian* that is characterised by superiority complexes, a need for consistency in a person's behaviour, and a lack of empathy towards other people (APA, 2013).

In interpersonal communication, people with *ciri-ciri* *narsistik* consistently control their behaviour and pay more attention to themselves. They frequently discuss personal struggles, draw attention to themselves, and portray themselves as the object of ongoing debates (Campbell & Foster, 2007). This has a negative impact on the quality of the relationship, because communication is difficult because it only involves one party. People with a high narcissistic *kecenderungan* typically have egocentric communication styles. They are more likely to control the *bicaraan*, to be considerate of others, and to show the least amount of patience with the *bicara*. When it comes to interpersonal communication, this condition creates obstacles (barriers) because of fundamental needs including engagement, validation, and emotional stability.

Interpersonal communication theory states that effective communication requires empati (empathy), kepercayaan (trust), and keterbukaan (openness). In a narcissistic individual, this component's ketiga frequently does not function at its best. When a person is more focused on self-improvement than on communication, the pesan process becomes lengthy and frequently results in distortions. According to Erving Goffman's impression management theory, people always try to present their best selves in every social interaction (Goffman, E. *The Presentation of Self in Everyday Life*. New York: Anchor Books, 1959). Individu kecenderungan narsistik frequently uses strategic communication to strengthen their agung citra. They use words, bicara, and even wajah expressions to create "panggung" that strengthens their self-care.

Narsis also affects a person's ability to receive criticism. Narsistik individuals are often not tahan terhadap masukan that is negative, possibly in the form of constructive umpan balik. This promotes a healthy communication process by providing a platform for collaboration and pertukaran pendapat (Lester, 2010). states that they continue to use manipulative communication techniques such gaslighting, pengabaian, or narasi pembentukan that deceive bicara. In more intimate relationships, such as romantic relationships or romantic relationships, narsis can lead to toxic communication. Narcissistic individuals may appear karismatik and self-assured at first, but they gradually develop self-control and a lack of ability to provide emotional support in a timely manner. This results in relasi as a weakness and a decrease in psychological abilities.

Despite this, not every type of narsis has a pathological basis. A few researchers have distinguished between grandiose and vulnerable narcissism. Grandios narcissism consistently makes people more trusting of themselves, whereas vulnerable narcissism is more tersembunyi but still has an impact on communication. (Pincus and Lukowitsky, 2010). Both of them can contribute to effective communication since they are equally focused on the private ego. Accordingly, understanding narsis in interpersonal communication is crucial to creating a healthy and productive relationship. Kesadaran akan ciri-ciri komunikasi narsistik is necessary so that people can understand and develop strong and empathic communication skills.

CONCLUSION

In communication psychology, narsis affects both intrapersonal and interpersonal communication. In an intrapersonal context, a person with a narcissistic tendency frequently engages in distorted internal dialogue, evaluating themselves and their shortcomings as an obstacle to their ego. However, in interpersonal communication, narsis can weaken social bonds because people tend to view other people as objects of validation rather than as constant subjects. This deterioration makes communication less attentive, less effective, and more likely to cause social alienation.\

Thus, narcissism is not a complete phenomenon of individual kepribadian, resulting from social-psychological dynamics influenced by the environment of growth and interpersonal relationships, as well as digital technology that more emphasises impression and existence. Research on teenager narcissism from a psychological communication perspective provides insight into how communication structure, context, and pola berkelindan contribute to the development of identity and mental health in this generation.

According to the results of the research, it can be concluded that social media has a significant impact on the development of teenager narcissistic traits, whether they be grandiose or vulnerable. Platforms such as Instagram, TikTok, and Facebook are the primary means for teenager to develop and evaluate their ideal selves, which are frequently influenced by the need for social validation through likes, follows, comments, and visual interactions.

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