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TOWARD A PSYCHOSPIRITUAL PEDAGOGY: Reconfiguring Emotional Intelligence in Inclusive Digital Education

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Abstract: This study aims to analyze the role of psychospiritual learning interventions in improving the emotional intelligence of children with special needs at *Pusat Kegiatan Belajar Masyarakat* (PKBM) Lentera Fajar Sidoarjo. The study uses a qualitative, ethnographic approach to explore the dynamics of children's emotional intelligence development within the inclusive learning process. The analysis is based on Daniel Goleman's five dimensions of emotional intelligence, namely self-awareness, self-management, motivation, empathy, and social skills. The results show that psychospiritual learning practices contribute to children's emotional regulation, self-awareness, and social interaction with their surroundings. Learning practices such as mindfulness, positive affirmations, and self-reflection have been proven effective in helping children understand and manage their emotions more adaptively. In its implementation, the use of simple digital learning media—such as relaxation audio guides, multimedia-based reflection materials, and online learning resources—also supports the social-emotional learning process for children with special needs. Despite various challenges, such as differences in student responses and limited resources, educators' and parents' support is an important factor in the success of this intervention. The findings of this study indicate that the psychospiritual learning approach has the potential to serve as an alternative pedagogical strategy for strengthening emotional intelligence in inclusive education, one that is adaptive to the development of the digital learning environment.

Keywords: Psychospiritual Learning; Emotional Intelligence; Children with Special Needs; Inclusive Education; Digital Learning.

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Introduction

The transformation of global education in the 21st century marks a shift from a knowledge-transmission-oriented approach to a more inclusive, humanistic, and holistic development-centered model. In the increasingly digitized contemporary educational landscape, the learning process is no longer limited to face-to-face interactions in the classroom, but also takes place through a digital learning ecosystem that allows for the integration of various learning resources, interactive media, and broader reflective experiences for learners. This development requires educational institutions to develop pedagogical strategies that can accommodate the diversity of learner characteristics, including children with special needs. Within the framework of inclusive education, differences in cognitive, emotional, and social abilities are not viewed as obstacles but rather as part of diversity that requires adaptive, contextual, and equitable pedagogical approaches.[1] This perspective emphasizes that inclusivity in education is not only related to access to learning, but also to the quality of learning experiences that enable each student to develop optimally in a supportive learning environment.[2]

In special education studies, children with special needs include those with various developmental conditions such as autism spectrum disorder, Attention Deficit Hyperactivity Disorder (ADHD), dyslexia, and various other developmental disorders that affect an individual's learning process and social interaction. These conditions not only affect cognitive processes but also have significant implications for students' emotional development and self-regulation. Therefore, in addition to academic support, the development of social-emotional competencies is an important component of inclusive education. The concept of emotional intelligence, popularized by Goleman,

[1] Neil Selwyn, *Education and Technology: Key Issues and Debates* (London: Bloomsbury Publishing, 2021); Mel Ainscow, "Promoting Inclusion and Equity in Education: Lessons from International Experiences," *Nordic Journal of Studies in Educational Policy* 6, no. 1 (January 2020): 7–16, https://doi.org/10.1080/20020317.2020.1729587.

[2] Mary Helen Immordino-Yang, Linda Darling-Hammond, and Christina R. Krone, "Nurturing Nature: How Brain Development Is Inherently Social and Emotional, and What This Means for Education," *Educational Psychologist* 54, no. 3 (July 2019): 185–204, https://doi.org/10.1080/00461520.2019.1633924.

emphasizes an individual's ability to recognize their own emotions, manage them constructively, motivate themselves, understand others' emotions, and build positive social relationships.[3] Various studies show that emotional intelligence contributes significantly to students' academic success, psychological well-being, and quality of social interaction.[4] In the context of inclusive education, the development of emotional intelligence is an important foundation for creating a collaborative and supportive learning environment for students with diverse learning needs.[5]

However, the development of emotional intelligence in children with special needs often faces various structural and pedagogical challenges. Barriers in communication, sensory limitations, and difficulties in understanding emotional expressions can affect their ability to manage emotions and build social relationships effectively. In this context, support from the learning environment—including family, educators, and the educational community—plays an important role in facilitating students' social-emotional development. Along with the development of educational technology, various studies have also highlighted the potential of digital learning environments in supporting the development of social-emotional skills through learning experiences that are more reflective, personalized, and adaptive to individual needs.[6] The integration of humanistic pedagogical

[3] Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* (London: A&C Black, 2009).

[4] Marc A. Brackett, Susan E. Rivers, and Peter Salovey, "Emotional Intelligence: Implications for Personal, Social, Academic, and Workplace Success," *Social and Personality Psychology Compass* 5, no. 1 (January 2011): 88–103, https://doi.org/10.1111/j.1751-9004.2010.00334.x; James J. Heckman and Tim Kautz, "Hard Evidence on Soft Skills," *Labour Economics* 19, no. 4 (August 2012): 451–64, https://doi.org/10.1016/j.labeco.2012.05.014.

[5] "Bridging Emotional Intelligence and Inclusive Education: Empowering Teachers to Support Diverse Classrooms | The Critical Review of Social Sciences Studies," accessed March 9, 2026, https://thecrsss.com/index.php/Journal/article/view/571; Zara Mehrnoosh et al., "Empowering Teachers for Inclusive and Community-Based Education: Validation of the QVA-I Questionnaire," *Societies* 16, no. 2 (February 2026), https://doi.org/10.3390/soc16020074.

[6] Chris Dede, "The Role of Digital Technologies in Deeper Learning. Students at the Center: Deeper Learning Research Series," in *Jobs For the Future* (Jobs for the Future, 2014), https://eric.ed.gov/?id=ED561254; Mark Warschauer, *Learning in the Cloud: How (and Why) to Transform Schools with Digital Media*, in *Teachers College Press* (New York: Teachers College Press, 2011).

approaches and the use of digital technology opens up new opportunities for the development of more inclusive learning strategies for children with special needs.[7]

In recent developments in educational and developmental psychology studies, learning approaches that integrate emotional, social, and spiritual dimensions are gaining attention as part of a holistic educational strategy. One of the approaches that has developed is psychospiritual learning, which is a pedagogical approach that emphasizes the integration of self-awareness, spiritual reflection, and emotion management in the learning process. This approach not only aims to improve the psychological well-being of students, but also helps them develop deeper self-reflection and emotion regulation skills. Practices such as mindfulness, self-reflection, positive affirmations, and spiritual activities have been shown to contribute positively to improving students' emotional awareness and psychological well-being.[8] In the context of digital pedagogy, these practices can also be reinforced through various technology-based learning media, such as guided relaxation audio, self-reflection applications, and online learning platforms that enable students to develop emotional awareness in a more structured manner.[9]

Although various studies have examined interventions to improve students' emotional intelligence, most studies still focus on therapeutic approaches or passive stimulation methods, such as music therapy or classroom-based emotional training. These approaches have certain contributions, but often do not provide sufficient space for deep reflective engagement and the integration of spiritual dimensions in the learning

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[7] {Citation}

[8] Kimberly A. Schonert-Reichl and Molly Stewart Lawlor, "The Effects of a Mindfulness-Based Education Program on Pre- and Early Adolescents' Well-Being and Social and Emotional Competence," *Mindfulness* 1, no. 3 (September 2010): 137–51, https://doi.org/10.1007/s12671-010-0011-8; Jon Kabat-Zinn, "Mindfulness-Based Interventions in Context: Past, Present, and Future," *Clinical Psychology: Science and Practice* 10, no. 2 (2003): 144–56, https://doi.org/10.1093/clipsy.bpg016.

[9] Jaana Isohätälä, Hanna Järvenoja, and Sanna Järvelä, "Socially Shared Regulation of Learning and Participation in Social Interaction in Collaborative Learning," *International Journal of Educational Research* 81 (2017): 11–24, https://doi.org/10.1016/j.ijer.2016.10.006; Ángela Novoa-Echaurren, Isabel Pavez, and Marco Esteban Anabalón, "Reflective Practice and Digital Technology Use in a University Context: A Qualitative Approach to Transformative Teaching," *Education Sciences* 15, no. 6 (May 2025), https://doi.org/10.3390/educsci15060643.

process. In addition, research specifically examining psychospiritual learning approaches for the development of emotional intelligence in children with special needs remains relatively limited, especially in the context of non-formal education that integrates inclusive learning practices with digital media support. These limitations indicate a research gap in contemporary educational literature, particularly regarding how psychospiritual learning approaches can serve as effective pedagogical strategies to strengthen the social-emotional development of children with special needs in inclusive learning environments that are adaptable to advances in educational technology.

Method

This study uses a qualitative approach with an ethnographic design to gain an in-depth understanding of psychospiritual learning practices in the development of emotional intelligence in children with special needs at *Pusat Kegiatan Belajar Masyarakat* (PKBM) Lentera Fajar Sidoarjo, East Java. The ethnographic approach was chosen because it allows researchers to holistically explore the dynamics of pedagogical practices, social interactions, and student learning experiences in an inclusive educational environment.[10] Data collection was carried out through participatory observation of learning activities, in-depth interviews with educators and institution managers, and documentation of various learning practices related to reflective activities such as mindfulness, positive affirmations, and self-reflection supported by simple digital learning media. Data analysis was conducted thematically with reference to the conceptual framework of emotional intelligence proposed by Daniel Goleman, which includes five main dimensions, namely self-awareness, self-management, motivation, empathy, and social skills (*social skills*).[11] Through data reduction, thematic categorization, and contextual interpretation, this study seeks to identify how psychospiritual learning practices strengthen students' social-emotional development in an inclusive learning environment that is adaptive to the development of the digital learning ecosystem.

The Dynamics of Psychospiritual Learning and Emotional Intelligence Development in an Inclusive Educational Environment in Sidoarjo

[10] Martyn Hammersley and Paul Atkinson, *Ethnography: Principles in Practice* (New York: Routledge, 2019).

[11] Goleman, *Emotional Intelligence*.

The development of emotional intelligence in inclusive education cannot be understood solely as an individual psychological process, but must be seen as part of pedagogical practices that take place within specific social, cultural, and learning environments. In the context of contemporary education, which is increasingly influenced by technological transformation and digital pedagogy, learners' experiences are shaped not only through the transfer of cognitive knowledge but also through reflective processes involving emotional awareness, social relationships, and learning practices that support holistic personality development. Therefore, strengthening emotional intelligence is an important component of inclusive education, especially for children with special needs, who often face challenges in emotional regulation and social interaction.[12]

In this study, the dynamics of emotional intelligence development were observed through the learning experiences of two students at *Pusat Kegiatan Belajar Masyarakat* (PKBM) Lentera Fajar Sidoarjo, East Java, who had different learning needs. The research respondents were two students aged 15–17 years with two-way communication skills and the ability to understand learning instructions. The first student (N) was diagnosed with Attention Deficit Hyperactivity Disorder (ADHD), while the second student (S) had an intellectual disability. These differences in developmental characteristics illustrate the complexity of pedagogical needs in inclusive education. In special education literature, diverse developmental conditions such as ADHD and intellectual disabilities often affect students' ability to maintain attention, control impulses, and understand emotional expressions in social interactions.[13] Therefore, a learning approach that emphasizes the development of emotional awareness and self-regulation is highly relevant in the context of education for children with special needs.[14]

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[12] Brackett, Rivers, and Salovey, "Emotional Intelligence"; Goleman, *Emotional Intelligence*.

[13] American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, Fifth Edition (American Psychiatric Association, 2013), https://doi.org/10.1176/appi.books.9780890425596; Russell A. Barkley, ed., *Attention-Deficit Hyperactivity Disorder: A Handbook for Diagnosis and Treatment, 4th Ed*, Attention-Deficit Hyperactivity Disorder: A Handbook for Diagnosis and Treatment, 4th Ed (New York, NY, US: The Guilford Press, 2015), xiii, 898.

[14] Donna K. Housman, "The Importance of Emotional Competence and Self-Regulation from Virth: A Case for the Evidence-Based Emotional Cognitive Social

Initial observations show that both students face various challenges in the aspects of emotional intelligence as formulated by Daniel Goleman, namely self-awareness, self-management, motivation, empathy, and social skills. In the early stages, student N showed difficulty in recognizing his own emotions and tended to experience emotional outbursts without understanding the cause. This condition is a characteristic commonly found in individuals with ADHD, where impulsivity and difficulty in regulating emotions often affect daily behavior.[15] Meanwhile, student S, who has an intellectual disability, showed limitations in recognizing emotional variations and difficulty maintaining attention in learning activities.

From a social-emotional pedagogy perspective, these conditions indicate that the ability to recognize and manage emotions is a skill that needs to be developed systematically through structured learning experiences.[16] The implementation of the psychospiritual learning approach in this study showed significant changes in the dynamics of emotional intelligence development in both students.

Learning practices such as mindfulness, self-reflection, and positive affirmations became pedagogical mediums that helped students develop awareness of their own emotional experiences. After consistently participating in the learning process, student N began to show the ability to recognize the early signs of negative emotions and verbally express their emotional state before an emotional outburst occurred. Meanwhile, student S showed an increase in the ability to distinguish various basic emotional expressions and maintain attention in learning activities. This development shows that reflective practices such as mindfulness have significant potential in increasing students' emotional awareness and self-regulation.[17]

In addition to changes in emotional awareness, development was also seen in the dimensions of motivation, empathy, and social skills. Before participating in the psychospiritual learning process, both students' motivation to learn depended largely on external rewards. However, after consistent intervention, both began to show interest in new learning activities

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Early Learning Approach," *International Journal of Child Care and Education Policy* 11, no. 1 (December 2017): 13, https://doi.org/10.1186/s40723-017-0038-6.

[15] Barkley, *Attention-Deficit Hyperactivity Disorder*.

[16] Heckman and Kautz, "Hard Evidence on Soft Skills."

[17] Schonert-Reichl and Lawlor, "The Effects of a Mindfulness-Based Education Program on Pre- and Early Adolescents' Well-Being and Social and Emotional Competence"; Kabat-Zinn, "Mindfulness-Based Interventions in Context."

and became more responsive to educators' positive affirmations. This change indicates a shift from external motivation to more intrinsic motivation, which, in emotional intelligence theory, is considered an important indicator of more mature self-regulation.[18] In terms of empathy and social skills, both students also showed increased ability to respond to others' emotions and to build more adaptive social interactions. Student N began to initiate conversations independently, while student S began to understand the differences in interaction patterns with peers and teachers.

These empirical findings show that the development of emotional intelligence in children with special needs depends not only on individual therapy methods but also on a pedagogical environment that supports self-reflection and meaningful social interaction. From a digital pedagogy perspective, learning practices such as mindfulness and self-reflection can be reinforced through various technology-based learning media, including guided relaxation audio, mindfulness applications, and learning platforms that support structured emotional reflection. Several studies show that integrating digital technology into social-emotional learning can increase student engagement and expand opportunities to build more personal and reflective learning experiences.[19]

Thus, the findings of this study indicate that the psychospiritual learning approach has the potential as an alternative pedagogical strategy in developing the emotional intelligence of children with special needs in an inclusive educational environment. This approach not only improves students' emotional regulation skills but also helps them build healthier social relationships and increases their motivation to learn. In the context of contemporary education, increasingly influenced by technological developments, the integration of psychospiritual and digital pedagogical approaches offers opportunities to develop learning models that are more humanistic, reflective, and adaptable to students' diverse needs.[20]

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[18] Goleman, *Emotional Intelligence.*

[19] Selwyn, *Education and Technology*; Dede, "The Role of Digital Technologies in Deeper Learning. Students at the Center."

[20] Achmad Maulidi et al., "Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education," *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 6, no. 2 (September 2025): 831–52, https://doi.org/10.62775/edukasia.v6i2.1498.

Psychospiritual Learning Practices in an Inclusive Pedagogical Environment

Within the framework of contemporary inclusive education, the development of emotional intelligence is no longer understood solely as an individual psychological intervention but as an integral part of pedagogical practices that take place within a broader learning ecosystem. Various studies show that social-emotional skills such as self-awareness, emotional regulation, empathy, and the ability to build social relationships are important foundations for successful learning, especially for students with diverse developmental needs.[21] In the context of inclusive education, learning practices that are able to integrate cognitive, emotional, and reflective dimensions are becoming increasingly important, as this approach allows students to develop self-awareness while building healthier social interactions. Therefore, the psychospiritual learning approach applied at *Pusat Kegiatan Belajar Masyarakat* (PKBM) Lentera Fajar Sidoarjo can be understood as part of a pedagogical effort to strengthen the social-emotional dimension in the learning process of children with special needs.

The psychospiritual learning practice in this study was carried out through short reflective sessions that lasted about ten to fifteen minutes before or after the main learning activities. The relatively short duration was designed to suit the attention span of learners with special needs, while also providing space for a structured emotional reflection process. The learning environment used in these sessions was conducive, with a calm atmosphere and minimal distractions. In developmental neuropsychology, a learning environment with minimal overstimulation facilitates activation of the parasympathetic nervous system, which helps reduce stress levels and support a more stable state of relaxation.[22] Thus, the arrangement of the learning space not only serves a practical function but is also part of a pedagogical design that supports the creation of psychological conditions conducive to students' self-reflection.

One important element in psychospiritual learning practices is mindful breathing exercises. In these sessions, students are invited to breathe slowly through their nose, hold their breath for a moment, and then exhale slowly through their mouth. This exercise is repeated several times until students show signs of relaxation, such as a more stable breathing rhythm or a calmer

[21] Brackett, Rivers, and Salovey, "Emotional Intelligence"; Heckman and Kautz, "Hard Evidence on Soft Skills."

[22] Daniel J. Siegel, *The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are* (New York: Guilford Publications, 2020).

facial expression. In mindfulness literature, mindful breathing practice is considered an effective basic technique for improving emotional regulation and focus, as it is associated with the activation of brain areas involved in emotion and attention control.[23] For children with special needs, this exercise also serves as an initial way to build awareness of their physical condition and emotions.

The next stage in psychospiritual learning practice is the process of focusing attention and self-reflection. At this stage, educators or facilitators provide simple, repetitive verbal instructions to help students focus on breathing sensations and ignore distractions from the surrounding environment. Students' responses to this process show diverse dynamics. Some students are able to follow the instructions gradually, while others show initial resistance such as anxiety or difficulty maintaining a stable sitting position. These conditions reflect the complexity of pedagogical needs in inclusive education, where educators must be emotionally sensitive and flexible, adjusting learning strategies to students' developmental characteristics.[24] An adaptive and empathetic approach is an important factor in ensuring that the learning process is not only instructional but also supports students' psychological development.

In addition to breathing exercises and self-reflection, psychospiritual learning practices also involve the use of positive affirmations as part of strengthening students' self-awareness. These affirmations are usually conveyed in simple sentences such as "I am a great kid" or "I am able to calm myself down." In the perspective of positive psychology, the practice of affirmation plays an important role in forming constructive self-talk patterns and increasing individual self-confidence.[25] When these affirmations are delivered consistently in a supportive learning environment, students begin to internalize positive messages about their own abilities. This process gradually

[23] Philip David Zelazo and Kristen E. Lyons, "Mindfulness Training in Childhood," *Human Development* 54, no. 2 (2011): 61–65; Kabat-Zinn, "Mindfulness-Based Interventions in Context."

[24] Carol A. Tomlinson, *The Differentiated Classroom: Responding to the Needs of All Learners* (United States: Association for Supervision and Curriculum Development, 1999).

[25] Martin E. P. Seligman, *Flourish: A Visionary New Understanding of Happiness and Well-Being*, Flourish: A Visionary New Understanding of Happiness and Well-Being (New York, NY, US: Free Press, 2011), xii, 349.

helps build a more stable psychological foundation for the development of students' intrinsic motivation and emotional regulation.

Empirical findings in this study show that psychospiritual learning practices have a positive impact on the development of students' emotional intelligence. These changes are seen in the improvement of students' ability to recognize their emotions, control their emotional responses, and build more adaptive social interactions with their peers and educators. This development is in line with the conceptual framework of emotional intelligence proposed by Daniel Goleman, which emphasizes five main dimensions, namely self-awareness, emotional management, motivation, empathy, and social skills.[26]

In the context of inclusive pedagogy, strengthening these five dimensions not only impacts students' psychological well-being but also contributes to improving the overall quality of the learning experience. However, the implementation of psychospiritual learning practices also faces various challenges in practice. One of the main challenges relates to the variation in students' responses to reflective activities.

Some students need more time to understand instructions or adjust to the rhythm of activities. In addition, an unfavorable learning environment, such as noise from outside the classroom or limited supporting facilities, can affect the effectiveness of the learning process. These challenges indicate that the successful implementation of this type of pedagogical approach depends not only on the methods used, but also on the quality of the learning environment and adequate institutional support.

On the other hand, this study also shows that support from families and educators plays an important role in the sustainability of psychospiritual learning practices.

When parents help their children practice breathing techniques or positive affirmations at home, the learning process is no longer limited to the classroom but becomes part of students' daily lives. From a digital pedagogy perspective, such practices can also be expanded through the use of learning technologies, such as mindfulness apps, relaxation audio, or learning platforms that allow students to reflect independently. Research in educational technology shows that integrating digital media into social-

[26] Goleman, *Emotional Intelligence*.

emotional learning can increase student engagement and expand opportunities for more personal, reflective learning experiences.[27]

Thus, the psychospiritual learning practices applied in this study can be understood as part of efforts to develop an inclusive pedagogical model that places emotional and reflective dimensions as important components in the learning process. This approach shows that the development of emotional intelligence in children with special needs requires not only individual psychological intervention but also a supportive, relational, and adaptive pedagogical environment that is responsive to developments in educational technology. The integration of psychospiritual and digital pedagogical approaches opens up opportunities to develop more humanistic, reflective, and contextual learning models to address the challenges of inclusive education in the digital era.

Theoretical Contributions to Digital Pedagogy

The findings of this study contribute theoretically to the discourse on digital pedagogy by emphasizing the importance of integrating emotional, reflective, and psychospiritual dimensions into contemporary learning environments. Over the past few decades, studies on digital pedagogy have tended to focus on technological aspects, such as the integration of digital devices, the development of digital literacy, and instructional design on online platforms. However, recent developments in educational studies indicate that the effectiveness of digital learning is not solely determined by the sophistication of the technology used, but also by learners' psychological and emotional readiness to interact with technology-mediated learning environments.[28] In this context, this study argues that psychospiritual reflective practices can serve as a pedagogical foundation that supports the development of emotional intelligence in digital learning ecosystems.

In contemporary educational literature, there is a growing tendency to link digital pedagogy with the development of students' social-emotional competencies. This approach is often referred to as digital social-emotional learning (D-SEL), which is a pedagogical framework that integrates emotional intelligence with technology-based learning practices. Research shows that learners with strong emotional regulation and self-awareness skills tend to be more adaptable to complex digital learning environments, mainly because

[27] Dede, "The Role of Digital Technologies in Deeper Learning. Students at the Center"; Selwyn, *Education and Technology*.
[28] Selwyn, *Education and Technology*.

they can manage digital distractions, academic pressure, and the dynamics of social interaction in online spaces.[29] Thus, the development of emotional competence is no longer seen as an additional aspect of learning, but as an integral component that determines the success of the learning process in the digital age.

In this context, this study expands the digital pedagogy framework by showing that psychospiritual reflective practices can be an effective pedagogical mechanism for strengthening students' emotional regulation abilities. Practices such as mindful breathing, guided self-reflection, and positive affirmations serve not only as relaxation exercises but also as means of forming self-awareness, which is the basis for the development of emotional intelligence. In educational psychology, self-awareness is the ability to recognize one's own emotional states, thoughts, and behavioral reactions. This ability is very important in a digital learning environment that is full of information stimuli and rapid social interactions.[30]

Furthermore, the reflective practices identified in this study can be understood as a form of reflective micro-pedagogy (*reflective micro-practices*) in learning. This concept refers to brief reflective activities integrated into daily learning routines, such as breathing exercises, mindfulness, or self-affirmation, performed before or after learning activities. Although relatively short in duration, these practices can have a significant impact on students' psychological well-being, particularly in helping them achieve a more stable emotional state before engaging in learning activities.

In contemporary pedagogical literature, this approach is seen as an important strategy for creating a learning environment that supports student well-being.[31] The theoretical contribution of this research also relates to efforts to reconstruct the relationship between educational technology and the human dimension of the learning process.

Many digital pedagogy studies highlight the potential of technology to expand access to education and improve learning efficiency. However, a number of studies also show that digital learning environments can pose new challenges, such as digital fatigue, information overload, and a shallower

[29] Immordino-Yang, Darling-Hammond, and Krone, "Nurturing Nature."

[30] Goleman, *Emotional Intelligence*; Brackett, Rivers, and Salovey, "Emotional Intelligence."

[31] OECD Publishing, *Beyond Academic Learning: First Results from the Survey of Social and Emotional Skills*, in *OECD Publishing* (Tokyo: OECD Publishing, 2021), https://doi.org/10.1787/92a11084-en.

depth of reflection in the learning process.[32] In this situation, psychospiritual reflective practices can serve as a pedagogical mechanism that helps students maintain emotional balance and focus when interacting with learning technology.

In addition, this study also contributes to the development of the concept of reflective digital engagement. This concept refers to learners' ability to use technology consciously, purposefully, and reflectively in the learning process. Reflective digital engagement is not only about the technical ability to use digital devices, but also about awareness of the emotional and cognitive impacts of using such technology. Learners with a high level of self-awareness tend to manage their technology use more wisely, avoid digital distractions, and use technology as a constructive learning tool.[33]

From an inclusive pedagogy perspective, the theoretical contribution of this research becomes even more relevant. Inclusive education requires a learning approach that can accommodate the diversity of student characteristics, including differences in cognitive, emotional, and social abilities. For children with special needs, the learning process is not only about mastering academic material but also about developing social and emotional skills that enable them to actively participate in the learning environment. Therefore, integrating psychospiritual reflective practices into learning can be a pedagogical strategy that helps create a more supportive and adaptive learning environment for learners with diverse developmental needs.[34]

Furthermore, this study proposes that future digital pedagogy should be developed within the framework of human-centered digital pedagogy, a pedagogical approach that places human development at the center of educational technology innovation. In this paradigm, technology is not positioned as the main goal of learning, but as a tool that supports the holistic cognitive, emotional, and social development of learners. This approach aligns with the latest developments in educational research, which emphasize the

[32] Selwyn, *Education and Technology*; Lesa N. Presley, "The Shallows: What the Internet Is Doing to Our Brains," *Journal of Thought* 50, nos. 1–2 (2016): 63–67.
[33] Sarah K. Howard et al., "Ready, Set, Go! Profiling Teachers' Readiness for Online Teaching in Secondary Education," *Technology, Pedagogy and Education* 30, no. 1 (January 2021): 141–58, https://doi.org/10.1080/1475939X.2020.1839543.
[34] Tomlinson, *The Differentiated Classroom*.

importance of balancing technological innovation with humanistic values in learning practices.[35]

Thus, the main contributions of this study to digital pedagogy can be summarized in three main theoretical points. First, this study shows that psychospiritual reflective practices can serve as a pedagogical foundation for the development of emotional intelligence in digital learning environments. Second, this study introduces the concept of reflective micro-practices as a pedagogical strategy that can be flexibly integrated into daily learning routines. Third, this study emphasizes the importance of a human-centered digital pedagogy, combining educational technology with reflective practices that support learners' psychological well-being. Overall, this study's findings indicate that the development of digital pedagogy cannot be separated from the emotional and reflective dimensions of the learning process.

The integration of psychospiritual reflective practices and educational technology opens up opportunities to develop learning models that are more humanistic, inclusive, and adaptive to the challenges of education in the digital age. By grounding learning in emotional intelligence, digital pedagogy can develop not only as a technological innovation but also as a pedagogical approach that supports holistic human development.

Concluding Remarks

This study shows that psychospiritual learning practices implemented at *Pusat Kegiatan Belajar Masyarakat* (PKBM) Lentera Fajar Sidoarjo, East Java, play an important role in supporting the emotional intelligence development of children with special needs. Through an ethnographic approach, this study found that reflective practices such as breathing awareness, guided self-reflection, and positive affirmations not only function as relaxation activities but also as pedagogical mechanisms that help students recognize emotions, manage emotional responses, and build more adaptive social interactions in the learning environment. This type of learning practice shows that emotional intelligence can be developed through simple yet consistent pedagogical activities integrated into daily learning routines. In the context of inclusive education, this approach is significant because it creates a learning space that is more empathetic, supportive, and responsive to students' diverse developmental needs.

[35] Michael Fullan, Joanne Quinn, and Joanne McEachen, *Deep Learning: Engage the World Change the World* (United States: SAGE Publications, 2017).

Furthermore, this study's findings contribute conceptually to the development of Indonesian Digital Pedagogy by emphasizing that educational innovation in the digital era cannot be separated from the emotional and reflective dimensions of the learning process. Although the psychospiritual learning practices observed in this study occurred in direct pedagogical interactions, the reflective principles they produced are highly relevant to the development of Indonesia's growing digital learning environment. The integration of psychospiritual reflective practices, the strengthening of emotional intelligence, and the use of learning technology open up opportunities for the development of a more human-centered digital pedagogy model. Thus, this study not only provides an empirical understanding of psychospiritual learning practices in inclusive education but also offers a conceptual framework for developing a more humanistic, inclusive, and adaptive pedagogical approach to educational transformation in Indonesia's digital era.

Furthermore, this study emphasizes that the development of digital pedagogy in Indonesia should take into account the socio-cultural context and the local pedagogical practices that have emerged within the educational community. The psychospiritual learning practices documented in this ethnographic study demonstrate that a reflective approach grounded in local pedagogical experiences can serve as a source of innovation for developing learning models relevant to students' needs in Indonesia. Therefore, integrating reflective values, inclusive pedagogical practices, and educational technology has the potential to enrich the discourse on Indonesian digital pedagogy with a more contextual perspective, oriented towards the holistic well-being of learners. By grounding learning in emotional intelligence, digital pedagogy in Indonesia can develop not only as an educational technology innovation but also as a pedagogical approach that reaffirms the human dimension in the learning process in the era of digital transformation.

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