Journal of Research in
Educational Management
ISSN: 2964-5026 (p) 2964-4828 (e)
Vol. 5, No. 1, 2026
https://doi.org/10.71392/jrem.v5i1.129

OPEN ACCESS

Student Well-being Management in Islamic Schools: Integrating Mental Health, Spirituality, and Character Education

Saiful Bahri [1], Dede Setiawan [2]
[1,2] *Universitas Nahdlatul Ulama Indonesia*
[1] *Corresponding Author: saifulbahri@unusia.ac.id*

Abstract : *This study examines how Islamic schools manage student well-being through the integration of mental health, spirituality, and character education. The study addresses the need for a holistic approach to student well-being that extends beyond academic achievement to encompass psychological, spiritual, and moral development. A qualitative case study design was employed, with data collected through in-depth interviews, observations, and document analysis involving school principals, guidance and counseling teachers, homeroom teachers, subject teachers, and students. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal three interconnected practices. First, mental health management is primarily preventive and responsive, with early identification used to recognize students' psychological and emotional needs. Second, spirituality functions as an internal mechanism for emotional regulation through worship practices and the reinforcement of Islamic values. Third, character education is embedded in school culture through habituation, discipline, responsibility, and teacher role modeling. However, these dimensions remain institutionally fragmented and are not yet supported by an integrated management and evaluation system. The study concludes that effective student well-being management in Islamic schools requires coordinated integration of psychological support, spiritual development, and character formation through systematic policies, institutional collaboration, and continuous evaluation.*

Keywords : *Student Well-Being; Islamic Education Management; Mental Health.*
Article History : Received: April 2026 Revised: May 2026 Accepted: Junr 2026

Copyright © 2026 Journal of Research in Educational Management, *All Rights Reserved*

This is an open access article distributed under the terms of the Creative Commons Attribution-Share Alike 4.0 License

INTRODUCTION

Educational developments in the modern era no longer focus solely on academic achievement but also on the overall well-being of students (Fahmi et al., 2023; Karatsiori, 2023; Petrychenko et al., 2023). The concept of student well-being has become a crucial issue in the global education system because it is directly related to students' mental health, happiness, and academic success (Moussa & Ali, 2022). In this context, schools are seen not only as places to transfer knowledge but also as spaces for fostering emotional and social balance in students. However, many educational institutions still face challenges in integrating aspects of student well-being systematically and sustainably.

In Islamic schools, the concept of student well-being has a more complex dimension, encompassing not only psychological and social aspects but also spiritual ones. Islamic education has historically emphasized a balance between knowledge, faith, and morals, yet implementation in student well-being management is often fragmented (Gast et al., 2019; Kunttu & Neuvo, 2019). Many Islamic schools still separate counseling, character education, and religious guidance services without comprehensive managerial integration. This results in Islamic education's significant potential for shaping student well-being being underutilized.

Various previous studies have discussed the importance of mental health in schools, the role of character education, and the contribution of spirituality to student personality development (Datu, 2018; Lappo et al., 2022). However, most of this research remains fragmented and has not developed a management model that holistically integrates these three aspects (Hasan et al., 2022; Mishra et al., 2022; Quinonez et al., 2023). This gap highlights the need for a new approach that is not only conceptual but also operational in the context of Islamic school management (Teslo et al., 2023). Thus, a framework is needed that can bridge the aspects of mental health, spirituality, and character education within a single, integrated management system.

The novelty of this research lies in the formulation of a Student Well-being Management model in Islamic schools that integrates three interrelated dimensions mental health, spirituality, and character education within a unified management framework. Previous studies have generally examined these dimensions separately, emphasizing either psychological well-being, spiritual development, or character formation. In contrast, this study proposes a holistic approach that positions student well-being as the result of the interaction between psychological resilience, spiritual values, and moral development. This integrated model is operationalized through school management practices, including institutional policies, counseling services, school culture, learning activities, and the internalization of Islamic values. Consequently, the study offers a new perspective that student well-being in Islamic education cannot be understood solely through psychological indicators, but must also incorporate spiritual and ethical dimensions as central elements of educational management.

Based on this novelty, the study aims to develop a comprehensive and contextual framework for managing student well-being in Islamic schools. Specifically, the research seeks to examine how the integration of mental health support, spirituality, and character education can be implemented through school management systems to create a supportive educational ecosystem. This ecosystem is expected not only to enhance students' academic achievement,

but also to cultivate individuals who are psychologically healthy, spiritually grounded, and morally responsible. Therefore, this study is expected to contribute both theoretically, by enriching the discourse on Islamic educational management, and practically, by providing a model that can guide policymakers, school leaders, and educators in promoting sustainable student well-being in the contemporary era.

METHOD

This research uses a qualitative approach with a case study design to gain a deeper understanding of student well-being management practices in Islamic schools. This approach was chosen because it allows researchers to explore phenomena holistically in a natural context, particularly regarding the integration of mental health, spirituality, and character education. The primary focus of the research is how Islamic schools manage student well-being through systematically developed policies, programs, and school culture.

The research location was purposively selected at an Islamic school with an Islamic values-based student development program and active guidance and counseling services. The study subjects included the principal, the vice principal for student affairs, guidance and counseling teachers, Islamic religious education teachers, and students. Informants were selected using a purposive sampling technique, taking into account their direct involvement in the student welfare management process. This aimed to obtain rich and in-depth data from various perspectives.

Data collection techniques were conducted through three main methods: participant observation, in-depth interviews, and documentation studies. Observations were used to directly observe student welfare practices in daily school activities, including social interactions and school culture. In-depth interviews were conducted to explore the informants' understanding, experiences, and management strategies, while documentation was used to analyze school documents such as work programs, curricula, and policies related to student development.

Data analysis was conducted using the interactive model of Miles et al., (2013), which encompasses data reduction, data presentation, conclusion drawing, and verification. Data validity was tested through triangulation of sources and techniques, as well as member checking to ensure consistency of information from informants. With this method, the research is expected to produce valid, in-depth findings that can comprehensively describe the student well-being management model in Islamic schools.

RESULT AND DISCUSSION

Result

1. Integration of School-Based Mental Health Service Systems

   The first finding indicates that student well-being management in Islamic schools has begun to be directed toward establishing a more integrated mental health service system. This service relies not only on guidance and counseling teachers but also involves homeroom teachers, subject teachers, and the principal in the process of monitoring

students' psychological well-being. However, this integration is still in the development stage and has not yet fully formed a comprehensive, structured system. The existing system tends to be oriented toward handling problems after they arise (a reactive approach), although an early warning system has been introduced as a preventative measure. The following data from interviews and observations illustrates this process:

Table 1: Integration of School-Based Mental Health Services

Interview / Observation Data	Description	Code
"We usually deal with students after there are problems such as truancy or study pressure."	BK services are still focused on handling problems that have already occurred.	Reactive Counseling
"We monitor student behavior every day and if there are changes, we immediately report them to the Guidance and Counseling Agency."	The homeroom teacher acts as the main observer of student behavior.	Teacher Monitoring
"In class, we can only observe changes in students' attitudes and then report them to the homeroom teacher."	Subject teachers act as informal supervisors of student behavior	Informal Observation
"Schools are starting to develop early warning systems to detect at-risk students."	Initial efforts for an early detection system for students' psychological conditions	Early Detection System

Table 1 shows that the implementation of mental health services in Islamic schools is still at a developing, but not yet fully structured, stage of integration. The data demonstrates several important dimensions that illustrate how student well-being management is beginning to be built into the school system.

First, the dominance of a reactive approach. Research results show that guidance and counseling services still primarily address problems after they arise. This suggests that the approach used is still problem-centered and does not fully align with a preventative student welfare system.

Second, a teacher-based monitoring system. The involvement of homeroom teachers and subject teachers demonstrates that monitoring students' mental health is not solely the responsibility of counselors but is also distributed to all educators. However, this system still relies on individual initiative and lacks standard operating procedures.

Third, informal observation mechanisms. Data shows that teachers tend to report changes in student behavior verbally without systematic documentation. This situation leads to a lack of data continuity in handling student cases and weakens coordination between parties.

Fourth, the initiation of an early detection system. The implementation of an early warning system demonstrates a shift toward a preventative approach to student mental health management. However, its implementation remains limited and is not supported by a digital system or comprehensively integrated procedures.

Thus, these findings indicate that student mental health management in Islamic schools is in a transition phase from a reactive to a preventative approach. Although collaboration between teachers has begun to develop, the existing system remains fragmented and not optimally integrated. Strengthening coordination, standardizing

reporting, and developing a more comprehensive early detection system are essential to realizing a more holistic student well-being management model.

2. Strengthening Spirituality as a Mechanism for Student Emotional Regulation

The second finding indicates that spirituality plays a very dominant role in managing student well-being in Islamic schools. Religious values are not only positioned as part of routine worship activities but also serve as a primary mechanism in helping students manage emotions, stress, and academic pressure. Activities such as congregational prayer, Quran recitation, morning dhikr, and Islamic studies are part of the school culture, indirectly shaping students' psychological well-being. However, the integration of spirituality and mental health services has not been fully formalized in school management policies. The following interview data supports these findings:

Table 2: Spirituality as Student Emotional Regulation

Interview / Observation Data	Description	Code
"If students feel stressed or depressed, we usually direct them to engage in worship such as prayer and dhikr."	Spirituality is used as an approach to calming students' emotions	Spiritual Coping
"Morning tadarus activities make students calmer before learning begins."	Religious routines help students' emotional stability	Daily Spiritual Routine
"Children are usually more emotionally stable after participating in study activities or congregational prayers."	Religious activities have an impact on emotional control	Emotional Stability
"Spirituality has become a school culture, but there are no specific guidelines linking it to counseling."	The integration of spirituality and psychological services is not yet structured	Informal Integration

Table 2 shows that spirituality plays a significant role as a primary instrument in student emotional regulation in Islamic schools. These data indicate that religious values are understood not only as ritual obligations but also as part of a strategy for fostering students' psychological well-being.

First, spiritual coping as a stress management mechanism. Research shows that teachers and schools actively encourage students to turn to worship when facing academic pressure or personal problems. This approach reflects the positioning of spirituality as an effective means of emotional healing in the context of Islamic education.

Second, daily spiritual routines. Activities such as Quran recitation, morning dhikr, and congregational prayer are part of the school's daily structure, providing a psychologically calming effect on students. These routines not only foster religious discipline but also foster emotional stability before the learning process begins.

Third, emotional stability through religious activities. Data shows that students tend to have more stable emotional states after participating in spiritual activities together. This suggests a positive relationship between collective religious practices and students' psychological well-being.

Fourth, integration is not yet formalized. Although spirituality has become a strong part of the school culture, its connection to the counseling service system lacks clear

guidelines or formal policies. This situation indicates that the integration of spiritual and psychological aspects remains inchoate and unsystematic.

Thus, these findings indicate that spirituality plays a central role in managing student well-being in Islamic schools, particularly in regulating students' emotions. However, strengthening this approach requires policies and management models that can integrate spirituality with mental health services in a more systematic and structured manner.

3. Character Education as the Foundation of the Student Well-being Ecosystem

The third finding shows that character education plays a fundamental role in shaping the student well-being ecosystem in Islamic schools. Values such as discipline, responsibility, empathy, cooperation, and good morals are not only taught as learning materials but also embedded in all school activities. School culture is built to create a safe, comfortable, supportive, and collaborative environment for students. However, the implementation of character education still relies heavily on teacher role models and is not fully supported by a structured and measurable evaluation system within the student well-being management framework. The following data from interviews and observations support these findings:

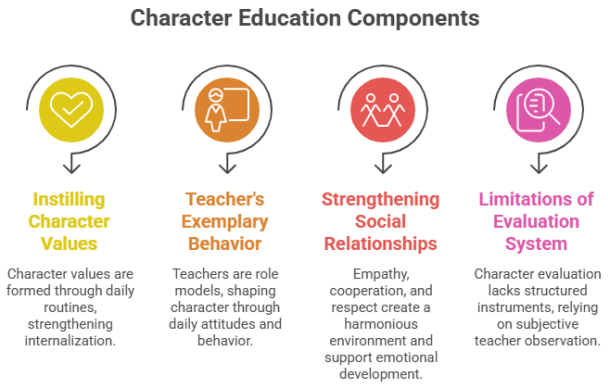


Figure 1. Character Education in Strengthening Student Well-being

Figure 1, shows that character education in Islamic schools serves as a primary foundation for building a student well-being ecosystem. This data illustrates that character formation occurs not only through formal learning but also through habits and school culture embedded in daily activities.

First, the instilling of character values. Research shows that the values of discipline, responsibility, and noble character are formed through students' daily routines. This approach strengthens the internalization of values because it is repeated in the real context of school life, not just in theoretical learning.

Second, the teacher's exemplary behavior as the primary role model. Teachers play a central role in shaping students' character through their daily attitudes and behavior. Students tend to imitate their teachers' actions, making exemplary behavior a key factor in the success of character education in Islamic schools.

Third, strengthening positive social relationships. The school emphasizes the importance of empathy, cooperation, and mutual respect among students. This creates a

harmonious social environment and supports students' emotional development, which is a crucial component of student well-being.

Fourth, the limitations of the character evaluation system. Although character education has become an important part of school culture, its assessment still lacks structured and measurable instruments. Evaluation remains subjective and relies on teacher observation, thus not fully supporting data-driven student well-being management.

Thus, these findings indicate that character education has become a primary foundation for fostering student well-being in Islamic schools. However, strengthening the evaluation and measurement systems is needed to ensure that the implementation of character education is more structured, standardized, and integrated into overall school management.

Discussion

The findings of this study indicate that student well-being management in Islamic schools is a multidimensional construct formed through the gradual integration of mental health services, spirituality, and character education. The three main findings demonstrate that Islamic schools manage student well-being not merely as a psychological issue but as a value system integrated into the institutional culture. However, this integration is still in a transition phase from a partial practice to a more holistic and structured management system.

The first finding reveals that mental health services in Islamic schools are still dominated by a reactive approach, despite the emergence of early warning system initiatives. This situation aligns with previous studies that found that counseling services in many schools still focus on case management rather than prevention (Zerman et al., 2022; Cross et al., 2019). In this context, the role of guidance counselors remains central to intervention, while other teachers serve as informal observers (Porter, 2020). This suggests that the student welfare system is not yet fully based on structured collaboration, but rather relies on individual initiative. Thus, while there are initial indications of an early detection system, its implementation is not yet supported by robust coordination mechanisms and digitalization.

The second finding reinforces the central role of spirituality as a mechanism for regulating students' emotions. Activities such as congregational prayer, tadarus (recitation of the Koran), dhikr (remembrance of God), and Islamic studies serve as coping strategies that help students manage academic stress and social pressure. This finding broadens the perspective of spiritual well-being theory, which states that spirituality contributes significantly to an individual's psychological stability (Kislyakov et al., 2020; Al-Rousan, 2023). However, in the context of school management, spirituality remains largely ingrained and has not yet been formalized in mental health service policies. This means there is a gap between robust spiritual cultural practices and managerial systems that systematically integrate them. This suggests that Islamic schools possess strong social and religious capital, but have not yet fully translated it into a measurable student well-being policy framework.

The third finding indicates that character education is a key foundation in building a student well-being ecosystem. Values such as discipline, responsibility, empathy, and good

morals are internalized through habituation and teacher role models (Dwivedi et al., 2023; Munawwaroh, 2024). This finding aligns with character education theory, which emphasizes the importance of habituation and role modeling in shaping student behavior (Ahn & Vega, 2020; Buerkle et al., 2023). However, a major weakness identified is the lack of a standardized character evaluation system based on objective instruments. Evaluation still relies on subjective teacher observations, making it difficult to integrate into a data-driven management system. This situation indicates that character education has become a culture, but not yet a measurable management system.

An integrative analysis of these three findings reveals that the student well-being management model in Islamic schools remains fragmented, despite its strong integrative potential. Mental health, spirituality, and character education operate in parallel, but are not yet fully integrated into a single, interconnected management system (Mundiri & Firdausy, 2022; Zou et al., 2019). Mental health serves as a response to challenges, spirituality as a mechanism for emotional stabilization, and character education as a foundation for values. However, these three approaches have not yet been integrated into a systematic, data-driven policy framework.

The main novelty of this research lies in identifying the need to integrate these three dimensions into a single Islamic school-based student well-being management model. Unlike previous research that tends to separate mental health, spiritual well-being, and character education, this study demonstrates that all three actually intersect and can be integrated into a school management system. This integration is crucial because Islamic schools have unique characteristics that enable a holistic approach based on religious values, as well as psychological and pedagogical aspects.

Theoretically, these findings enrich the concept of student well-being by positioning spirituality as a key and inseparable dimension in Islamic education (Govorova et al., 2020; Hansen, 2022). Student well-being is therefore understood not only through psychological and academic conditions, but also through spiritual meaning, moral development, and character formation (Kaur et al., 2022; Zaini et al., 2024). The integration of mental health, spirituality, and character education provides a more holistic framework in which these dimensions mutually reinforce one another (Cucchi & Qoronfleh, 2025; Vieten et al., 2023). This perspective strengthens the concept of student well-being as a systemic outcome of educational management, rather than merely an individual psychological condition or a responsibility of counseling services. Thus, the findings contribute to Islamic educational management by emphasizing that student well-being should be embedded within school policies, culture, and institutional practices.

Practically, this research emphasizes the development of a school management system supported by cross-teacher coordination, data-driven early detection, and integrative policies connecting counseling, spiritual activities, and character education. Such integration enables schools to identify students' needs earlier and provide more coordinated interventions. It also requires school leaders to strengthen governance, establish clear evaluation mechanisms, and utilize digital monitoring systems responsibly. Thus, student well-being management in Islamic schools is shifting from a fragmented approach toward systemic integration, enabling schools

to develop a more comprehensive, sustainable, and evidence-based ecosystem that supports students' psychological health, spiritual growth, and character development.

CONCLUSION

This study concludes that student well-being management in Islamic schools is most effective when mental health, spirituality, and character education are positioned as interconnected dimensions within an integrated educational system. Mental health management provides preventive and responsive support for students' emotional and psychological needs, while spirituality functions as an internal resource that strengthens emotional regulation, meaning-making, and resilience. At the same time, character education translates these values into daily behavior through habituation, teacher role modeling, and a supportive school culture. The findings therefore indicate that student well-being in Islamic schools cannot be addressed through psychological services alone but requires the integration of emotional, spiritual, and moral development within everyday educational practices.

The study further concludes that the distinctive contribution of Islamic schools lies in their capacity to connect well-being management with religious and character-based educational values. However, the integration of these dimensions requires stronger institutional coordination, systematic early identification, continuous evaluation, and clear management policies. A holistic student well-being management framework should therefore move from fragmented and reactive practices toward a coordinated system in which mental health support, spiritual development, and character formation reinforce one another. Such integration provides a sustainable foundation for developing students who are psychologically resilient, spiritually grounded, and demonstrate positive character in their academic and social lives.

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to the Islamic schools, school leaders, teachers, counselors, and students who contributed their time, experiences, and valuable insights to this study. Appreciation is also extended to all individuals who provided support and assistance throughout the research process, from data collection to the completion of this study.

BIBLIOGRAPHY

Ahn, J. N., Hu, D., & Vega, M. (2020). "Do as I do, not as I say": Using social learning theory to unpack the impact of role models on students' outcomes in education. *Social and Personality Psychology Compass*, *14*(2), e12517.

Al-Rousan, A. H., Ayasrah, M. N., & Khasawneh, M. A. S. (2023). Psychological stability and its relationship to academic performance among secondary school students. *Journal of Information Sciences Letters*, *12*(3), 1469-1478.

Buerkle, A., O'Dell, A., Matharu, H., Buerkle, L., & Ferreira, P. (2023). Recommendations to align higher education teaching with the UN sustainability goals – A scoping survey. *International Journal of Educational Research Open*, *5*(April), 100280. https://doi.org/10.1016/j.ijedro.2023.100280

Cucchi, A., & Qoronfleh, M. W. (2025). Cultural perspective on religion, spirituality and mental

health. *Frontiers in Psychology*, *16*, 1568861.
Cross, M. J., Tucker, R., Raftery, M., Hester, B., Williams, S., Stokes, K. A., ... & Kemp, S. (2019). Tackling concussion in professional rugby union: a case–control study of tackle-based risk factors and recommendations for primary prevention. *British journal of sports medicine*, *53*(16), 1021-1025.
Datu, J. A. D. (2018). Flourishing is associated with higher academic achievement and engagement in Filipino undergraduate and high school students. *Journal of Happiness Studies*, *19*(1), 27-39.
Dwivedi, Y. K., Kshetri, N., Hughes, L., Slade, E. L., Jeyaraj, A., Kar, A. K., Baabdullah, A. M., Koohang, A., Raghavan, V., Ahuja, M., Albanna, H., Albashrawi, M. A., Al-Busaidi, A. S., Balakrishnan, J., Barlette, Y., Basu, S., Bose, I., Brooks, L., Buhalis, D., … Wright, R. (2023). "So what if ChatGPT wrote it?" Multidisciplinary perspectives on opportunities, challenges and implications of generative conversational AI for research, practice and policy. *International Journal of Information Management*, *71*(March). https://doi.org/10.1016/j.ijinfomgt.2023.102642
Fahmi, M., Sarilita, E., & Wilar, G. (2023). Building Resilient Communities: Rapid Response to a Crisis through Nusantara Module's Character Education and Social Contribution Initiative. *Sustainability (Switzerland)*, *15*(18). https://doi.org/10.3390/su151813300
Gast, J., Gundolf, K., Harms, R., & Collado, E. M. (2019). Knowledge management and coopetition: how do cooperating competitors balance the needs to share and protect their knowledge?. *Industrial marketing management*, *77*, 65-74.
Govorova, E., Benítez, I., & Muñiz, J. (2020). How schools affect student well-being: A cross-cultural approach in 35 OECD countries. *Frontiers in psychology*, *11*, 431.
Hansen, J. I. (2022). As You Like It: Building, Executing, and Assessing an Adaptable Library Instruction Program for First-Year Experience Courses. *Communications in Information Literacy*, *16*(2), 182–203. https://doi.org/10.15760/comminfolit.2022.16.2.6
Hasan, M., Arwandi, T., Nursita, L., & Kamal, S. I. M. (2022). The Quality of Education Based on Local Wisdom: The Principal of Madrasah Review. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, *6*(1), 617–628. https://doi.org/10.33650/al-tanzim.v6i2.3484
Karatsiori, M. (2023). In the pursuit of "Quality Education": From ancient times to the digital era, can there be a consensus?. *Cogent Education*, *10*(2), 2286817.
Kaur, V., Lindinger-Sternart, S., & Grey, B. (2022). Public policy issues affecting integrated health care: Challenges, opportunities, and implications for clinical mental health counselors. *Journal of Mental Health Counseling*, *44*(1), 49-67.
Kislyakov, P. A., Meyerson, I. L., & Egorova, P. A. (2020). Indicators of psychological stability of the individual to sociocultural threats and negative information impact. *Vestnik of Minin University*, *8*(2), 11.
Kunttu, L., & Neuvo, Y. (2019). Balancing learning and knowledge protection in university-industry collaborations. *The Learning Organization*, *26*(2), 190-204.
Lappo, V., Soichuk, R., & Akimova, L. (2022). Digital technologies of support the spiritual development of students. *Information Technologies and Learning Tools*, *88*(2), 103.
Miles, M. B., Huberman, A. M., & Saldana, J. (2013). *Qualitative Data Analysis: A Methods Sourcebook, 3/E* (third). SAGE Publications.
Mishra, S., Jena, L., Tripathy, H. K., & Gaber, T. (2022). Prioritized and predictive intelligence of things enabled waste management model in smart and sustainable environment. *PloS one*, *17*(8), e0272383.
Moussa, N. M., & Ali, W. F. (2022). Exploring the relationship between students' academic success and happiness levels in the higher education settings during the lockdown period of COVID-19. *Psychological reports*, *125*(2), 986-1010.
Munawwaroh, I. (2024, February). Management Strategy Development of The Furudul Ainiyah Movement Program. In *Proceeding Of International Conference On Education, Society And*

Humanity (Vol. 2, No. 1, pp. 1484-1491).
Mundiri, A., & Firdausy, A. (2022). Pesantren-Based Experiential Marketing ; Sense Emotional Analysis In Building Customer Loyality. *Managere : Indonesian Journal of Educational Management*, *4*(3), 259–269.
Petrychenko, O., Petrichenko, I., Burmaka, I., & Vynohradova, A. (2023). Changes in modern university: challenges of today and development trends. *Transport systems and technologies*, (41), 74-83.
Porter, J. W. (2020). Guidance counseling in the mid-twentieth century United States: Measurement, grouping, and the making of the intelligent self. *History of Science*, *58*(2), 191-215.
Quinonez, R. B., Zomorodi, M., Broome, A., Mason, M., & Duqum, I. (2023). Using a change management model to develop and implement dental curricula: A case study. *Journal of Dental Education*, *87*(9), 1279-1283.
Vieten, C., Oxhandler, H. K., Pearce, M., Fry, N., Tanega, C., & Pargament, K. (2023). Mental health professionals' perspectives on the relevance of religion and spirituality to mental health care. *BMC psychology*, *11*(1), 439.
Zaini, A. W., Munawwaroh, I., Qushwa, F. G., & Baharun, H. (2024). Strengthening Student Creativity through Foster Parent Mentoring in the Fathimatuzzahro'Area of Nurul Jadid Islamic Boarding School, Paiton-Probolinggo. *GEMEINSCHAFT: Journal of Social and Community Engagement*, *2*(1), 46-59. https://doi.org/10.71392/gjsce.v2i1.142
Zerman, N., Zotti, F., Chirumbolo, S., Zangani, A., Mauro, G., & Zoccante, L. (2022). Insights on dental care management and prevention in children with autism spectrum disorder (ASD). What is new?. *Frontiers in oral health*, *3*, 998831.
Zou, H., Mao, S., Wang, Y., Zhang, F., Chen, X., & Cheng, L. (2019). A survey of energy management in interconnected multi-microgrids. *IEEE Access*, *7*, 72158-72169.