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INCLUSIVE EDUCATION POLICY IN MADRASAH

Ricka Tesi Muskania

*Institut Agama Islam Negeri Pontianak
ricka.muskania@gmail.com*

ABSTRACT

Inclusive education is an educational reform for children with special needs so that they have the same rights to obtain an education. This policy of inclusive education is increasingly being promoted with the perception that all Indonesian citizens have the same rank as the fulfillment of human rights in all aspects of life. This study aims to describe policies related to inclusive education in madrasah under the auspices of the Ministry of Religion. This research is a literature study that analyzes the ministry of religion's policies related to inclusive education. The results of the literature study show that inclusive education policies in madrasah are still limited to normative and regulatory policies. The implementation of the policy has not been supervised by all madrasah at the primary education level (Madrasah Ibtidaiyah), and secondary education (Madrasah Tsanawiyah and Madrasah Aliyah).

Keywords: policy, inclusive education, madrasah

INTRODUCTION

Inclusive education is currently part of the government in fulfilling educational rights for children with special needs in Indonesia. This is based on a large number of children with special needs in Indonesia. BPS data in 2017 the number of children with special needs was 1.6 million people and only 14.4% attended school. This inclusive education is very likely to provide the same services and needs for all students. The rights of persons with disabilities have been regulated in the 1945 Constitution paragraph 2 in article 28. In 2016, Law no. 18 article 1 on persons with disabilities was also issued which became a legal umbrella to strengthen the rights and opportunities for persons with disabilities. This right starts from the aspects of communication, educational opportunities, and employment.

Inclusive education has been implemented since 2009 (Sulthon, 2018) in line with the issuance of the Regulation of the Minister of National Education of the Republic of Indonesia No.70 of 2009 (Supena & Muskania, 2020). The implementation of inclusive education is clearly stated in permendiknas No. 17 of 2009, where each district/city is required to provide one special guidance teacher in each designated education unit. This reveals that there is a need for synergy between formal educational institutions, local

governments, and the community in forming inclusive education in their respective cities/districts. This regulation should be broken down and implemented in schools designated as pilot schools or schools providing inclusive education in every district and city in Indonesia. This is the reason why it is important to conduct a literature study related to the inclusive education policy in madrasahs under the Ministry of Religious Affairs of the Republic of Indonesia, because all children have the same rights in terms of education, especially Islamic education without distinguishing from any aspect.

Several previous studies in 2019 on the management of inclusive education at MTs Yabika Tangerang Banten stated that many teachers had not received training for handling Children with special needs, in addition to the absence of guidance, and supervision and evaluation from the Ministry of Religion (Sumarni, 2019). Subsequent research was conducted on the service model in madrasahs with a "pullout" model in which children with special needs learning with their friends in a regular class in a special group and at one time were drawn on learning resources with the help of a special accompanying teacher (Sulthon, 2018). From some of the previous studies, it is necessary to conduct further investigations related to the inclusive education policy in madrasah.

RESEARCH METHOD

The research method used in this study is qualitative descriptive research with a type of literature study that analyzes policies on inclusive education that have been issued by the Ministry of Religious Affairs of the Republic of Indonesia and their implementation at every level of education, starting from Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah. The data was collected from various policies of the Minister of Religious Affairs regarding inclusive education, and various supporting articles indexed by Scopus and Google Scholar. The data are analyzed qualitatively by data collection, reduction, presentation, and drawing conclusions and verification.

RESULT AND DISCUSSION

1. Children with Special Needs

The standard grouping for children with special needs is divided into 6, namely children with intellectual differences, communication differences, sensory differences, behavioral differences, multiple or severe disability conditions, and physical differences (Kirk et al., 2009). It is further explained that children with intellectual differences are children with superior intellectual abilities (gifted) and children with intellectual disorders (children with intellectual and developmental disabilities). Children with communication differences include children with learning disabilities, communication and language disorders (children with speech and language disabilities), or autism. Children with sensory impairments include children with visual and auditory impairments. Children with different behaviors include children who are emotionally disturbed or socially maladjusted multiple. Children with multiple and severe disabilities include children with several disorders such as cerebral palsy, mental retardation, deafness, and blindness. Children with physical differences are children and have impaired nonsense who experience barriers to mobility and physical vitality. All children with special needs are categorized into ten types, ranging from children with vision tethering to children who have high intelligence and talent (gifted and talented) (Mu'awwanah et al., 2021).

Children with special needs tend to have a poor quality of life due to their low ability to meet basic needs independently (Desriyani et al., 2019) so they need help from parents and families. Some parents and families consider children with disabilities (ABK) to be a family disgrace so they tend to hide it and pay less attention to the needs of children by their rights both in the fields of health and education (Diono et al., 2014). This has an impact on the number of children with special needs who go to school, which is only a small percentage who go to school (14.4%), the rest are in the community (85.6%). In the 20th century, the world began to pay attention to the rights of children with special needs in the world of education with a focus on special education (Kauffman et al., 2017). Education for children with special needs in the 20th century was carried out in the United States. While in Indonesia it started in 2009. Until now, progress is still being made in developing inclusive education by embracing local governments to support the inclusion education program so that all Indonesian children with special needs can get a decent education. Children with special needs have obstacles or limitations of several things. For example, autism is a child with developmental barriers that significantly affect verbal and nonverbal communication and barriers to social interaction. In general, children with autism can be known from the age of 3 years and adversely affect educational performance (Kessel et al., 2020).

Education for children with special needs designed in inclusive education refers to the right of all children to education, guaranteeing the presence, participation, and progress of all children leading to equal opportunities (Medina-garc et al., 2020). This is part of the goal of implementing inclusive education in Indonesia because it is a developing country. Children with special needs who attend formal education in the world are known as Students with Special Educational Needs (SEN) (Contreras et al., 2020). Furthermore, based on the results of the study, shows that children with special needs who are integrated with their peers without SEN related to reading and mathematical abilities hurt learning outcomes in normal children. But this can be overcome by the policy and the provision of support for the part of children with special needs is optimally provided (Contreras et al., 2020).

2. Inclusive Education Policy in Madrasah

The implementation of inclusive education in madrasahs has been going on since 2008. However, the inclusive education policy has been issued by the Ministry of Religious Affairs of the Republic of Indonesia since 2013 through the Regulation of the Minister of Religion (PMA) No.90 of 2013 concerning the implementation of madrasah education (PMA RI Nomor 90 Tentang Penyelenggaraan Pendidikan Madrasah, 2013), in 2015 a change was made from PAM no.90 to PMA No.60 of 2015 (Menteri Agama RI, 2015) then changes were made again in 2016 with PMA No.66 of 2016 (Menteri Agama RI, 2016) Oppose the second amendment to the regulation of the Minister of Religious Affairs No.90 of 2013, that Madrasah education must provide access for students with disabilities or children with special needs. Based on a press release on February 26, 2021, the Director of Islamic Education stated that education must accommodate equally the special needs group in an equal way and there should be no discrimination so one of the medium-term priorities of the Ministry of Religious Affairs is to provide education for children with special needs.

The development of inclusive madrasahs is important because it can accommodate the potential for intelligence and special talents in children with special needs to attend education together. There is a need for local government support that provides a co-ordinary budget for developing of inclusive madrasahs. Regarding the understanding of

inclusive education, the Ministry of Religion through the Directorate of Teachers and Madrasah Education Personnel has provided an understanding of inclusive education to madrasah teachers. Currently, the material on strengthening inclusive education in madrasahs has also been included in the Sustainable Professional Development Program for madrasah teachers. Some research results state that the inclusion learning model in Madrasah, especially MI with 6 models, namely (Holifurrahman, 2020): a regular class ford model as much as 16%, a regular class model with clusters as much as 14%, regular class model with pullout as much as 28%, regular class model with clusters and full-out as much as 23%, regular class model with various integrations as much as 14%, and special model as much as 5%. From 2015 to 2016, 22 madrasahs had been appointed as providers of inclusive education under the management of the Ministry of Religion. This madrasa is only found in several provinces, namely East Java, Central Java, South Sulawesi, West Nusa Tenggara, and Banten. Furthermore, it will be continued with other provinces spread throughout Indonesia. As an effort to accelerate the process of providing inclusive education in Indonesia, in December 2020 the inauguration of the Inclusion Madrasah Education Forum (FPMI) was held by the Ministry of Religious Affairs. In addition, a Training of Trainer (ToT) for Inclusive Education based on Gender, Disability, and Social Inclusion (GEDSI) was also carried out in August 2021 by the Directorate General of Islamic Education of the Ministry of Religion of the Republic of Indonesia through a zoom meeting. This activity provides fresh air so that madrasahs can be more concerned about children with special needs.

3. Implementation of Inclusion Education Policy in Madrasah

Inclusion education was already implemented in 2008 in madrasahs, it's just that there is no clear legal umbrella. Based on EMIS data, there were 53,183 madrasahs spread throughout Indonesia with details of 25,790 Ibtidaiyah Madrasahs, 18,385 Tsanawiyah Madrasahs, and 9,008 Aliyah Madrasahs. When compared to the inclusion school data recorded in 2015-2016, only 22 schools were appointed as inclusion madrasah organizers, meaning that only 0.063% of madrasahs were role models for implementing inclusion under the management of the Ministry of Religious Affairs in 2016. This percentage is very small, even the designated madrasahs are not represented by every province in Indonesia. Until now, no recent data has been found regarding the appointment of additional madrasahs for further inclusion. Of the 22 inclusion madrasahs, 6 are centralized in Central Java. Meanwhile, in the Kalimantan region, not a single madrasa has been designated as an inclusion school. In 2020 the Ministry of Religion implemented the Madrasah Education Quality Reform program, which is a program to strengthen inclusive educators. This activity is in collaboration with GT Madrasah, The directorate of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia.

Table 1. Number of Madrasahs in Indonesia

No	Madrasah Level	Number
1.	Madrasah Ibtidaiyah	25.790
2.	Madrasah Tsanawiyah	18.385
3.	Madrasah Aliyah	9.008
Total		35.183

Source: EMIS Kemenag

Although officially the Ministry of Religious Affairs has not appointed madrasahs as providers of inclusive education, based on tracing, it was found that several schools were initiated to become pioneering schools for inclusive in their area. As in Lombok, West Nusa Tenggara there is MI NW Tanak Beak Narmada (Djuani & Nurmawanti, 2020; Widodo & Umar, 2020), in Surabaya there is also a Madrasah Ibtidaiyah Al-Hidayah Margorejo which carries out character-based education through scouting activities (Chasanah et al., 2020). In Banten itself, which is a pilot project in the development of inclusive education in madrasahs, there are 4 selected madrasahs, including MTs Yabika Tangerang (Sumarni, 2019) whose implementation of inclusive education has not met the expected standards.

4. Discussion

The implementation of inclusive education under the management of the Ministry of Religious Affairs still needs clearer regulations related to technicalities in its implementation. This must be done so that madrasahs can be fully and meet the standards for providing inclusive education in madrasahs. The implementation of inclusive education in madrasahs refers to the principle of education as a human right (Abtokhi, 2008). In line with this, the need for services for children with special needs is increasing, but the inclusive education carried out in designated schools runs as usual following the ability of madrasahs that are not following the standards or guidelines for the implementation of inclusive education (Sumarni, 2013). This reality can be seen from the implementation of inclusive education in pilot madrasahs appointed in 2015, namely, there are 10 madrasahs where 8 of the 10 madrasahs carry out inclusive education as carefully and as much as possible. Inclusive education is a school with some children who have several children with some barriers, have access to regular classes with the full help of the services provided by the school (Saloviita, 2020). Regarding the standards or guidelines for the implementation of inclusive education in madrasahs, schools need to have a special accompanying teacher (Guru Shadow). Teachers play a special role in the successful implementation of educational change to inclusive education (Dorji et al., 2019). Likewise with the completeness of facilities and infrastructure supporting the implementation of inclusive education in madrasahs. Facilities and infrastructure must support the implementation of learning optimally to provide the best service according to the needs of children with special needs, for example for the blind, the help of noise cancellation devices and various other equipment that can support the learning process (Mu'awwanah et al., 2021).

A positive teacher attitude can also determine success in the implementation of education in schools (Saloviita, 2020). Teachers who have good competence and confidence in their ability to teach in inclusive schools will have a positive impact on the learning outcomes of children with special needs. The obstacles that are often experienced by teachers are when involving families in school activities, and making awareness about laws and policies related to inclusive and their handling (Alnahdi, 2019). When looking at the reality in the field about the implementation of a special assistance teacher who is only one in one school and then all children with special needs at all levels are handed over to gpk, this is a mistake in the practice of inclusive education. The main problems in the implementation of inclusive education include infrastructure for children with special needs (ABK), Special Assistance Teachers (GPK), financing, coaching, and supervision of the implementation of inclusive education. The most important part is the existence of a special legal or regulatory umbrella for the implementation of inclusive education in madrasahs, so that its

implementation is more serious and directed (Sumarni, 2013). This explanation explains that the synergy between policy and implementation is very important to achieving the success of inclusive education in madrasahs. With sufficient regulation, consistent implementation, and supported by the transformation and socialization of inclusiveness in all educational cuttings, an inclusive culture is formed.

In the UK, inclusive education has changed UK education in recent years, with changes related to policy, regulatory guidance, and teacher training, with specializations (Done & Andrews, 2019). Of course, Indonesia must learn more from other developed countries such as Finland and the United Kingdom regarding the implementation of inclusive education in Indonesia, especially for madrasahs managed by the Ministry of Religious Affairs because so far it is still not optimal in its implementation.

CONCLUSION

The inclusive education policy in madrasahs has been in place since 2013. Even in 2015, 10 pilot project madrasahs were appointed until 2016 to 22 madrasahs. The selection of this pilot madrasah has not fully represented the islands and provinces in Indonesia. The policy prepared on inclusive education has also not been accompanied by guidelines and technical standards for the implementation of inclusive madrasahs so some schools organize makeshift. This has led to policies and implementations being so lame and only as a sweetener for inclusive education. Even in its implementation, there is no special supervision and follow-up of the pilot project program itself. After the establishment of the Inclusive Madrasah Education Forum, researchers hope that this forum can reform the inclusive education policy which leads to the acceleration and improvement of the implementation of the inclusive education policy in madrasahs. This study recommends madrasahs under the management of the ministry of religious affairs be able to pay more attention to madrasahs as pilot projects or make a technical policy related to management, and the availability of facilities and infrastructure as well as monitoring and evaluating the implementation of inclusive in madrasahs at each level.

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