The Diffusion Innovation of Madrasa Ibtidaiya Inclusion from Regular School to Inclusive

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Abstract-This article tries to analyze the madrasa diffusion process of madrasa ibtidaiya (MI) from regular education to an inclusive model. There are still very few MIs in Indonesia in general and Central Java in particular who carry out inclusive education. Of the 25,593 MIs in Indonesia, no more than 1% carry out inclusive education. one of them is MI Maarif Keji in Semarang Regency. Through qualitative research methods, this study managed to find that the diffusion of MI Maarif's educational institution management innovation into inclusive educational institutions includes planning, organizing, implementing, and evaluating the components of innovation attributes, types of innovation decisions, communication channels, change agents, social system conditions and roles agent changed.

Keywords: diffusion, innovation, madrasa ibtidaiya Maarif keji, reguler school, inclusion

I. INTRODUCTION

Inclusive education is a new thing applied to madrasas as formal education institutions managed by the Ministry of Religion, both madrasa ibtidaiyah (MI), tsanawiyah (MTs), and aliyah (MA). For madrasa ibtidaiyah, inclusive education is an innovation that is dedicated to all components of education which include students, teachers and education personnel, curriculum, and educational facilities and infrastructure.

Data on the number of Indonesian madrasa education units throughout Indonesia, both ibtidaiya (elementary level), tsanawiya (junior level), and aliya (senior high school level) in 2018/2019 are 52,576 madrasas (MORA, 2019). From the number of formal Madrasas, only 22 madrasas carry out inclusive education(Republika, 2018).

Compared to the number of formal schools managed by the Ministry of education and culture, the number of elementary, junior high, and senior high schools is 222,017 (MOEC, 2020). The total number, 29,317 of schools have implemented inclusive education (Republika, 2018). The comparison of the number of education units have carried out the above inclusive education then the madrasa as a formal educational institution under the Ministry of Religion is still far behind in the implementation of inclusive education compared to Schools under the Ministry of Education and Culture (MOEC). For inclusive education madrasas is a new innovation model of education implementation.

Related to the children with special needs in Indonesia, data from The Central Bureau of Statistics (BPS) in 2017 obtained data of 1.6 million people, 70% children with special needs have not received proper education services. Children with disabilities who have received such education services are included in special school education units, integrated education units and inclusive education. Data from the BPS mentioned above which mentions 30% have received education only 18% percent have received inclusive education.

The law number of children with special needs who get education is caused by various factors, ranging from the quality of academic management of education for special needs, the lack of adequate school infrastructure, the lack of special teaching staff (Forlin, 2013); (Putri, 2019), and also the community's stigma of children with special needs that is still underestimated. Government efforts are also considered to be half measures in this regard. This can be seen from the regulations for children with special needs who take inclusive education do not have a Learning Implementation Plan (Lesson plan) even to the point of punishment, not yet issued until now. Moreover, the standards and indices of inclusive education do not exist in Indonesia to date (Purba, 2019). Whereas the Basic Law of the Republic of Indonesia (1945 Constitution) and Law Number 23 of 2003 concerning the Indonesian National Education System guarantees the right of every citizen to obtain an education without exception (Law No. 20 of 2003). More, Human Rights for all international Covenant on Economic, social and Cultural Rights also guarantees that every human being receives an education without exception (*Human Rights for all international Covenant on Economic, social and Cultural Rights a Handbook*, 2015).

The existence of individuals with special needs cannot be separated from the community because they have the same rights as other normal individuals, including in terms of education. The presence of individual education is a strategy to create universal education that is responsive to a variety of actual needs, especially children with special needs (Ni'matuzahroh; Yuni, 2016); (Stubbs, 2002); (Kilinc, 2019); (Tirri, 2017)

From the background above, this study aims to analyze the management of diffusion and innovation of inclusive education models in madrasa ibtidaiya (MI) at Semarang District. Inclusive education, inclusive education as a global movement, has become part of the policy agenda of many countries (Forlin, 2013). MI

Maarif Keji is one of 156 private MI in Central Java (Muzayanah, 2016). MI Maarif Keji is one from six of MI in Central Java which first generation to implement inclusive education. In 2020 the number of inclusive madrasas in Central Java increased to 18.

Inclusive education is strengthening the awareness that humans are diverse individuals in terms of social conditions, culture, physical conditions to prepare students to be able to interact with diverse populations (Wilson, Jeffery L, Katrina A mayer, 2012).

In the world of inclusive education there are 4 models of inclusive education namely full inclusive, general model integrase, advanced model integrase, and inclusive model (Ni'matuzahroh; Yuni, 2016). In inclusive education there is no separation between children with special needs and other normal children, the main responsibility of inclusive learning lies with the teacher and special assistant teacher (D P, Hallahan; Kuafman, J.M; Pullen, 2009).

Madrasa Ibtidaiyah Maarif Keji in Semarang district tried to adopt inclusive education innovations in their school. This process of diffusion of innovation requires thought, discussion, and a long time. Diffusion is defined as the process of an innovation being communicated through certain channels within a certain period in a social system. Diffusion is also considered as a social change that occurs in the structure and function of social systems. Innovation is defined as an idea, practice, or concrete form of things that are considered new by individuals or groups of people (Roger, 1983). However, new ideas about one individual or group of people in a social system may not necessarily be considered new by individuals or groups of people in another social system.

Thus, the diffusion of innovation is a process of dissemination or dissemination of ideas or things in the context of changing a society continuously from one place to another within a certain period of time. The goal is the adoption of a finding, innovation in the fields of science, technology and the field of community development by certain social system members. Social systems can be individuals, informal groups, organizations to the community. The process of innovation diffusion is carried out through 4 main elements namely innovation attributes (innovation products), certain communication channels, certain time periods and certain social systems. These four elements are not able to stand alone in a diffusion of innovation.

Innovation attributes can be ideas, actions or goods that are considered new by certain individuals or communities. The novelty of innovation can be measured subjectively according to the views of the individual or community that receives it.

A communication channel is a tool for delivering messages to disseminate the attributes (products) of innovation from the source to the recipient. There are many ways to disseminate the attributes of innovation through these communication channels. The communication channel of innovation attributes can be done through interpersonal communication, intrapersonal, or through mass communication. The essence of this communication channel is to change perceptions, to change the communicant behavior as the communicator hopes (to change or modify behavior of other) (Hovland, 1948).

The time needed for the innovation diffusion process is the third element of the innovation attribute diffusion process. The duration of the process of innovation diffusion is needed to find out whether the attributes of innovation are accepted or rejected by individuals and society. By giving time to diffuse innovation there is an opportunity to evaluate whether the innovation is continued or stopped.

The social system is the fourth element in the diffusion of innovation. The social system is a collection of functionally different units and is bound in collaboration to solve problems to achieve common goals.

II. METHOD

This study uses qualitative methods that are designed to describe, and analyze the diffusion innovation madrasah of management process in schools from ordinary schools to inclusive schools. The subject of this research is Madrasah Ibtidaiyah Maarif Keji in Semarang Regency. This madrasa is one of six MIs in Central Java that is implementing educational inclusion in their education units. Data were obtained through in-depth interviews, observations, and educational documentation that included principals and staff, teachers, school infrastructure, and school curricula, as well as communities outside the MI. Data validation uses source triangulation used as data. The analysis techniques used in this study include data reduction, data reduction, and completing conclusions (Matthew B. Miles, A. Michael Huberman, 2015).

III. RESULTS AND DISCUSSION

The data obtained of basic education data (Dapodik) in 2019 shows that currently Indonesia has only 29.317 inclusive school education units inclusive of elementary, junior high, high school and vocational schools (Direktorat, 2019) These data are regional school data its administration and management was under the Ministry of Education and Culture.

While the data held by the Ministry of Religion which also organizes education in the form of madrasa education up to 2018 from 51,452 madrasa educational institutions both MI, MTs and new MA 22 Madrasas that carry out inclusive education, even regulations in the form of the Minister of Religion Regulation for newly inclusive madrasas are designed. In the context of Central Java province before 2018, there were only 6 inclusion MIs and increased to 18 inclusion MIs in 2019. Thus, the inclusion madrasa innovation management is still an innovation attribute for the Education unit in madrasas.

Adopting the theory put forward by Sapon-Shevin (O'Neil, 1995) about inclusive education, inclusive

education is a system of educational services that requires that all children with disabilities be served in the nearest educational unit (madrasa). Through inclusive education, children with special needs are educated together with other normal children to optimize their potential (Freiberg, H. J., Stein, T. A., & Huang, 1995).

Inclusive education is implemented because it is based on the fact that in society there are normal children and abnormal children (with special needs) who cannot be separated as a social community.

The benefits of inclusive education are being able to encourage a more positive attitude change from students to the existence of differences through education that is carried out together. The ultimate goal of inclusive education is to be able to form a community group that is non-discriminatory and even accommodating to all people.

The diffusion innovation of madrasa ibtidaiya inclussion in Central Java

MI Maarif Keji in Semarang Regency is one of six first-generation MIs in Central Java who carry out inclusive education in their education units. This MI was originally a regular MI which then decided to open and implement inclusive education in 2015. Starting from a light discussion before 2015 which then developed into a serious discussion looking at the social conditions of the community and also the number of special needs students who register and become MI students, then MI Maarif Keji finally adopted the innovation into MI Inclusion.

The attributes of innovation

The change from a regular MI to MI Inclusion supported by the social conditions of the surrounding community. Starting from a small madrasa that has students with special needs, MI Keji often gets transfer students from madrasas or other public schools. Among the transfer students there were indications of being students with special needs and some who had not promoting their next grade, so the "garbage school" view had occurred to the minds of the madrasa head at that time.

Because many children are suspected of having special needs, the madrasa and foundation components try to analyze the main needs to help students at MI Maarif Keji to be well served by their education. In 2014 they tried to adopt inclusive education by first analyzing MI infrastructure and facilities, human resource inventory, workshops and inclusive training at several foundations and inclusive schools including Government-owned Extraordinary School in the City of Semarang. They were also trained by AUSAID together with 6 other inclusive MIs in Central Java.

In the beginning, besides search for references related to inclusive education, MI maarif Keji's head collaborated with psychologists, pediatricians, independent family partners, disability communities and other stakeholders. The inclusive education management system at MI Maarif is a regular system,

cluster system and pull out. The regular system is a learning model between children with special learning disabilities and other children (normal) for a full day in the regular class using the same curriculum. The regular class model with clusters is a child with special needs learning with other children (normal) in a regular class with a special group. The Regular Class Model with Pull Out is a child with special needs learning with other children but at certain times is drawn from the regular class into a learning resource room for learning with special tutors. The regular class model with clusters and pull-outs is a child with special needs learning with other children (normal) in a regular class with special groups, and at certain times is dragged from the regular class into a learning resource room for learning with special tutors.

The types of innovation decisions

The innovation-decision process is the process from when a person first knows innovation until he decides to accept or reject innovation. MI Maarif Keji Ungaran compiled 5 steps in establishing the MI Inclusion, namely first because of the large number of ABK students who were accepted at the MI, either because they were transferred or from residents who were children with special needs. So the madrasa, and the foundation then held a meeting to determine what steps should be taken for these ABK children. Secondly, after discussions between madrasa s, foundations, and the community, the Regular Keji MI became MI Inclusion. Third, in 2014 MI began to decide and implement inclusive education in the education unit after conducting: studies, training, procurement of inclusive human resources. Fourth, the speed of acceptance of innovation is the relative speed of receipt of innovation by citizens. The speed of innovation is usually measured based on the length of time needed to reach a certain percentage of the amount of time the community has received innovation. Fifth, MI Maarif Keji and stakeholders tend to be fast in a matter of 2 years from planning to implementation.

The communication channel is the diffusion of MI Inclusion innovations

A communication channel is a tool for delivering innovation messages from the source to the recipient. To equalize perception, it is necessary to know the definition of communication according to (Rogers, 1983: 17), namely "as the process by which participants create and share information to another to reach mutual understanding", or a process in which the people involved in it create and share information to each other so that there is a common perception

The most important thing in diffusion is the exchange of information between MI Maarif Keji as the organizer of inclusive education with stakeholders or users, in this case prospective parents, the ministry of religion, and the community. The communication channel used will greatly affect how much the effect of the exchange on the diffusion of MI Maarif Keji innovation as an inclusive madrasa so that accuracy is needed in choosing or using it. The condition of both parties who will exchange information also needs to be

considered because it affects the effectiveness of the delivery of the message.

Time is an important consideration in the diffusion process. The time dimension is in (1) the innovation decision-making process, (2) relatively slower or slower someone in accepting innovation, and (3) the speed of adoption of innovation in social systems. Innovation decision making is a mental process since individuals begin to recognize an innovation until it decides to accept or reject it, and confirmation of that decision. Adoption is a decision to make full use of new ideas as the best way to act. The innovation decision-making period is the period needed time to complete the entire innovation decision-making process.

In the early days of implementation, there were rejections from parents of students who did not have special needs. Madrasa from the beginning has provided information that MI will open a special program. That way, there will be children with special needs who go to school and interact with other students. Slowly, the school then gives an understanding to all the guardians of students about the intention to open this inclusion program. MI develops intra-personal communication rather than using mass media communication, this is because a heart-to-heart approach is needed because the different character of parents in accepting MI Maarif's innovation decisions becomes an inclusive madrasa.

The condition of the social system of the community

The social structure of the Keji community which is religious, affiliated with NU, and prefers madrasas over formal schools. Cause some guardian parents choose to send their children to this Madrasa.

The social structure of the Keji village community can facilitate or hinder the diffusion of innovations in a system. Adopting the thought of Katz (1961) as quoted by Rogers, the social condition of the Keji community is very potential for the acceptance of MI Maarif's innovations into MI inclusions. This is because the characteristics of the community in the Keji village social system are more inclined to community organizations such as NU, *Pesantren*, and opinion leaders of the Kiai, religious teacher, *pesantren*, and madrasa teachers who are suspected of influencing individual characteristics and also the social system where the individual is located.

The role agent of change

Even though the development of inclusive education in Indonesia is now increasingly accepted and developing quite rapidly, but at the level of implementation, it is still faced with various problems, issues and problems that must be addressed wisely so that their implementation does not hamper the efforts and processes towards inclusive education itself and are in line with philosophy and the underlying concepts. This requires high commitment and hard work through collaboration of various parties, both government and society to overcome them.

In the early days of organizing inclusive education, MI Maarif Keji was rejected by parents of students who did not have special needs. Madrasa has done a lot of communication with the community that will open a special program. That way, there will be children with special needs who go to school and interact with other students.

The madrasa was helped by one of the agents of change, the guardian of students who worked as lecturers at Islamic State University Walisongo. The student's guardian helped explain to the other student's guardians about the inclusion program as well as the religious arguments. Until then until now the inclusion program can be accepted by all students' guardians as well as students in the class, of course.

Besides agents of change who also play a role in the adoption of MI Inclusion, innovations are MI Maarif Keji education staff who have been trained in training and workshops. The training was carried out independently and was trained by AusAID, and UNICEF.

The process of diffusion of MI Maarif Keji's innovation from ordinary MI to Inclusion MI is part of improving the quality of education based on MI's independent evaluation that has a variety of students and special needs. Adopting the thoughts of Millson, Murray R dan Wilemon (2008) the diffusion of inclusive education innovation is carried out in 4 stages namely dialogue, access, structure, and flexibility. Now, all depends on academic management which includes goals, strategies, content and processes. If academic management is good, the hope is to produce inclusive, and quality student outcomes.

IV. CONCLUSION

Based on the discussion above, it can be concluded that the diffusion of MI Maarif Keji management institution innovation into an inclusive educational institution includes planning, organizing, implementing, and evaluating the components of innovation attributes, types of innovation decisions, communication channels, change agents, social system conditions and the role of change agents.

The attributes of MI Maarif Keji's innovation from ordinary MI to inclusive MI begin with an analysis of the needs of a large number of students with special needs that must be served with their education together with normal students. Types of MI Maarif Keji decision decisions into MI inclusion are based on the analysis of planning and organizational through 5 stages. The MI Maarif Keji innovation communication channel into inclusive MI uses intra-personal communication rather than mass communication. The social structure of the Keji community which is religious, affiliated with NU, and prefers madrasas over formal schools, helps accelerate the acceptance of innovation. The role of change agents in the adoption of MI Maarif Keji's diffusion innovation into MI inclusion was carried out by Walisongo state University (UIN) Walisongo lecturers, Maarif foundations, and scholars. Public trust in the lecturers of UIN, *Kiyai*, and Maarif foundations is

large enough to facilitate the acceptance of innovation.

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