

# Because Everybody is Special: The Profile of Madrasah with Inclusive Education in Indonesia

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**Abstract-** This study aims to gain a profile on madrasahs of inclusive education providers. This profile makes intelligible about the understanding an inclusive education among principals, and teachers; access to quality education provided to children with special needs; inclusive education has been implementing in madrasah, particularly in terms of adequate teacher competencies; facility and infrastructure; learning methods; the impact of such learning on students in general; and the efforts are being made by the principals to achieve the goal of inclusive education. This research was conducted in M.Ts.N 19 South Jakarta and MIT ArRoihan, Malang, East Java. It was a qualitative study with case study approach. Data were collected through interviews, observation, and documentary study.

The result of this study revealed the profile of MIT Malang and M.Ts.N 19, Jakarta, Indonesia which were described in the capacity of the two vice principals of madrasah in managing and implementing inclusive education. The capacity of MIT and M.Ts.N actually is equivalent in terms of quality, compliance with education standards and accreditation. But MIT's cultural and experiential capacity are better-off and more experienced in conducting inclusive education, especially experience in dealing with special needs pupil. The experience and culture are enriched by theoretical insights used as a tool for reading the problem, developing procedures to handle the disabled children, choice of methods used, and resulting in the forms of document. Finally, the capacity of teachers at MIT is better than M.Ts.N, especially in the form of creativity, flexibility, and self-efficacy when handling inclusive education.

**Key word:** *Madrasah*, inclusive, *madrasah* with inclusive education

## I. INTRODUCTION

Since 2008, *Madrasahs* (as a religious school in Islamic education) in Indonesia have adapted to the International Convention on Education in Dakar,

Senegal South Africa in 2000- which mandated that all countries in the world are obliged to provide free quality basic education to all its citizens without exception. For the past two and a half decades of inclusive education, according to Pijl, Meijer, and Hegarty[1] is become part of the global agenda. It accommodates disabled students in education[2] and opens the occasion as widely as possible for inclusive students, especially at an early age[3]. The character of globalization built on the neo-liberalist paradigm is slowly criticized, as is the proliferative global education policy and the view that humans are essentially inequality and then used as a basis for segregating, according to [4], because it subjectively determines who is in and who's outside The exclusive paradigm that students with an impossible bodies, social, emotional and psychological are impossible selves revised. The issue of diversity, equality of rights, and equality in education is voiced in the United States, Britain, Western

Europe, India[5] and the Middle East[6]. Also in Canada, Australia, Asia, and Latin America, old and new perspectives are continuously evaluated to determine the future direction of inclusive education in the future[7]. Approximately 400 million disabled children are in developing countries, according to Fletcher[8], then it should be, a world community is to examine global trends and to seek solutions from a universalist perspective in order to minimize the discriminatory conditions, abuses, bullying, social injustice and marginalization suffered by individuals with and without disabilities.

Madrasahs have become part of inclusive education around the world that encourages the atmosphere and learning environment. It should not be dominated by other students or discrimination by other parties. Leadership and management learning is distinctive[9]. Traditions of thinking about learning difficulties tend to be seen and analyzed by emphasizing only in emotional barriers[10]. Implementing inclusive education in madrasah means having two

implications. The first is called Corbett[11] by linking its pedagogical aspects to the differentiation and valuing differences of all students, in the classroom management of challenging behaviors. It requires the effective use of support staff and quality assurance throughout the learning process in inclusive education. Secondly, it is necessary to cooperate with parents and the community so that all parties feel and experience togetherness what is called Rogers[12], by discovering the difference and experiencing difficulty within the social, cultural and political spheres. Rogers, as well as Todd[13] and Baveridge[14], argue that living with impairment if exclusion and isolation as an attempt to deactivate students who are considered not adjust. In madrasah education practice, students with emotional, psychological, social, cultural and physical constraints emphasize social support as a foundation of well-being. Depression, anxiety, and mental health in the learning environment are controlled by building social relationships like siblings at schools and building professional parenting especially mothers should engage in collaborative synergies in the work of inclusive education.[15] With the family-centered approach, according to Xu and Filler[16], it will produce results in the midst of educational practices has reflected a "one size fits all" approach to both curriculum and strategy that ignores fundamental individual differences.

The Ministry of Religious Affairs of the Republic of Indonesia took the initiative by formulating the policy because according to Lee, Tracey, Barker, and Yeung research [17], knowledge of policy, self-efficacy, and government initiative were some predictors of their acceptance or rejection of students with special needs in the inclusive education. The policies, diversities, and challenges of inclusive education are heavily influenced by the place and space in which education is organized, and it varies greatly[18]. Education is a placing and spacing the other, so personal mobility, space and social practice in the crosscultural framework go well. In addition to the policy on inclusive education, it should be clear and comply with National Education Standards, on aspects of facilities and infrastructure, teachers[19], curriculum, learning strategies through evaluation[20], classroom management[21], and learning aids should also be particularly noted.

Accordance with Handayani and Rahadian[22] and Kadir[23], the preparation of guidelines in the Ministry of Religious Affairs to complement the legislation in Indonesia is not adequate because it still separating the regular education, special service education and special education[24]. Handayani study[25] expressed concern apprehensive that nine years of compulsory education policy failed to incriminate students with special needs. This is due to in the national education system, inclusion education called Ishartiwi [26]is still not known in the mainstream. The good response of the Indonesian government is increasingly

clear with the attendance of The Enactment of Republic of Indonesia, No. 8 of 2016 on Disabled Persons to protect all citizens, invariability. The Act is published for the survival of every citizen, including persons with disabilities who have the legal standing and have the same human rights as Indonesian citizens and as an integral part of the citizens and the people of Indonesia is a trust and gift of God Almighty, to live forward and develop in a fair and dignified way. It is also mentioned that most people with disabilities in Indonesia live in vulnerable, underdeveloped, and/or poor conditions due to the presence of restrictions, barriers, difficulties and the elimination of the rights as a person with disabilities. That to achieve equal rights and opportunities for persons with disabilities towards a prosperous life, self-contained, and without discrimination, legislation is needed to ensure its implementation.[27]

### **Segregate to Inclusive**

Educational institutions around the world are mapped into two main perspectives. First, mainstream education is inspired by a particularist perspective, ignoring the issue of inclusiveness. The mind construction of mainstream educational institutions, according to Allan[28], Visser, Daniels, and Cole[29], is only for individuals they consider "normal" only, not a place for students with special needs in searching for identity and life experiences. Second, inclusive education that is built universalist perspective accommodates students who have social, psychological, behavioral, and physical barriers to entering the world of formal education. Teacher-student relationship patterns that do not tend to exclude and eliminate learners with competition; avoiding the classical teaching-learning process that emphasizes efforts to gain self-identification, case-solving skills, and the aim of improving behavior. What is emphasized is how the art of sharing life experiences among students from dissimilar backgrounds[30]. UNESCO defined inclusion as the process of addressing and responding to the diversity of needs of all learners through increased participation in learning, culture, and society, and reducing exclusion in and from education. It involves changes and modifications in content, approach, structure, and strategy, with a shared vision that includes all children of the appropriate age range and the belief that it is the responsibility of the regular system to educate all children.[31]

Various Islamic educational institutions in Indonesia, such as *madrasahs* and *pesantrens*, apply educational practices to the concept of education for all as desired by Islam: long life education. It carries the mission of universal Islamic values and the place of taking care of the Islamic scholarly tradition by examining and then transferring it to all Muslims regardless of gender background, socio-economic status, race, language, nationality, and humanity[32]. *Madrasahs* are a place of learning for every individual without exception,

where human differences and learning styles differences are perceived as natural and normal.

## II. METHODOLOGY

This study aims to gain a profile on madrasahs of inclusive education providers. This profile makes intelligible about the understanding of inclusive education among principals, and teachers; access to quality education provided to children with special needs; inclusive education has been implementing in madrasah, particularly in terms of adequate teacher competencies; facility and infrastructure; learning methods; the impact of such learning on students in general; and the efforts are being made by the principals to achieve the goal of inclusive education. This research is conducted in State Islamic Secondary School (*Madrasah Tsanawiyah Negeri/M.Ts.N*) 19, South Jakarta and Private Integrated Islamic Elementary School (*Madrasah Ibtidaiyah Terpadu/MIT*) Ar-Roihan, Malang, East Java. It is a qualitative study with case study approach. Its mean that analysis to describe and interpret the data of each component being evaluated. Especially to our components of the ecological system (the microsystem, the parents, and siblings; the mesosystem, peers, and school; the identity system) influence the education of the child. Sources of data in this study include principals, mentors, classroom teachers, normal students, parents of students as well as officials of the relevant Education Office. Data collection was conducted with field visit in August 2017 to study location, to complete the data of document study, observation interview, and documentary study.

## III. DISCUSSIONS AND RESULTS

*Madrasah* is a public school with religious characteristics. It is under the Ministry of Religious Affairs of the Republic of Indonesia, in contrast to the school which is under the Ministry of Education and Culture. The Ministry of Religious Affairs responsible for the implementation of religious education in Madrasahs. It is committed to ensuring that its educational services can be perceived by all children without exception. The Guidelines on the Implementation of Inclusive Education in Madrasahs 2017[33] are based on normative, philosophical, empirical, and juridical foundations as a paradigm of putting in perspective where inclusive education in *madrasah* as well. All types and levels of madrasah use these guidelines to make certain that inclusive education can be well implemented. This guide asserts that while Inclusive Education is an educational service intended for all learners without exception, however [the Ministry of Religious Affairs guidance is more focused on students with disabilities. With the Enactment of Law No. 8 of 2016 on Persons with Disabilities, a person with disabilities are the main beneficiaries of the inclusive education system since they are the groups with the greatest

challenges to participate in education. The Government of Indonesia itself gives rise to the above laws to ensure the fulfillment of the rights of persons with disabilities, including the right to education. For those classified as disabilities, special education is opened to them, meanwhile special service education is given to handle students who have social, economic, geographical, and psychological barriers such as those in the 3 things, to wit “the most left behind, foremost, outermost” regions of Indonesia, as well as those who affected by natural disasters, poor students, trafficking victims, physical and mental violence, etc. The law was passed and these guidelines were compiled, borrowing the terms Barton and Armstrong[34], in order for the government initiative to be present and felt in a country. For Indonesia, it complements the structure, position, main tasks and ministry functions that have been designed for the ministry.

In the Article 61A paragraph (1) Regulation of the Religious Affairs Minister of the Republic of Indonesia Number 60, 2015 on the Implementation of Education in Madrasah is mentioned about Special Education. Namely, madrasahs provide educational services to learners who have difficulty in following the learning process because of "abnormalities" or physical, emotional, mental, intellectual, and social barriers. In paragraph (2) called that the purpose of the ministry is present in order to develop and grow up the potential of learners optimally in accordance with its ability. Participants categorized with special needs are mentioned in paragraph (3) which includes: blind, deaf, speech impaired, intellectual disability, physical disability, emotional disturbance, learning disabilities, slow learning, autism, motoric disorder, drug abuse, and multiple exceptionalities. In paragraph (1) of Article 61B said that starting from *Raudhatul Athfal/RA* (Islamic Kindergarten), *Madrasah Ibtidaiyah/MI* (Islamic Elementary School), *Madrasah Tsanawiyah/M.Ts.* (Islamic Junior High School), *Madrasah Aliyah/MA* (Islamic Senior High School), and *Madrasah Aliyah Kejuruan/MAK* (Vocational Islamic Senior High School) may carry out special education above or special service education units such as *Raudhatul Athfal Luar Biasa/RALB* (Exceptional Islamic Kindergarten), *Madrasah Ibtidaiyah Luar Biasa/MILB* (Exceptional Islamic Junior High School), *Madrasah Tsanawiyah Luar Biasa /M.Ts.LB* (Exceptional Islamic Junior High School), *Madrasah Aliyah Luar Biasa/MALB* (Exceptional Islamic Senior High School), and *Madrasah Aliyah Kejuruan Luar Biasa /MAKLB* (Exceptional Vocational Islamic Senior High School) as mentioned in Article 61D paragraph (1) and paragraph (2).

The profile of M.Ts.N 19 Jakarta 2017-2018[35] mentions that this educational unit began to receive two pupils with special need because of the impairment of vision since July 2015. Until August 2017, M.Ts.N 19 has had 6 special need students consisting of three persons of vision impairment, 2 students of physical disability, and 1 student of intellectual

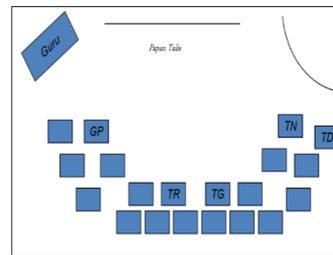
disability. It is different from the Profile of MIT ArRoihan[36] which have received special needs students since 2008. Both madrasahs receive special needs students because they are driven by a sense of the importance of implementing inclusive education. All students are accepted, regardless of the multidimensional differences, either because of their social, cultural, hereditary, physical, mental, or status, etc. to obtain an ideal education. Then, the education system adapts to the needs of the students.

The vision of M.TsN 19 is "the realization of student achievement, intelligent, skilled and noble of learners, which is translated into 12 types of missions, one of them is, "cultivate an attitude of togetherness in respect for differences"- as one "breakthrough by implementing inclusive education" for that madrasah. Every individual has begun to realize the importance of inclusive education to support ministerial programs in the completion of compulsory education. Interviews with regular students of M.Ts.N 19 and MIT, the presence of special needs students have a positive impact on their social and interpersonal relationships. The grade of A in M.Ts.N 19 and MIT Accreditation showed the capacity of both units of education in terms of national standards to carry out the task. Unlike the MIT, the absence of shadow teachers makes teachers at M.Ts.N 19 have a little overwhelmed, however, it can be accompanied by other teachers.

M.Ts.N 19 and MIT provide learning facilities for ongoing educational and learning activities that are friendly, fun and accessible to students under any circumstances. For students with special needs, among others are the Qur'an braille, iqro book with braille style, tape recorder, skeleton model of the human body, blind Rubik, football sound, talking clock, compass talk, braille paper, book and stylus of reglette, braille text, abacus, stick fold 4, Indonesian map emerged, embossed world map, special chess board, tape recorder, wake up space, counting board, ping pong table, goolball, etc.

The profile of M.Ts.N 19[35] explained that the equitable distribution of access and opportunity to quality of education; fulfillment of individual needs by offering education oriented to individual learning programs; maintaining a friendly class community, accepting diversity and appreciating differences with meaningfulness; sustainability in all types and levels of education; and increasing engagement by engaging with relevant stakeholders. In contrast to The Guidelines on the Implementation of Inclusive Education in Madrasahs 2017 [33]which mention inclusive education adheres to 4 (four) principles that should always be considered by teachers and staff in madrasah. *First*, teachers and staff need to ensure that all learners with special needs can be presented with other learners in the same location. *Second*, educators, staff, and other learners recognize and accept learners with special needs (*acknowledgment*). *Third*, students with special needs can participate actively in the learning process with other

students (*participation*). *Fourth*, learners with special needs can develop their potential so that they can achieve maximum results in academic and non-academic (*achievement*). In the MIT Profile[36], it appears that the principles in these guidelines are used as the basis for the implementation of Inclusive Education.



The large variety of diversity and disparity of madrasah quality - especially the inclusion organizers - at the educational unit level, signaled to avoid one size fits all policy. Although the diversity and disparity of madrasah quality differ, in the context of inclusive education, guidelines (2017) emphasize 3 (three) pillars interplaying one another: (1) culture; (2) policies; and (3) practice.

**A. The Student Admission Process**

<i>Notes :</i>	
<i>GP: attention deficit</i>	<i>TN: blind</i>
<i>TD: physical disability</i>	<i>LV: Low Vision</i>
<i>TG: intellectual disability</i>	<i>TR: deaf</i>
Guru: teacher	Papan Tulis: Whiteboard

The Standard Operational Procedure (SOP) at MIT[37] mentioned that all students, as well as students with special needs, must go through the process of identification and observation before accepted as a student. All students were identified and observed their talent and interest by the interviewer team based on Multiple Intelligent Research (MIR) conducted in the early stages. The identification and observation of special need student's talents and interests are done by one counselor for parent and three child observers. The identification and observation of the crew are conducted through two stages: extracting data and reading it to parents and teachers.

The class division of special need students, according to the level and type of student constraints concerned, based on the results of identification and observation of the ABK. In M.Ts.N 19 Jakarta, the admissions process also uses a similar procedure, but not as detailed as the MIT process, for example, there is no MIR as at MIT. This is because considering the number and types of students with special needs in M.Ts.N 19 is not as much and varied as in MIT. MIT has a social capital that fosters interplay relationships of stakeholders in forming of activity, association, cohesion, and collaboration, to make MIT more freely than M.Ts.N.

Either because MIT is a private school, while M.Ts.N is a public school.

### B. Class management

The MIT Malang profile states that the students' sitting arrangements within the classroom are already adapted to the potential and character of each learning. The figure 1 below is the example of the seating arrangement of learners in the inclusive class in accordance with the Guidelines 2017.

In both educational units, learning activities involve collaboration between educators, education personnel, and all learners. However, the consistency of the implementation of classroom management depends on the number of students with special needs, types, and types. In M.Ts.N 19, for example, it has 3 students with low vision, 2 with physical barriers, and 1 person's intellectual disability. Nevertheless, when compared to both the educational unit, a learning tool for the implementation of inclusive education has been carried out, especially there has been a syllabus and adaptive learning plan tailored to the potential and needs of learners. The Learning environment that is safe, exciting and fun for all learners have been designed.

According to the Standards Operational Procedures of MIT[37], teachers at MIT are mapped on the basis of teachers' ability to handle students with special needs according to their severity and type. This is also in accordance with Lee, Tracey, Barker & Yeung research[38] which emphasizes the importance of self-efficacy for teachers in handling students with special needs in the teaching and learning process in the classroom. **Fig. 1. Setting in inclusive class**

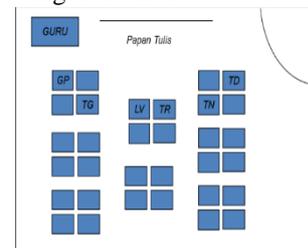
### C. Accessibility

Accessibility is the convenience provided by MIT and M.Ts.N 19 for students with special needs or parents with special needs. For students with special needs, this facility to realize the equal opportunity of education. Accessibility should be in the classroom and madrasah environment. For the classroom, the accessible size is easy to be reached and safe for all learners including learners with disabilities. In accordance with Guideline 2017[33], for the accessibility of the madrasah environment, it should pay attention to many elements. For examples:

**Street**, the road to school has a minimum width of 1.6 m to facilitate road users from both different directions equipped with curb cuts at each end of the road and guiding block or adjusted to the learner's needs. **Madrasah yard**, in the Guideline also mentions that madrasah courtyards with easyopen and lightweight gates, closed school bridges with no holes in the middle, flat floors or equipped with cleverness. **Door**, all rooms - primarily classrooms, libraries, laboratories, school health Unit, bathrooms, offices, and

cafeterias - use doors with a minimum width of 80 cm openings, with a round, easily accessible handle. Especially for the toilet door should use a sliding door. **Library, laboratory, and school health unit** have space with equipment rack height that is easy to reach by all learners, flat and non-slip floors. Placement of harmful chemicals placed in a safe place. Sports Arena should be flat, no holes and puddles. **School playground and school park** should be a flat field. The location of a tree that does not disturb the child for motion, around the flagpole should have a delimiter. **Toilet** is easily accessible by all learners. The water tap model is attempted using a lever system or not rotated. **Stairs**, the steep slope of the ladder, with a slope of less than 60°, has an equal footing and has a handle on both sides, there is a brightly colored tactile clue in the mouth of the ladder. In M.Ts.N and MIT, adaptations were made to stair samples with a slope of less than 60°.

The Guidelines also mentions that in the madrasah environment there is a slope or **inclined plane** that has the following specifications: maximum slope of 7, minimum width of 95 cm, and safety edge (height: 10 cm, width: 15 cm), then the field is coated with a material that uses a smooth and not slippery underneath. This material avoids users not to slip, especially the students with special needs. Nevertheless, both in MIT and M.Ts.N 19 are no terrain and facilities like this. For **crossing the road** to the madrasah, The Guidance regulates that there should be sounding or tailored tools and use clear signs to assist learners with hearing



impairments. **Sink**, wastafle height is tailored to users with special needs students who use wheelchairs. Maximum height about 85 cm. Using a lever with a lever system. Both of the MIT and the M.Ts.N 19 do not address this issue. From observations and interviews at the time of the study, the sink and the urine were not only tailored to the students with special needs but also the age of the students that affected the student's height in the school.

### D. Resource Room

The Guideline[33] provides that learning resources have the following characteristics: the door should open out and be easily opened and closed for wheelchair users; light door material; the direction of the door opening leads out, the door handle height is a maximum of 90 cm; the door handle is not round; the room should



Fig. 2. Resource Room at MIT Ar Raoihan Malang, East Java, Indonesia

be easily accessible by wheelchair users; the floor is flat, not terraced, and not tilted; the door width is at least 90 cm.

Learning resources at MIT and M.Ts.N 19, especially libraries, are not concentrated as in the guideline 2017 above but are processed in accordance with the madrasah literacy movement and character education development. In every class, there is a corner of literacy, and students are asked to write various themes related to the characters who are role models in stories of heroism, life figures, etc. For students with special needs, learning aids are emphasized on the provision of books and other tools to achieve learning abilities according to the capacity and capabilities of individual students, rather than referring to teacher outcomes. The minimum grade completion criteria which are used as the benchmarks of the average student progress per class are not used to measure the progress of students with special needs.

#### E. Teaching Administration

In SOP at MIT[37], specialist teachers who already know the barriers of special needs students through the initial assessment of identification and observation results, make the individual learning syllabus by embracing IEP (Individual Education Program)[39]. The profile of each student with special needs becomes an important ingredient, therefore, the IEP begins with a description of what is a barrier to each student with special needs, what characteristics, causes, and typologies before the school intervenes learning to students with special needs, individually. The completed IEP is consulted to the inclusive education coordinator. The inclusive education coordinator consults with the parents of students with special needs to be mutually agreed upon and signed. The IEPs already consulted by both parties are spelled out in the form of Daily Activity Plan. In certain cases, the parent's student can provide the auxiliary teacher for the student with the financing from the student's own parents. With clear guidelines and agreements, teachers' perceptions of their ability to handle special needs students can inflame their enthusiasm for teaching in inclusive classes.

In addition to IEP, there are profiles of each student with special needs in which to include what whips up his motivation, the names of his familiar friends, the preferred way of learning, the causes of stress, stress reduction strategies, methods or ways of communicating with the student, the combination of sound and movement body for communication, picture aids needed or not, sensory or not, what tools he wants, what lessons are liked, what activities are not liked, favorite activities, what foods are liked, their own advantages and disadvantages, sad expressions, and what are the day-to-day activities that can be done independently, without the help of others. Both IEP and profiles of students with special needs are tools for special mentors at MIT to accompany students with special learning needs.

The other of necessary documents are the observation sheets and interventions to those summarized in the questionnaire of pre-development screening. Against student learning outcomes, MIT holds counseling to parents. This counseling is not only to synergize madrasah programs to their children but more importantly how to prepare parents to become professional partners for madrasah. All of these documents and procedures are the prevailing standards in the average education unit under the Ministry of National Education, as they adopt guidelines for the implementation of inclusive education at the ministry.

In M.Ts.N 19 has not seen the handling of students with special needs as at MIT above.

#### F. Implementation of Learning

The MIT SOP[37] document mentioned that learning on special needs students is done based on Activity Daily Plan

which has been prepared by a Specialist teacher and agreed by inclusive education coordinator and parents. The results of Activity Daily Plan implementation are reported to parents through the Special Needs Student Book with special needs children. In this case, Special Needs Student Book recorded the activities of 15 students with special needs at MIT in detail. Begin praying *dhuha* and recite a prayer in the morning, the sign of commencement of learning activities on that day, then continued with student literacy enrichment, until the presentation of learning activities in each subject. Learning activities starting from induction to core learning activities such as exploration, elaboration, and confirmation are done on every subject, students with special needs at MIT and M.Ts.N 19 also follow the learning process and stage. In addition, in Special Needs Student Book each individual student with special needs, also recorded their activities following the activities of recitation and recitation of the Qur'an. In each item the learning activities from morning to finish are given information with three categories: completed independently, completed with guidance, or not completed. The three categories are for marking the Student's Minimum Criterion on that day. At the end of the learning activity on that day, there is a special note stating whether the student carries out the instruction of the teacher and the auxiliary teacher, executes the instruction independently or the special needs student keeps on or suddenly leaves the learning process without permission.

#### G. Evaluation of Learning

Both in M.Ts.N 19 and especially at MIT, evaluation is based on Activity Daily Plan implementation results. It uses some various assessment techniques according to the ability of students with special needs. Among other things are written tests, performance, observation, assignment, oral test, portfolio, journal, inventory, self-assessment, and assessment among friends. Based on the above test, at least there are reports of subject evaluation; thematic evaluation report; extracurricular evaluation report and physical development; and report the learning outcomes of learners in each semester. In the subject evaluation report, the components evaluated are aspects of knowledge, skills, and attitude. In the thematic evaluation report document, there are two types of documents. The first presents the development of students' skills in achieving basic competencies in each subject, while the second document presents the development of spiritual attitudes such as *ibadah* (worship), gratitude, prayer and tolerance and mental attitude such as honest, discipline, responsible, polite, caring and confident. Meanwhile, the students' learning outcomes report contains aspects of knowledge and skills of each subject, both for group A, group B, and local content subjects.

#### H. Reporting of Learning Outcomes

The M.Ts.N 19 Education Unit, especially at MIT complements the reporting system of students' learning outcomes with special needs. In addition to the diary, quarterly, reporting of learning outcomes is done at the end of each semester based on Specialist teacher or shadow teacher evaluation results. Students with special needs who have completed their studies, either at MIT or at M.Ts.N, obtain a Certificate of Graduation Study[40] with an accompanying transcript. In the transcript, the list of subjects and their respective values are listed. To the relevant person is also given the Certificate of National Examination Result complete with the subjects passing the exam and score, as a sign that the relevant has passed the national exam. All three documents are also given to all students at the school who have passed.

In the MIT[37] and M.Ts.N 19 SOP, the reporting procedure of learning outcomes is done every day, the end of the semester based on the results of the evaluation by the special mentors and the students' learning outcomes. With this procedure, all stakeholders, especially the parents of the students, can be well informed about the development of their daughter through a defined and measured service.

#### IV. CONCLUSION

The profile of MIT and M.Ts.N 19 as described above can be explained at the capacity of the two heads of the madrasah in managing and implementing inclusive education. Organizing special education for special needs students in inclusive education means adding additional burdens and responsibilities, from start to finish, to individual students with special needs, in close cooperation with parents not only closely but professionally. The capacity of MIT and M.Ts.N 19 is actually equivalent in terms of quality, compliance with education standards and accreditation. But MIT's cultural and experiential capacity is richer and more experienced in conducting inclusive education, especially experience in dealing with students with special needs. The experience and culture are enriched by theoretical insights used as a tool for reading the problem, developing handling procedures, the choice of methods used, and the resulting document forms. Finally, the capacity of teachers at MIT is better than M.Ts.N 19, especially in the form of creativity, flexibility, and selfefficacy when dealing with inclusive education. Likewise, the education personnel who assist the administrative services in both units of education.

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