



Inclusive Madrasas in Central Java Indonesia: Culture, Policy, and Practices

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Abstract

This study aims to explore the implementation of inclusive education in inclusive madrasas, particularly madrasah ibtidaiyah, in Central Java, Indonesia. Four inclusive madrasas were involved, namely: Madrasah Ibtidaiyah Muhammadiyah Kartasura Sukoharjo, Madrasah Ibtidaiyah Keji Ungaran Semarang Regency, Madrasah Ibtidaiyah Ma'arif Sidomulyo, and Madrasah Ibtidaiyah Salafiyah Kebumen. As qualitative research, several techniques were employed to collect data, including observation, interviews, forum group discussion, and documentation. The interviews with policy makers, school principals, vice principals, teachers, and inclusive education teams were carried out. This article argues that inclusive schools are implemented based on the three pillars, namely culture, policy, and practices. An inclusive school culture is manifested in the provision of inclusive education services. The inclusive policies are manifested in the vision, mission, and featured programs supported by the capacity development for the treatment of children with disabilities. The practices of inclusive education in madrasas entail the identification and assessment of children with disabilities, as well as the adaptation and accommodation of the curriculum. The inclusive instruction is equipped with individual learning program plans, integrated and modified methods, media, and assessment.

Keywords:

Inclusive Education, Inclusive Madrasas, Culture, Policy, Practices

Abstrak

Studi ini bertujuan untuk mengeksplorasi implementasi pendidikan inklusif di madrasah inklusi, khususnya madrasah ibtidaiyah, di Jawa Tengah, Indonesia. Empat madrasah inklusif yang dilibatkan, yaitu: Madrasah Ibtidaiyah Muhammadiyah Kartasura Sukoharjo, Madrasah Ibtidaiyah Keji Ungaran Kabupaten Semarang, Madrasah Ibtidaiyah Ma'arif Sidomulyo, dan Madrasah Ibtidaiyah Salafiyah Kebumen. Sebagai penelitian kualitatif, beberapa teknik digunakan untuk mengumpulkan data, termasuk observasi, wawancara, diskusi kelompok terfokus, dan dokumentasi. Wawancara dilakukan dengan pembuat kebijakan, kepala sekolah, wakil kepala sekolah, guru, dan tim pendidikan inklusif. Artikel ini berargumen bahwa sekolah inklusi diimplementasikan berdasarkan tiga pilar, yaitu budaya, kebijakan, dan praktik. Budaya sekolah inklusif diwujudkan dalam penyediaan layanan pendidikan inklusif. Kebijakan inklusif diwujudkan dalam visi, misi, dan program unggulan yang didukung oleh pengembangan kapasitas penanganan ABK. Praktik pendidikan inklusif di madrasah meliputi identifikasi dan asesmen ABK, serta adaptasi dan akomodasi kurikulum. Instruksi inklusif dilengkapi dengan rencana program pembelajaran individual, metode, media, dan penilaian yang terintegrasi dan dimodifikasi.

Kata kunci:

Pendidikan Inklusif, Madrasah Inklusif, Budaya, Kebijakan, Praktik

Introduction

Madrasah ibtidaiyah (MI) is an Islamic elementary school under the auspices of the Directorate General of Islamic Education, the Ministry of Religious Affairs of the Republic of Indonesia. Currently, a number of MIs are orchestrated to provide educational access for children with disabilities for improving their talents and potentials. The establishment of inclusive madrasas has been initiated since 2008, while the policies regarding its implementation has been issued since 2013. The Decree of the Directorate General of Islamic Education No. 3211 of 2016 stipulates the establishment of 22 inclusive madrasas (including elementary school-level *Madrasah Ibtidaiyah* and junior high school-level *Madrasah Tsanawiyah*) in Indonesia. The establishment of inclusive madrasas is based on the rights for public access to special education under the auspices of the Ministry of Religious Affairs.

The guideline for inclusive education in madrasas explains the normative basis for inclusive education is the Holy Qur'an, specifically Verse 1-5 of Surah Al-'Alaq and Verse 1-16 of Surah 'Abasa (Qomariyah et al., 2017). In fact, 70% of the 1.6 million children with disabilities have not received proper education services. Therefore, the establishment of inclusive madrasas is an effort to facilitate educational access for them. In 2016, approximately 11% or 29,317 schools (from elementary to senior high school) were recorded as inclusive schools in Indonesia (Wahyudi & Kristiawati, 2016). They included 160 madrasas under the auspices of Ministry of Religious Affairs. Nevertheless, Sumarni, (2019) and Ramadanti & Wicaksono, (2021) argued that the implementation of inclusive education in madrasas had not been completely supported by experts, shadow teachers, learning facilities, curriculum, parents, and the Ministry of Religious Affairs.

Previous studies reported among the shortcomings in the implementation of inclusive education were the lack of references (Hanum, 2012), as well as the Religious Education curriculum for children with disabilities (Zulaikhah et al., 2020). The government has to take specific measures (Arlinwibowo et al., 2020), including the provision of handbooks or modules for special education. Matolo & Rambuda, (2021) In-house training and teacher development to cope with students with learning disabilities can be part of the policy implementation. Principally, inclusive madrasas are required to prepare supporting facilities for comprehensive inclusive education.

Rahmi & Muqowim, (2019) showed that inclusive madrasas in the West Sumatra were less professionally organized. They had not been supported by adequate policies and human resources. Rasmitadila, (2020) the implementation of inclusive education was still constrained by several factors, i.e., the unavailability of supporting facilities for students with disabilities, limited number of shadow teachers, inadequate information/

training/socialization for schools, teachers' lack of skills and knowledge, the mindset of parents and the community about inclusive schools, limited funds, and lack of government involvement.

While previous studies have discussed the phenomena of inclusive madrasas throughout Indonesia, our study attempts to explore the latest implementation of inclusive madrasas, particularly madrasah ibtidaiyah in Central Java, Indonesia. It is expected that the results of this study can be a reference for pioneering madrasas in Indonesia in particular and the global inclusive schools in general. Faragher et al., (2021) In fact, the implementation of inclusive education in Asia, i.e., Indonesia, Singapore, the Philippines, and China encounters similar problems. They include the preparedness of academic staff, professional instruction, and school principal's policies regarding inclusive education. The present study explores the implementation of inclusive education in madrasah ibtidaiyah in terms of culture, policies, and practices. These three elements are suggested by Booth & Ainscow, (2002)

Method

The location of this study in four inclusive Islamic elementary schools in Central Java was based on the different conditions of the madrasas. Culturally, the four inclusive madrasas are under the Nahdlatul Ulama foundation, under the Muhammadiyah foundation, and under community foundations with no affiliation to the organization, so culturally the management is different. the four inclusive madrasas also received support, both funding and assistance from UNICEF. The present study used a qualitative method. The data were collected through interviews with policy makers, school foundation administrators, principals, vice principals for curriculum, vice principals for student affairs, classroom teachers, shadow teachers, parents, and inclusive professional team. In addition, participatory observation and documentation were also carried out in the

schools involved. The triangulation method was used to establish validity in this study, while Miles et al., (2014) Huberman's interactive analysis was used to analyze the collected data.

Result and Discussion

Study results in MI Keji Ungaran Semarang, MI Ma'arif Sidomulyo Kebumen, MI Salafiyah Banyumas, and MI Muhammadiyah Kartasura Sukoharjo, the model of inclusive madrasas in Central Java can be described as follows:

Policies

The Decree of the Minister of Religious Affairs No. 90 of 2013 stipulates that madrasas are obliged to provide inclusive education. It signifies the commitment of the Ministry of Religious Affairs to realize *education for all* campaign. It is also includes as the ministerial medium-term program in promoting equal distribution of Islamic education for all citizens. Inclusive madrasas are designed to provide special education services for children with disabilities along with other students in the same classroom and environment. Special treatment is offered but without any discrimination.

Inclusive education is implemented based on the national policies and the Decree of the Directorate General of Islamic Education No. 3211 of 2016 concerning the establishment of 22 inclusive madrasas. Among the appointed schools are MI Keji Ungaran Semarang, MI Ma'arif Sidomulyo Kebumen, MI Salafiyah Banyumas, and MI Muhammadiyah Kartasura Sukoharjo. The legal basis is required to reinforce the implementation of inclusive education according to the national and international policies and standards in order to ensure the equitable quality education (Mosia, 2014).

The government policies regarding inclusive education in madrasas are the basis for the academic community in establishing various policies

in madrasas. They are responded positively and realized through several changes in madrasas (Mukaffa, 2017). They are top-down policy that shall be adapted by madrasas. Instead of devising internal program, madrasas shall comply with the government policies on the implementation of inclusive education (Fernandes, 2017).

At the implementation stage, the policies of inclusive education are set out in the vision and mission of inclusive madrasas. The vision and mission are crucial in directing the goals of inclusive madrasas. Table 1 presents the vision and mission of madrasas involved in this study.

Table 1: Vision and Mission of Inclusive Madrasas

Name of School	Vision	Mission
MI Keji, Ungaran, Semarang Regency	To generate the adherents of the Scriptures who are excellent and caring.	To implement child-friendly instruction under the concept of inclusive education.
MI Salafiyah Kebarongan, Banyumas Regency	To generate resilient, excellent, and honorable generations.	-
MI Ma'arif Sidomulyo, Magelang Regency	To generate pious, excellent, and inclusive generations.	To implement a professional instruction integrated to the values held by the adherents of the Sunnah (Ahlu Sunnah Wal Jamaah) and to carry out inclusive education.
MI Muhammadiyah Kartasura, Sukoharjo Regency	To nurture the religiosity and excellency based on faith and piety.	-

The inclusive education is stated as the mission of two madrasas, namely MI Keji Ungaran Semarang Regency and MI Ma'arif Sidomulyo as presented in Table 1. Meanwhile, the goals and programs of the schools involved in this study are presented in Table 2.

Table 2: The Goals and Programs of Inclusive Madrasas

Name of School	Goal	Program
Madrasah Ibtidaiyah Keji Ungaran Semarang Regency	<ul style="list-style-type: none"> - To serve students with disabilities under an inclusive program. - To realize inclusive attitudes and behaviors in madrasa community. 	Inclusive program for students with disabilities.
MI Salafiyah Kebarongan		The featured programs include the memorization of Juz' 30 of the Qur'an and inclusive education.
MI Ma'arif Sidomulyo		Inclusive program for children with disabilities (the Decree of the Directorate General of Islamic Education No. 3211 of 2016 on the establishment of 22 inclusive madrasas).
MI Muhammadiyah Kartasura		-

Table 2 shows that inclusive education becomes the featured program of MI Keji Ungaran Semarang Regency, MI Salafiyah Kebarongan, and MI Ma'arif Sidomulyo. In addition to state inclusive education as its featured program, MI Keji Ungaran Semarang Regency also exclaim the program as the goal of madrasa.

The policies related to inclusive education are manifested in the vision, mission, goals, and featured programs of madrasas. In this context, the vision and mission are substantial as the groundwork of inclusive education. The vision, mission, goals, and featured programs are interlinked to realize an inclusive culture in madrasas. Kottern in Zamroni, (2016) suggests that a new mindset that is disseminated broadly within the society through socialization, workshops, and training can build an inclusive culture. The vision and mission are an integral part of madrasa policy in realizing inclusive madrasas, yet it must be supported by both national and institutional policies. Therefore, the school principal are the main policy maker in inclusive madrasas.

The strategies to support the implementation of inclusive education include the collaborations and trainings for teacher professional development. Mukhlis, (2011) claims that the realization of inclusive policies is demonstrated by freedom of interaction, equality in the classroom, and inclusive school environment. In addition, madrasas are required to provide special education experts, special education teachers, physicians, psychologists, counselors, physiotherapists, and occupational therapist. Nevertheless, the lack of funding leads to the limited number of professionals, which is a major shortcoming to achieve ideal inclusive education policies. Meanwhile, the implementation of inclusive education is highly relied on the collaboration between pedagogues, counselors, psychologists, assorted therapists, and school policies (Hakiman et al., 2021).

The engagement of professionals in inclusive education is significant. Such engagement can be done through external collaboration with the local disability service center as well as the local health community center or rehabilitation center. Moreover, a memorandum of agreement between the parties must be written to establish a legally enforceable agreement. DeMatthews et al., (2020) the roles of school principal are to arrange

an inclusive school by establishing and conveying the vision of inclusive school, facilitating high-quality learning experiences for students, building professional capacity, creating supportive organizations for learning, and initiating collaboration with other partners.

The strategic policies of inclusive madrasas in delivering educational services for children with disabilities includes the availability of special education teachers and individualized education program. The stages in the management of inclusive education include the planning of inclusive HR, the inventory of HR, and the implementation of inclusive instructional strategies. In addition, decision letters to appoint inclusive education team, curriculum collaboration team, instructional collaboration team, and assessment team are also required (Wibowo et al., 2019). The prevailing policies definitely support the implementation of inclusive education in madrasas, however, shortcomings may still arise. Therefore, innovative policies are prerequisite to lessen institutional dependence on the authorities (Manar, 2019).

Inclusive Madrasa Culture

The inclusive values shape the inclusive culture in madrasas as indicated by the results of interviews and participatory observations. The inclusive culture is reflected by the convenience felt by children with disabilities as they are welcomed by all madrasa members and the non-judgmental treatment in the classroom. The facilities, i.e., supportive tools for cognitive and sensory motor development, are also available. The madrasa community also actively contributes in building inclusive culture by offering various assistance to children with disabilities. A paradigm shift arises in the school in which inclusive education promotes social justice and human rights. Köpfer & Óskarsdóttir, (2019) suggest that human rights-based inclusion is transformed into a school culture to support all students without exception.

The establishment of inclusive culture in madrasa is an initial step to perform inclusive education. It allows the academic community to recognize the importance of inclusiveness and participate in the process. The concept of equity is exalted through appreciation and absence of mockery for children with disabilities. The teachers are also offered to participate on special education trainings, seminars, and workshops on a regular basis. Parents or guardians participate as partners and observers in the preparation of learning programs for children with disabilities. Essentially, the awareness to build inclusive culture in madrasa is the main internal factor to realize the implementation of inclusive education (Marcoulides et al., 2005).

To build an inclusive culture and to support teachers' inclusive and professional insight, the teachers participate in various trainings, seminars, and workshops. Nevertheless, the inclusive madrasas involved in this study have not initiated to organize any trainings, seminars, and workshops for their teachers. The main constraint is related to the allocated budget for such activities. Francis et al., (2020) strategies in inclusive education are built with the school culture, the expected outcomes, administrative support, professional development, collaboration and partnership, accommodation and modification, paraprofessional support, assessment, and parental involvement.

Inclusive Education Practices

At the implementation stage, madrasas are actively collaborate with stakeholders in an attempt of improving inclusive education services. Collaboration is carried out in the context of dealing with children with disabilities. The MI Keji Ungaran, Semarang Regency, collaborates with Yayasan Autisma Yogasmara Semarang (2012 to present), N-Ergy Psychology Center (2014 to present), LP Ma'arif NU of Central Java (2015 to present), and the 2016 Australia-Indonesia Education Partnership of AUSAID (2016) and UNICEF (2017).

Meanwhile, the MI Salafiyah Kebarongan and MI Sidomulyo Kebumen collaborate with the local community health center (*puskesmas*) and hospital. Previously, they also collaborated with both AUSAID and UNICEF. The collaboration with other agencies or institutions is useful to provide inclusive education services for children with disabilities. The collaboration between madrasah and the local community health center (*puskesmas*) is aimed to provide medical treatment for children with disabilities.

The assistance offered by AUSAID in the implementation of inclusive education involves the dimensions of knowledge, insight, management, and financing. Such assistance is valuable for the inclusive madrasas in Indonesia. In addition, four madrasas involved in this study claimed that they received financial assistance from the AUSAID, approximately 115 million IDR, for the needs of special services such as sensory motor aids and therapists. The partnership with the UNICEF also has a positive impact on the madrasa's insight and service quality in providing educational services for children with disabilities. The assistance provided by the UNICEF is different from the AUSAID in which the first emphasizes more on HR development. Such assistance is directed at assisting the implementation of inclusive madrasas, i.e., instructional strategies, assessments, sensory motor therapy, curriculum adaptation, special assistance, learning media preparation for students with disabilities.

The UNICEF provided assistance to inclusive madrasas for approximately two years. Within these years, the teachers were mentored and accompanied directly by an expert team. It is expected that after the training, the teachers and managers of madrasas are able to carry out inclusive education independently. The assistance from the UNICEF is a groundwork to transform the madrasa into an inclusive one. The transformation entails the dimensions of culture, policies, and practices. Moreover, inclusive madrasas collaborate with various parties to support

the implementation of inclusive education and provide teacher quality development with training programs. Mukhlis, (2011) Mukhlis reaffirmed that inclusive policies is demonstrated by the freedom of interaction, equality, and inclusive environment.

Among the obstacles in the implementation of inclusive education is related to the budget. It is a key factor in the provision of services for children with disabilities. The services include the availability of facilities and infrastructure, shadow teachers, assessment team, and inclusive education team. The number of shadow teachers in inclusive madrasas involved in this study is presented in Table 3.

Table 3: Number of Students with Disabilities and Shadow Teachers

Name of School	Students with Disabilities	Shadow Teachers
MI Keji Ungaran Semarang Regency	28	4
MI Salafiyah Kebarongan	12	4
MI Ma'arif Sidomulyo	17	5
MI Muhammadiyah Kartasura	28	28

Table 3 shows the availability of shadow teachers in MI Keji Ungaran, MI Salafiyah Kebarongan, MI Ma'arif Sidomulyo is limited. Meanwhile, MI Muhammadiyah Kartasura provides sufficient number of shadow teacher in which one shadow teacher is responsible for one student with disabilities.

The limited number of shadow teachers is primarily influenced by the financial capacity of the madrasa to hire more teachers. Therefore,

during the learning activities, the role of each shadow teacher is optimized. The parents' financial issues is also a factor since they could not afford to pay the salary of individualized shadow teacher for their children. It is also caused by the absence of special education majors or study programs at Islamic Higher Education, i.e., State Islamic Institutes or State Islamic Universities. The majority of shadow teachers graduate from Special Education Study Program.

Ideally, madrasas must be supported by various professionals for inclusive education services. They include doctor, counselor, occupational therapist, physiotherapist, psychologist, and special education teachers. The present study revealed that the practices of inclusive education in madrasas in Central Java is not ideal due to the lack of professionals. In fact, special education teachers and limited number of psychologists are the main actors in inclusive madrasas. The involvement of professionals is mostly carried out through collaboration with the local disability service centers in the city or regency.

To provide educational services for children with disabilities, madrasas initially identify the capacity of each children. The task is carried out by the school assessment team supported by professionals, i.e., doctor, psychiatrist, psychologist, and therapist. The engagement of professionals in the management of inclusive madrasah is significant. (Hakiman et al., 2022). Professionals are deliberately invited from the relevant institutions because madrasas do not hire professional staffs, except limited number of psychologists and counselors. The most important components in the implementation of inclusive education are assessment, curriculum adaptation, and instructional strategies.

Assessment

The assessment is carried out based on the verified assessment documents. For ensuring the accuracy of the result, parents are allowed

to submit the assessment result from professional institution. In this case, madrasa tends to follow up the results of the assessment submitted by parents.

In the implementation of inclusive education, the assessment of children with disabilities becomes the basis for classroom teacher and shadow teacher in managing inclusive classes. The assessment process is carried out by experts, including pedagogues, psychologists, counselors, psychiatrists, and doctors. Inclusive madrasas are required to involve experts in the assessment process. The recommendations gained from the assessment are subsequently followed up by teachers in the inclusive classes.

The identification of children with disabilities is simply done using a check list of the characteristics of children with disabilities. Subsequently, professional identification is also conducted using the standardized test kits. The identification phase is useful to detect any signs of abnormalities, deviations, and difficulties as early as possible. It particularly aims to identify any behavioral deviations that potentially hinder children learning activities. Such identification can be done by teachers and parents.

The target of identification is children with disabilities who attend regular schools. The strategy for identification consists of collecting personal data, analyzing the data and classifying the children, informing the results, conducting case discussions, and compiling reports on the results of case discussions. Assessment of children with disabilities is the process of collecting information completely by taking into account the conditions and characteristics of disorders, strengths, and weaknesses as the basis for preparing the individualized learning programs. The objective of the assessment is to obtain complete information about the condition of the disorder and the symptoms that accompany the child's learning difficulties due to psychological characteristics, abilities, needs, strength, weaknesses, and other matters as the consideration in designing learning

programs. The programs, however, have to suit the child's characteristics, abilities, and needs. They are designed to develop and optimize the children abilities according to their potential. Haller et al., (2010) assessment activities are very important to figure out information on monitoring educational standards in the most appropriate way. Information obtained from the early identification of learning (particularly for students with disabilities), policies, and procedures are valuable to assess continuous learning program.

The assessment procedures or strategies include observation, work sample analysis, task analysis, informal inventories, check lists, rating scales, and interviews. The assessment emphasizes on the academic assessment. The follow-up steps of academic assessment consist of the preparation, implementation, monitoring, and evaluation of learning programs. Browder, (2001) the purpose of the assessment is to determine the feasibility of providing special services to students, particularly on the predetermined classification criteria, development of individualized education programs (IEP), plans to support positive behaviors, and monitoring.

The interviews and observations on four inclusive madrasa involved in this study found that none of them conduct independent assessments due to limited supporting experts. Consequently, the parents are advised to visit a psychologist or the local disability service center. The results of the assessment are then submitted to the madrasa and become the guideline for teachers to deal with the child. The main reason the madrassas recommend the parents to conduct independent assessments is the absence of experts and standard assessment tools.

Nevertheless, the teachers are assigned to conduct a simple assessment test with the facilities available in the madrasa. Each madrasa is equipped with a special room designated to provide special assistance and light therapy. The test covers a simple, general assessment that identifies

the physical features (i.e., the limbs are complete, the limbs function appropriately, and the level of hyperactivity), cognitive (the abilities to read simple sentences, to count numbers from 1-100, to memorize things), social interactions (the preference of getting along with peers or being alone, the level of eye contact, the habit of pulling other people's hands to get what they want), communication (the responses when others call his/her name, the ability to communicate with others, the signs of echolalia), sensory (the habit of covering ears or other responses when hearing loud sounds), and emotion (the habit of hurting themselves or others to relieve emotions).

The results of identification and assessment are the basis for devising educational services for students with disabilities. In this context, madrasas establish a flexible curriculum in which modification, adaptation, and accommodation are allowed. Curriculum modification is carried out on the aspects of objectives, content, process, and evaluation. The content of the learning material is modified from the regular to specially designed ones for students with disabilities (Richardson-gibbs et al., 2012). The findings of this study confirm Onwumere et al., (2020) on the requirement of independent curriculum to learn skills for the future. The learning program plan is arranged collaboratively between subject teacher, classroom teacher, and shadow teacher. The outcome is an individualized education program (IEP). It is devised based on the needs of each child with disabilities (Zulyan et al., 2020).

Curriculum and Instruction

The prevailing 2013 national curriculum is adapted and modified based on the needs of students with disabilities. The curriculum developed by inclusive schools must emphasize the values of inclusiveness. The features are: 1). Curriculum is adapted to the needs of children, not vice versa. The inclusive madrasas provide curricular opportunities with

diverse abilities and interests of children; 2). Children with disabilities receive additional learning support within the context and the regular curriculum, not a separated curriculum (The Salamanca Statement, 1994). The inclusive madrasa facilitates all children with an equal education and additional assistance for children with disabilities.

The four madrasas involved in this study have adapted and modified the 2013 curriculum. Nevertheless, the curriculum used in inclusive education is inclined to the adaptation and modification model. Jung & Guskey, (2011) prior the adaptation of the curriculum, the teachers perform several steps, including: 1). The analysis of academic assessment result to determine the necessity of curriculum adaptation; 2). The determination of the type of curriculum adaptation, either modification or accommodation; 3). The modification of the students learning outcomes; 4). The modification of class learning outcomes; and 5). The adjustment of class achievement.

In the learning process, students with disabilities are ideally accompanied by classroom teacher and shadow teacher. However, due to the limitations of shadow teachers, they are mostly mentored by subject teacher. Shadow teacher is present when urgent situation occurs. In the classroom, the individualized education program (IEP) becomes the guideline. It is devised by classroom teacher and shadow teacher based on the needs of each student with disabilities. Instruction is adapted and implemented based on the characteristics of student Kementrian Pendidikan dan Kebudayaan, (2009). Adaptive instruction is designated to provide opportunities for all students to participate in classroom activities. It is done through planning, namely: 1). Understanding the characteristics of students based on identification and assessment; 2). Developing syllabus learning tools, individualized education program/IEP based on the identification and assessment; 3). Developing and modifying learning tools that accommodate all students.

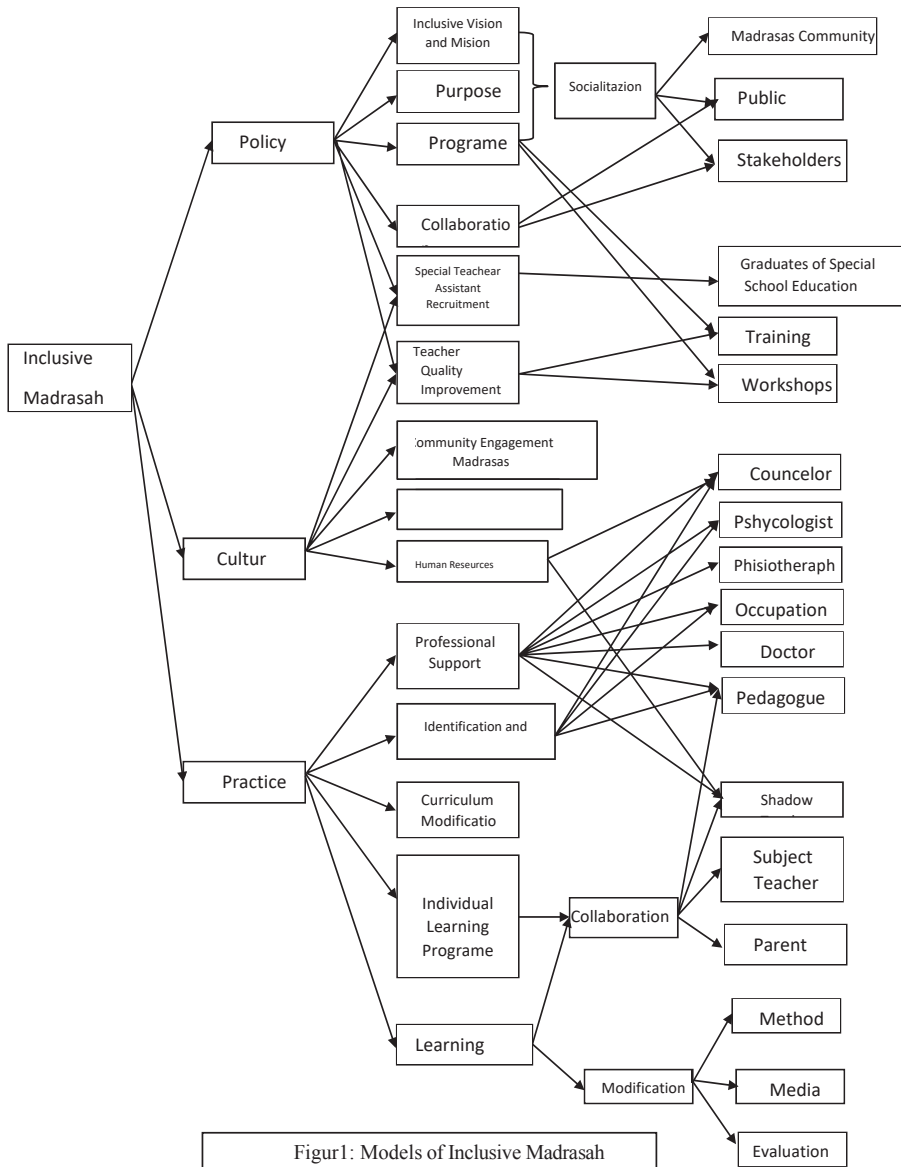
In inclusive madrasas, the teachers modify the instructional strategies and evaluation. In addition, various strategies and media are employed to convey the learning objectives. During the learning process, the audio-visual media is used. The effectiveness of audio-visual media for children with disabilities is verified (Saputri et al., 2020). The experience-based habitus sociology approach can be used in instructional for the child with special need, to create effective learning (Sumarni & Muslim, 2022). Nevertheless, the limited number of shadow teachers hinders the optimization of learning. Instruction is arranged into a flexible one. Instructional practices in inclusive madrasas are carried out collaboratively. Collaborated teaching occurs when the teachers work together the planning, teaching, and assessing students as stated by Murawski & Hughes, (2009) and Takala & Uusitalo-Malmivaara, (2012). During the collaboration, they share experiences and knowledge that will enhance both instruction quality and student achievement.

In the implementation of inclusive education, collaboration between subject teacher, classroom teacher, and shadow teacher, is required (Carrington et al., 2020). Teachers work collaboratively in providing learning in the classroom. Collaboration is important in providing treatments for students with disabilities. The involvement of professionals is also required (Van Der Steen et al., 2020). The instructional strategies for children with disabilities entail the presence of visual-based learning videos. Shadow teachers provide individual repetition for children with disabilities, while classroom teacher manages the role of peers to assist those with difficulties, classrooms are set up inclusively to help children with disabilities interact with others. Inclusive classroom serves as a supporting tool in providing assistance for students with disabilities (Gledhill & Currie, 2020). To monitor the development of children with disabilities, the teacher provides a distinguished, modified evaluation. Shadow teachers provide individual evaluations in the form of pictures

that potentially attract and help students with disabilities to stay focused in responding the questions.

Inclusive Madrasas serve as a media to provide the widest access to education to all children regardless of their background. In the context of inclusive education, madrasas may not the only alternative for children with disabilities (Jauhari, 2017), yet inclusive madrasas attempt to offer the best services for children with disabilities regardless of the existing shortcomings. The issues in the implementation of inclusive education are frequently encountered by other inclusive schools around the world. Among the issues are the limited number of shadow teachers as well as the skilled and professional teachers.

As for the inclusive madrasa management model, it can be developed as shown in Figure 1. The implementation model in Figure 1 needs to be an ideal picture of running an inclusive Islamic Primary School.



Conclusion

The Islamic elementary schools (Madrasah Ibtidaiyah/MI) in Central Java implement the concept of inclusive education based on the

three pillars of policy, culture, and practice. These inclusive madrasa carry out the top-down policies (issued by the Central Government and the Ministry of Religious Affairs) along with the internal policies. Inclusive education policies are stated in the vision, mission, featured programs, and objectives of the madrasas. The inclusive culture in madrasas is built through the principal's policy, paradigm shift regarding the mindset of diversity, and human resource development through various trainings and workshops. At the practical level, the implementation of inclusive education is realized through collaboration with related institutions, community health centers, hospitals, disability service centers, and professionals. The practice of inclusive education in madrasas is evident from the assessment of students, adaptation and modification of the curriculum, individualized education program/IEP, modification of instruction, and inclusive school environment. The shortcomings in the implementation of inclusive education include the limited number of shadow teachers, the lack of experts, professional support, and therapeutic facilities, and the lack of budget. Further research related to human resource management and curriculum development is needed as these substantial components in the implementation of inclusive education in madrasas have not been investigated appropriately. There needs to be a trial run for the development of an inclusive madrasah administration model

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