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Instructing A Model of Inclusive Islamic education

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Abstract

This article discusses the right to education for persons with disabilities in accordance with the special report “The right to education of persons with disabilities” United Nations General Assembly Resolution 60/251 2007. Specifically, this article discusses the definition of persons with disabilities, the definitions and purposes of inclusive education, inclusive education in the Islamic perspective, inclusive education in Indonesia, the major determinants and sustainability of inclusive education, and the state’s obligation to education for persons with disabilities. In the perspective of Islam, there is a common ties or the intersection of inclusive education with Islamic teachings value that can be used as the basis of the importance of education for people including those with disabilities. The tangent point of which is education as a liability / rights, the principle of non-segregation, the holistic perspective of looking at learners and way of looking at the barriers that are more oriented to external factors, especially the school environment. This article recommends a series of policies and measures that need to be done by all parties, both government and society to realize the right to inclusive education include all parties, both the government, the community and the parents should actively participate and cooperate in implementing inclusive education in Indonesia and the government should aim to improve the quality of inclusive education in Indonesia, both in terms of students, teachers, facilities and infrastructure, teaching, learning and evaluation.

Keywords: Inclusive Education, Disabilities, Islamic Perspective

Introduction

The right to education is a human right. It means that everyone including people with disabilities both men and women have the right to a proper education without discrimination. This view clearly stated in the Universal Declaration of Human Rights 1948 which states that “everyone has the right to education”. In Indonesia the right to education has been fully guaranteed in the 1945 Constitution, Article 28 C (1) and the 1945 Constitution, Article 31 (1). Law No. 4 of 1997 on Persons with Disabilities and the Law No.20 of 2003 on National Education System also stressed the right of every citizen to education in accordance with levels, lines, units, talents, interests, and abilities without discrimination. In other words, the formal education sector should be no longer a social divider that distinguishes people with disabilities with the general public. In this case, parents can register children with disabilities into general schools.

Law No. 4 of 1997 Article 12 obligates public education institutions accept people with disabilities as students. An obligation like this is called a model of inclusive schools. The main purpose of inclusion school is to educate children

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with special needs in regular classes together with other children who are non-defective. According to UNESCO (2004), Inclusive education is the core of the human right to education. The logical consequence of this right is that all children have the right to receive the kind of The implementation of the Islamic religious education curriculum (PAI), at SMA Catholic Santo Paulus Jember, runs simultaneously between the national curriculum and the local curriculum. In the morning before the lesson begins, there is a group prayer in accordance with their respective religions and beliefs, so far they have been going well.¹

Religious adherents (followers of religion) at the Santo Paulus Catholic High School in Jember are more complete when compared to several other schools in Jember, because this school has students with various religious backgrounds, ranging from Catholic, Protestant, Muslim, Hindu, Buddhist, and Confucian. Not only the students, the teachers also come from different religious backgrounds.²

From Santo Paulus Catholic High School Jember there were several informants, including Mr. A. Denny Cahyo S (Principal), Edi Mulyono (PAI teacher), Alexander Sulistiawan Jatmiko (Indonesian language teacher), Mr. Yohanes Heru and Mrs. Engelia Yuli (guardian of students), Felix Romanus Febriawan Soemarta, Vincensius Pascalis Hady Soemarta (student), Yap Chen Shiong or Heru Hidayat (converts), Joko Prabowo (waka curriculum), Mrs. Ely Sabeth Eny (student), Dedi Anto (staff member of curriculum).

Evaluation of Islamic religious education learning at SMA Katolik Santo Paulus Jember, emphasizes more on practice. As Pak Edi Mulyono conveyed, "the evaluation uses the google class room (online evaluation), on line tests, every task is in the group. The assignment was sometimes during class hours, sometimes outside of class hours.

Islamic religious education is given more practice than material, PAI is only given 1 hour (religiosity is only 1 hour), in teaching and learning activities, PAI is still given 2 hours, in practice, 1 hour outside of class, the PAI count is 3 hours. In KBM the name is religiosity, all religions exist. Evaluation manually, directly practice worship and read al-Qura'an. So far, that's the only model.³

Also said Edi Mulyono, "there is a book of worship, collected every month, they can study, can summarize, can listen to sermons from the science council, then they summarize, in that one month there were 4, there were notes about their personal prayers, they recorded themselves, because it's part of their honesty test. If you pray, you should record your prayer, if not you don't write it down, it's like a test of honesty".⁴

St. Paulus Catholic High School is a school affiliated with Catholicism, but the school has around 50% Protestant Christian students, and 30% Catholic

¹ Interview with Edi Mulyono, a Mathematics teacher who teaches Islamic Religious Education (PAI), interview Wednesday, November 6, 2019.

² Interview with Joko Prabowo, Deputy Curriculum and Dedi Anto, Curriculum staff, Friday 23 August 2019. And research observations on Friday 23 August 2019, at the Santo Paulus Catholic High School, Jember.

³ Interview with Edi Mulyono, Tuesday, March 10, 2020.

⁴ Interview with Edi Mulyono, Tuesday, March 10, 2020.

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students, and 20%, Muslims, Hindus and Confucians. Santo Paulus Catholic High School provides space for teachers and education personnel who are Muslim, to guide the activities of worship and learning for Muslim students, especially those related to learning Islamic religious education in the school environment.

Researchers see the implications in the field related to the multi-religious life of the Catholic St. Paul Jember high school students. Felix, who is also the sibling of Vincent, both studied at St. Paul's Catholic High School. In his daily life, he lives in an environment where the majority of the people are Muslim. However, Felix and Vinsen, like teenagers in general, showed a very kind, friendly, tolerant attitude and really appreciated their environment which was different from the religion of Felix and Vincent's family.⁵

For example, during the celebration of Eid al-Fitr and Eid al-Adha, Felix and Vinsen and their families congratulate the Muslim community on Eid.⁶ Even his family did not hesitate to say assalamualaikum to the Muslims where he lived and lived as neighbors.⁷

Inclusive Education In Indonesia

The Indonesian government has sought to implement inclusive education through various programs and activities undertaken by the Ministry of Education and education agencies in the province, the City / County. In practice, the implementation of inclusive education encounters various obstacles and challenges. These constraints often reported is the fault of understanding of the concept of inclusive education, inconsistent regulations or policies, inflexible education system and so on. Since the government introduced and implemented inclusive education in schools, the discourse about inclusive education has attracted the attention of many people, particularly the education providers. The increasing attention to inclusive education does not automatically show the implementation runs smoothly. However, the views and attitudes that could potentially hinder the implementation of inclusive education are more diverse. Therefore, the question of implementation of inclusive education in Indonesia deserves attentions.

Some of the verses above, explain how diversity is based on the will of Allah SWT., As humans who believe and believe in Allah's decrees and decisions, of course we will believe, implement and believe in our hearts. Confidence in the heart, will give birth to stability in our minds. If the heart and mind are

⁵Researchers observed Felix and Vinsen's behavior, because the researchers lived in a neighborhood (RT) environment with Felix and Vinsen. This is a common sight at the end of each Eid al-Fitr and Eid al-Adha prayers, they join in shaking hands, and share in the inner and outer apologies, just as Muslims celebrate the Islamic holiday.

⁶ Research observations in 2017-2018.

⁷ The experience of researchers who live next door to Felix and Vinsen, from 2014 until now. Felix and Vinsen, including youths who are active in Church activities, are even included in the Jember Church Youth organization (in Islam, Masjid Youth). They really respect and appreciate the existence of their neighbors and environment who are religiously different from their families. Even where Felix and Vinsen live, they live side by side, Muslims who are affiliated with mass organizations NU, MD, Salafi, Protestant Christianity and Hinduism (Hindu Bali). This is as experienced by researchers, they are very open to the differences around them.

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established, it will give birth to actions that can reflect the will of the heart and mind that follow God's direction.⁸

Theoretically, PAI learning has several stages of learning, namely: 1) Starting Islamic religious education learning (PAI), 2) Delivering PAI learning materials, 3) Using PAI learning tools / materials, 4) PAI learning methods, 5) Management of PAI learning classes, 6) Development of interpersonal relationships of students / pupils / students, 7) Ending the learning process.

Said Edi Mulyono, "PAI learning is carried out after every Friday prayer, and every day, I invite the children to pray Duhur together at school. Apart from students, there are also teachers who perform midday prayers in congregation. Teachers who are Muslim are involved in supervising and maintaining students' prayer activities."⁹

The implementation or practice of Islamic religious education at SMA Katolik Santo Paulus Jember, apart from being noticed and monitored by Edi, teachers and other education personnel, who are Muslims are also involved in providing supervision and controlling the worship activities of students at SMA Katolik Santo Paulus Jember.

Edi continued, "every day, the practice of Islamic Religious Education (PAI) can be read by reading the Koran in tartil, memorizing short letters in the Koran. Before starting the lesson, I invite students to pray first. In this case assisted by other teachers, who are Muslim".¹⁰ The coordination of the delivery of PAI materials was communicated with the priest who handles pastoral issues at the Santo Paulus Catholic High School, Jember.¹¹

Apart from that, I take my daily life to the duhur congregation in the congregation, every day, so that children who are far away, can carry out midday prayers, as well as all teachers who are Muslim, breaking into children to pray together. There are also PAI teachers, Mr. Marno and Mr. Septian, Mr. Bagus, Mr. Jefri, Mr. Mukri TU, Mas Nofan TU, for the girls Mrs. Dini, and Mrs. Ila.¹²

The PAI subject at the Santo Paulus Catholic High School in Jember is more applicable and the material is slimmer. Unlike in SMA Muhammadiyah where the material is "fat". For example, between PAI / al-Islam and Muhammadiyah material, it requires time and readiness of students to learn and understand it, in addition to the general subjects they are learning. The condition in Catholic SMA is the opposite.

Carrying out daily activities, praying and tartil, memorizing short letters, congregational prayers and studies, studies can be taken from provincial

⁸ Abd. Moqsith Ghazali, *Argument Pluralism Agama; Membangun Toleransi Berbasis Al-Quran*, Depok, Katakita, 2009, Zuhairi Misrawi, *Al-Quran Kitab Toleransi; Tafsir Tematik Islam Rahmatan Lil Alamin*, Jakarta: Oasis, 2010, M. Quraish Shihab, *Membumikan Al-Quran Jidil 1-2*, Jakarta: Lentera Hati, 2010.

⁹ Interview with Edi Mulyono, on Tuesday, March 10, 2020.

¹⁰ Interview with Edi Mulyono, on Tuesday, March 10, 2020

¹¹ Interview with Edi Mulyono, on Tuesday, March 10, 2020

¹² Interview with Edi Mulyono, on Tuesday, March 10, 2020

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government books and can also take new themes, it can also be from other teachers who help, we take online material too.¹³

Edi Mulyono, is actually a teacher who teaches Mathematics, it's just that, because he is Muslim, he also gets a mandate from the school to foster children or students who are Muslim. When viewed from his educational background, Pak Edi Mulyono, in fact, does not have a religious education background, it's just that he is still learning from teachers who teach Islamic Studies from other schools. As the following admits;

"PAI material from the provincial government, I just taught it, I haven't had the chance to study it, because to study it requires separate time, and of course a team will need to do the study".¹⁴

In fact, for religious subjects, at Santo Paulus Catholic High School, by the school, the issue of religious learning is left to religious leaders or to teachers who are the same religion as students. In this case, the school only provides or controls, so that students can learn religion from people or teachers who are the same religion as students.

"Much PAI learning comes from on line, and does not have a specific guide, there are many sources, especially on line. I coordinated with the PAI teacher at SMA Muhammadiyah Wuluhan, because I'm from Wuluhan"¹⁵

According to Edi, the processes of multiculturalism at Santo Paulus Catholic High School have been running smoothly and well. "So far, I have noticed, the atmosphere is very good and supportive, even Father Deny as the Principal of the School is very open to everyone.¹⁶ So that this condition is very supportive, in order to realize the dynamics of multiculturalism in St. Paulus Catholic High School Jember.

"Implementation of PAI, grade 3 yesterday I tested with duha prayer, memorizing short letters, wudlu, reciting along with recitation".¹⁷

In some ways, there are similarities with the conditions at SMA Muhammadiyah 3 Jember, it's just that Catholic SMA, especially its PAI teachers, place a lot of emphasis on the practice of praying Duha, Duhur prayer and reading the Koran.

"PAI learning is supervised by me and Mr. Septian, Mr. Marno, Mr. Jefri, Mr. Jefri most enthusiastically to motivate children".¹⁸

¹³ Interview with Edi Mulyono, on Tuesday, March 10, 2020

¹⁴ Interview with Edi Mulyono, on Tuesday, March 10, 2020

¹⁵ Interview with Edi Mulyono, on Tuesday, March 10, 2020

¹⁶ Interview with Edi Mulyono, on Tuesday, March 10, 2020

¹⁷ Interview with Edi Mulyono, on Tuesday, March 10, 2020

¹⁸ Interview with Edi Mulyono, on Tuesday, March 10, 2020

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These are some of the names of teachers who are directly involved in implementing, supervising and evaluating PAI learning activities in the Santo Paulus Catholic High School, Jember.

As also conveyed by Riza, a student who is now in grade 2 at Santo Paulus Catholic High School in Jember, she said that Islamic education learning in her school is conveyed both inside and outside the classroom. Among the PAI there are also subjects of religiosity, said Riza. The following are the results of the interview with the researcher:

"PAI said Riza, there are lessons in class, in one week there are 3 hours for PAI. Some of the meetings are 1 hour and some are 2 hours. The PAI meeting day is Monday and Tuesday. The teacher is Father Atan or Atanasius Mariyanto Eka".¹⁹

PAI learning and religiosity at Santo Paulus Catholic High School, Jember, are two different subjects, with different accompanying teachers. But substantially, the two subjects are very strengthening and mutually supportive of one another. PAI, which is taught by Muslim teachers, strengthens the values of Islamic religious education in the personal of Muslim students, meanwhile, the subject of religiosity expands students' insights to respect each other between religions. Riza also explained:

"Meanwhile, the teachers of Islam are: Mr. Edi Mulyono, and after the Duhur prayer there is PAI material".²⁰

"Father Atanasius Mariyanto Eka delivered material about religiosity, Father Atanasius Mariyanto Eka is Catholic".²¹

It is clear that the two subject matter with different teachers, also have different religions, but in the context of strengthening the notion of multiculturalism and religious moderatism, these two subjects reinforce each other. This is a unique thing in St. Paulus Catholic High School Jember. Riza also conveyed positive responses to the two subjects to the researchers as follows:

"Said Riza, the material that has been taught to me, and I have received material on: 1) tolerance between religions, 2) what was learned were 5 values from all religions, 3) differences from five religions, 4) equations of 5 religions, 5) who is the founder / founder / carrier of the religion, 6) the holy books of all religions, 7) the prophets in that religion and 8) the name of God".²²

From Riza's explanation, it can be seen very clearly, how many materials conveyed by Father Atanius and Mr. Edi Mulyono reinforce each other in the

¹⁹ Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020.

²⁰ Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020

²¹ Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020

²² Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020

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context of a tolerant life between religious people and internal religious communities. This is very important to instill in students in schools equivalent to SMA, considering that they will continue to lead, both in the bureaucracy and in the midst of society.

Riza also describes the learning methods delivered at school, both in the subject of religiosity and material related to Islamic religious education (PAI), Riza explains the following:

"The learning methods are: 1) the storytelling method, carried out by students, both inside and outside the classroom, 2) the lecturing method, 3) the storytelling method, carried out by the teacher, 4) reading book files provided by the teacher in this case. given by Father Atanasius Mariyanto Eka, 5) presentation method, 6) group learning method, 7) giving training from the KBM book, followed by an explanation from Father Atanasius Mariyanto Eka".²³

Learning methods as in general, there are story methods, lecture methods, assignment methods, group discussion methods and the like, are learning methods that are used interchangeably.

Another point was also mentioned by Mr. Miko, an Indonesian language teacher who is Catholic, but has a very open perspective on religious differences in his school, Mr. Miko, who was interviewed by the researcher, described the following:²⁴

"PAI is given more practice than material, PAI is only given 1 hour (religiosity is only 1 hour), in KBM, PAI is still given 2 hours, in practice, 1 hour outside of class, the PAI count is 3 hours. In teaching and learning activities the name is religiosity, all religions exist".²⁵

The condition of SMA Catholic Santo Paulus Jember, of course, has many differences when compared to SMA Muhammadiyah 3 Jember, for example, from the most basic point of view, the issue of religious affiliation is very different. However, PAI learning at SMA Catholic Santo Paulus Jember is still very visible, although not as detailed as at SMA Muhammadiyah 3 Jember. Therefore, the existence of PAI subjects at the Santo Paulus Catholic High School in Jember is something that is highly appreciated.

"Pak Miko inserts multicultural material, for example the biographies of a character, for example Cut Nyak Din, Soe Hok Gie, Sokarno, and various things, I will introduce them from the character's study, on the Indonesian language subject"²⁶

In the case of multicultural-based PAI studies, researchers found that multicultural studies, in fact, are also widely conveyed in Indonesian language material content. Apart from conveying national figures with different religious,

²³ Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020

²⁴ Interview with Alexander Sulistiawan Jatmiko, Indonesian Language Teacher at SMAK Santo Paulus Jember, Sunday, 19 April 2020

²⁵ Interview with Edi Mulyono, on Tuesday, March 10, 2020

²⁶ interview with Alexander Sulistiawan Jatmiko, on Sunday, 19 April 2020, at 16.00

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ethnic, racial and linguistic backgrounds, the Indonesian language subject also teaches unity in a frame of difference. although they have different backgrounds, languages, ethnicities and the like, they can be reconciled with the language and the common denominator of the Dutch and Japanese colonies.

Miko, his nickname, who also teaches Indonesian subjects, told the researcher that he himself comes from a family of different religions. Suppose that the family of the father is a Muslim. While the family of his mother, a Catholic. But they can live in harmony and side by side, and they respect each other, respect each other and tolerate each other.

The following is Miko's confession in describing the condition of her family, both to her students in class, and to researchers when conducting interviews with Miko;

"Miko's message to students, while telling the story, is that diversity is created for all of us. Even Miko said, my grandparents from my father, all of them are Muslim. And from my mother, all Catholics, every holiday, we also prepare cakes for our Muslim brothers and sisters, we are very open in our family".²⁷

Meanwhile, Miko lives in a residential area where 95% of the population is Muslim. However, Miko can carry himself and can adapt to his environment. Likewise with those who are Hindus, Protestants and Confucians.

Furthermore, Mr. Miko's discussions with the researchers were as follows;

"With Pak Abd. Muis, Head of the Forum for Religious Harmony (FKUB), I meet often, but when I talk, I rarely do. At SMAK Santo Paulus, we respect that diversity side, until it is included in school regulations".²⁸

St. Paulus Catholic High School, in the researcher's observation, is a school that highly appreciates the diversity of religions, languages and also races, even though there are many ethnic Chinese races in Jember Catholic High School, they can live together and side by side with other races and tribes. As can be seen in the photo of the researcher with them in the classroom.

Conclusion

Education is a right for all citizens including those with disabilities. Therefore, each state is responsible for the education of its citizens. Law No. 4 of 1997 Article 12 obligates public education institutions accept people with disabilities as students. An obligation like this is called a model of inclusive schools. The main purpose of inclusive school is to educate children with special needs due to disability in regular classes with other children, who are non-defective, the support according to their needs, at school in her neighborhood. Islam considers that there is a common thread ties or the intersection of inclusive education with Islamic teachings value that can be used as the basis of the importance of education for people including those with disabilities. The tangent point of which is education as a liability / rights, the principle of non-segregation,

²⁷ Interview with Alexander Sulistiawan Jatmiko, Sunday, 19 April 2020.

²⁸ Interview with Alexander Sulistiawan Jatmiko, Sunday, 19 April 2020.

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the holistic perspective of looking at learners and way of looking at the barriers that are more oriented to external factors, especially the school environment.

There are several aspects to consider in implementing inclusive education, including students, teachers, facilities and infrastructure; teaching and learning process and evaluation of learning outcomes. In addition, countries also need to consider the main determinants and sustainability of inclusive education such as: the existence of a strong framework, implementation is based on the local culture and context, and continuous participation and critical self-reflection. Some recommendations that can be described include all parties including government, community and parents should actively participate and cooperate in implementing inclusive education in Indonesia, the government should make it easier for people with disabilities to enjoy and access inclusive education by providing inclusive schools throughout the area and the government should strive to improve the quality of inclusive education in Indonesia both in terms of students, teachers, facilities and infrastructure, teaching, learning and evaluation. continuously improved, even though at that school, students who are Muslim are not the majority.

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