

Does Indonesia's Inclusive Curriculum Education Sustainability in Privat Madrasah Program?

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Abstract

Private madrasah in Indonesia is dominant, but the limited number of madrasah managers with high competence in providing inclusive education can be a challenge to the trust of parents and students. The importance of research to get a theoretical approach to inclusive curriculum education in madrasah. This study analyses the sustainability of inclusive curriculum education programs in private madrasah. The research uses a qualitative method with a grounded theory approach. The analysis uses design thinking through literature reviews and interviews with private madrasah managers providing inclusive education in Banten, Indonesia. The research finds that social evolution is empathy, exploration, elaboration, exposure, execution, and expansion supporting sustainable, inclusive madrasah curriculum programs. The design thinking from the six models of social evolution encourages inclusive curriculum education sustainability in private madrasah. Further research needs to examine social evolution quantification in madrasah's inclusive curricula.

Keywords: Curriculum, Design Thinking, Inclusive Education Madrasah, Sustainable.

Introduction

Education is a conscious and planned effort to realise learning as a process of actualising students' potential into competencies. It will be utilised in life with a noble character that impacts *rahmatan lil alamin* (Saputra & Fauzi, 2022). In Law 20/2003 concerning the National Education System, article 3 explains the function and purpose of national education: "National education functions to develop capabilities and shape the character and civilisation of a dignified nation in the context of educating the nation's life. It aims at developing the potential of students to become human beings. Those who believe and fear God Almighty have a noble character, are healthy, knowledgeable, capable, creative, independent, and

become democratic and responsible citizens.

Based on the law above, the function of education is to develop capabilities and shape the character and civilisation of a dignified nation (Gunawan et al., 2022). It can cover all aspects of intellectual, social, affective, or attitude development, values, morals, and physical skills. Educational efforts or services are provided in guidance (educating), learning, and training. It follows Allah SWT's words in the letter al'Araaf, verse 179 (Kemenag, 2015). On the other hand, heaven rewards those who study a lot and study Allah's knowledge. As the Messenger of Allah says, peace be upon him: "Whoever blazes a path to seek knowledge, Allah will make it easy for him. for him a path to heaven" (Muslim) (Al-Bayan, 2010):

Policy instruments for the existence of government concern for communities with special needs include Law 19/2011, explaining the convention on the rights of persons with disabilities. Then Minister of Religion Regulation 90/2013, which regulates madrasa education, and Banten Governor Regulation 70/2014, outline guidelines for inclusive education in Banten Province. It is essential for realising breakthroughs in educational services, especially for children with special needs, in organising inclusive madrasas in Banten province as part of a sustainable, inclusive education system.

Inclusive education in Indonesia has been initiated since 2003. However, its implementation is constrained by the curriculum, limited competence of teachers based on children with special needs, difficulties in assessment, policy, managerial, management, sustainability programs, funding, and infrastructure (Mukaffa, 2017; Dharma & Hermanto, 2021; Rohmadi, 2017). Conceptually, with inclusive education, children with special needs (ABK) can attend any school according to their wishes. However, in reality, only a few schools in Indonesia are ready to accept ABK for various reasons, both technical and non-technical. There is no special equipment, and teachers must have the knowledge and skills to teach children with special needs. The presence of children with special needs can interfere with the teaching and learning process. So are often the reasons for not accepting children with special needs.

Then, for the unique needs of students' acceptance, the schools or madrasas need to be aware of everyone by supporting statutory regulations and explicit provisions, including curriculum procurement and infrastructure procurement. Also, we need ABK schools. The core of implementing the special needs student curriculum is that students also have the skills they need in addition to being independent for life. The quality of a school or madrasa education is no exception for inclusive classes or not in the differences students have with disabilities in intelligence. They all have the same brightness and opportunities to optimise their potential, which their community cannot separate. This condition can be faced by all schools providing inclusive education; therefore, ABK learning planning has yet to be carried out optimally. Some activities need to be carried out properly by teachers and GPK, especially identification, assessment, and curriculum modification (Hadiyanto et al., 2020).

Inclusive education can be seen as a movement that upholds the values, beliefs, and main principles related to children, education, diversity, discrimination, participatory processes, and available resources. The students' characteristics can improve academic or non-academic skills for a special needs curriculum (Kadir, 2015). The inclusive curriculum's importance is adjusting essential competencies and learning methods and evaluating learning outcomes. The curriculum implemented is well understood by school leaders, teachers, and parents of students (Holifurrahman, 2020).

In principle, every individual has the right to obtain equal education and teaching, including the level of education tailored to his needs based on his natural physical and mental characteristics in Islam, explained that education is a balance between the rights and

obligations to acquire it for every Muslim or human. As stated in the hadith of the Prophet Muhammad, narrated by Bukhari, seeking knowledge is an obligation of every Muslim (Al-Bayan, 2010). Then Allah confirms in the Qur'an by giving rewards to those who seek knowledge or knowledge, as in Surah Al-Mujadalah verse 11, where Allah raises the degree of those who believe and are knowledgeable (Kemenag, 2015).

The implementation of inclusive education will encourage a more positive attitude change from students towards differences through education carried out together. The last will be able to form a community group that is not discriminatory and even becomes accommodating to everyone. Islamic education institutions in Indonesia, especially in Banten, have played an essential role in implementing education, both in Islamic boarding schools (Salafi and modern) and public-religious schools (MI, MTs, MA) and even in higher education institutions. All parties must realise that building a young generation with religious integrity is very strong in Banten, including children or students with special needs.

In 2015 there were 5558 children with special needs in Banten province (Kemenag, 2016). However, in 2016 of the total number of children with special needs who attended inclusive education, only 896 students were spread out in inclusive schools (Dindik Banten, 2016). Children with special needs go to school by joining traditional schools or madrasas. They participate in informal education in courses or job training, non-formal education in equalisation education, packages A, B, and C, or maybe abandoned.

The purpose of the Banten Governor's Regulation Number 74 of 2014 concerning Guidelines for the Implementation of Inclusive Education in Banten Province with a Study on Inclusive Schools in Serang City has yet to be achieved. The need for more educators or special guidance teachers (GPK) and the lack of training from the Serang City Education and Culture Office to improve the competence of special educators is a problem in schools with inclusive education in Serang City. The limited facilities and infrastructure for special education are also still a classic problem that has not been able to be adequately resolved by the Serang City Government (Stiawati et al., 2017).

According to the standard, admission of new special needs does not go through an assessment and identification process. Nevertheless, it only uses tests and interviews with parents; many teachers still need the training to handle special needs children. There also needs to be no guidance, supervision, or evaluation from supervisors and the Ministry of Religion. Likewise, cooperation with external parties to bet has been widely carried out (Taufik et al., 2021).

Based on the data above, many students with special needs will still provide space for Islamic educational institutions' roles. It causes the value of da'wah carried out to be the same as regular students, which means Islamic educational institutions, namely education or inclusive classes. Students with special needs must also gain better religious knowledge, general knowledge, and types of skills. For this reason, madrasas must be present to help their existence as a shared responsibility. Since 2016, there have been four madrasas in Banten province that have held inclusive madrasas, namely MI Al Hamdaniah, Tangerang Regency, MTs Misbahussudur, Serang Regency, MTs Riyadul Jannah, Tangerang Regency, and MTs Yabika, Tangerang Regency (Kemenag, 2016). However, whether the inclusive education management program that has been implemented will lead to a sustainability program or is it only limited to accepting students with special needs.

In 2015 the four madrasas, private in the province of Banten, implemented an inclusive education program with a duplication model, each with 170, 29, and 269 students with special needs. For this reason, in implementing a sustainable, inclusive madrasah, it is necessary to

redesign it to answer the challenges ahead. The research objective is to sustainably analyse inclusive education management in madrasas in Indonesia.

Literature Review

A. Inclusive Education

Inclusive education is an educational system that requires all children with disabilities to be served in nearby schools and regular classes with their peers. Therefore, it emphasised that it is a reshuffle of the school so that it becomes a community that supports the fulfilment of the unique needs of each child. So that learning resources become adequate and receive support from all parties, namely students, teachers, parents, and the surrounding community. *Inclusive education* is a school that accommodates all students, both regular and with disabilities, in the same school and class environment. Inclusive schools provide appropriate and challenging educational programs according to the abilities and needs of each student. Children with special needs are grouped according to the obstacles experienced, including visual, hearing, intellectual disabilities, movement disorders, behavioural and emotional disorders; autistic children, intelligent children with unique talents; children with learning difficulties, street children; and children from broken homes (Hikmat, 2022).

B. Inclusive Education Policy

The first time an educational policy is realised, it must have a clear goal as desired. Second, the desired destination must also be planned (plans). There must be a mature proposal, namely a specific and operational understanding to achieve the goal. Third, there must be (programs), namely efforts and ways from the authorities to achieve goals. Fourth is (decision): all actions to determine goals, plan, implement and evaluate programs. The fifth is (effect), namely, the program's consequences to be carried out, whether intended, intentional, or unintentional, both primary and secondary.

Every child with permanent and temporary special needs has different developmental barriers to learning and learning needs. The obstacles experienced by each child, according to Alimin, are caused by three factors: 1) the environment, 2) within the child himself, and 3) a combination of environmental factors and factors within the child (Saputra et al., 2022). According to Law No. 20 of 2003, article 15 concerning the National Education System, that type of education for students in special education. Meanwhile, article 32 (1) provides limitations on special education for students. Who have difficulty participating in the learning process due to physical, emotional, mental, and social disorders and have the potential for exceptional intelligence and talent students.

For the scope of the Ministry of Religion that regulates inclusive education have also been issued, namely: Decree of the Director-General of Islamic Education No. 3211 of 2016 concerning the stipulation of 22 Inclusive Madrasas and the Decree of the Directorate General of Islamic Education No. 2768 of 2019 concerning Technical Guidelines for the Implementation of Inclusive Education in RA.

The learning media used by the special supervising teacher (GPK) was also made from the remaining funds from the school's operations and made as is. In fact, in the Banten Governor Regulation Number 74 of 2014 concerning Guidelines for implementing Inclusive Education in Banten Province. The regulations about students' rights, as in Article 9 letters b and c., students with special needs can obtain educational services based on their talents, interests, abilities, intelligence, and special needs. Students with special needs are also entitled to

receive assistance with learning facilities, scholarships, or other assistance as appropriate. Special education teachers have impressive educational backgrounds or have received special training in special education (Supriyanto, 2019). According to the national education policy, the competence of special education teachers is based on three main competencies, namely: (1) general abilities, (2) basic abilities, and (3) specific abilities (Mardini, 2016).

General ability is needed to educate students in general (normal children). At the same time, basic skills are needed to educate extraordinary students (children with disabilities). *Special abilities* are required to educate exceptional students (specialists) (Liani & Barsinahor, 2021). Based on special education, the teachers as an essential role in replacing parents at home in shaping the character of purely autistic students, even in building development to face life in the future without depending on others.

C. Students with Special Needs

Children with special needs are growth and development experience obstacles or deviations physically, mentally-intellectually, socially-emotionally, and in communication. That differs from normal children requiring special education services (Yusuf et al., 2017). Meanwhile, children with special needs can be interpreted as slow or retarded children who will not succeed in children's schools in general or in public schools (Sindelar et al., 2014).

Meanwhile, children with temporary needs, namely: children who are in remote areas, children who are in the minority/isolated tribal communities, children who are in poor (less fortunate) communities, experience natural disasters, encounter social disasters/victims of war/riots, children who are in community groups with social problems (Salmah & Tamjidnoor, 2019). Understanding students with special needs can be concluded differently from regular students by physical or mental disorders that can interfere with or hinder carrying out activities properly.

D. Inclusive Madrasah Curriculum Program

The inclusive madrasa curriculum uses the regular curriculum in public schools, namely the 2013 curriculum, KTSP, and individual learning programs. Because students from various characteristics of students, including typical students and students with special needs, need to be modified into four components, including duplication, modification, substitution, and omission components called the modification model with the details of purpose, content, process, and evaluation (Mubaraq et al., 2021). According to Umi, the curriculum model for inclusive education in madrasah is explained through the categories of regular curriculum models and regular models combined with individual learning processes (Muzayanah, 2016). From the two things above, it was found that madrasas are one of the most influential institutions for efforts to equalise education and build attitudes and social skills for children with disabilities. In terms of equity, it is proven that madrasas thrive in rural areas to be affordable for children with disabilities. The relation to cultivating attitudes and social skills is based on the fact that madrasas better prepare students to become more religious by inculcating the values of monotheism, worship, and morals. These three teachings will build faith and morals so that children with disabilities will further develop their social skills. The implementation of education in madrasas can use the inclusive education model in various ways, as follows

1. Full inclusion (regular class), children with disabilities study with other children (normal) all day long in regular classes with the same curriculum;

2. Regular classes with clusters, namely children with disabilities, study with normal children in regular classes in special groups;
3. Regular classes with pull-outs, namely children with disabilities, study with normal children in regular classes in particular groups, and at certain times are pulled from the regular courses to the resource room to study with a specific teacher or mentor;
4. Special classes with various integrations, namely children with disabilities, a study in special classes at regular schools, but in specific fields can study with other children (standard) in regular classes;
5. Full particular class, namely children with disabilities, a study in special classes at regular schools (Salim, 2010).

The curriculum in inclusive education should be adapted to the needs of students so that students are not forced to follow the curriculum. Tarmansyah explained that schools should adjust the curriculum to the talents and potentials of students. In inclusive learning, curriculum models for students with special needs are grouped into four, namely (Direktorat Pembinaan Sekolah Luar Biasa, 2011)

1. Duplication of curriculum Students with special needs use a curriculum with the same difficulty level as the average or regular student. This curriculum model is suitable for students who are blind, deaf, speech impaired, physically handicapped, and hard of hearing. The reason is that these students need to experience intelligence barriers. However, it is necessary to modify the process; blind students use Braille, and deaf, speech-impaired students use sign language.
2. Curriculum modification The average or regular student curriculum is adjusted to the needs and abilities or potential of students with special needs. The downward revision of the curriculum is given to developmentally disabled students, and the upward modification of the curriculum (escalation) for gifted and talented students.
3. Curriculum substitution: On average, some parts of the student curriculum are removed and replaced with more or less equivalent ones. This curriculum model is for students with special needs by looking at the situation and conditions.
4. Curriculum omission, which is part of the general curriculum, is eliminated because students with special needs need to be able to think on par with the average child.

For this reason, there is a need for a design that regulates the components of the inclusive education learning curriculum to adapt to existing needs according to the types of student barriers the school accepts.

Following the needs and assessment of students, a curriculum is then applied, of course, able to provide support for the response to present interaction between teachers and students, carried out with curriculum models such as duplication, modification, substitution, and omniscience (Holifurrahman, 2020)

Understanding madrasas with the notion of inclusion, namely madrasas that provide education includes children with special needs or experiencing barriers to learning to obtain quality education and other students. Under the provisions of the Minister of Religion, the term madrasa is a formal education unit that provides general education with the specificity of the Islamic religion, including RA, MI, MTs, MA, and MAK (Sukardari, 2019).

Developing and modifying a generally applicable curriculum should be applied to students in the regular category as well as students with special needs, including traditional students and students with special needs, including graduate competency standards, core competencies,

and essential competencies following ministerial regulation Religion 165/2014 concerning the two thousand and thirteen curricula and the regulation of the minister of national education 57/2013.

Learning for students with special needs or inclusion requires identification knowing psychological and non-psychic factors. The students and parents consciously register for schools with various consequences and assessment steps by an initial assessment of students and parents. Schools or madrasas have guidelines for being treated according to their needs with available learning programs and implementing the program, implementation, and learning assessment using the competency document.

From the various definitions above regarding the curriculum, it can be underlined that the development of an inclusive madrasah education curriculum by compiling a curriculum with national education standards by accommodating the abilities, needs, talents, abilities, interests, and potential of the students themselves. Part of the general curriculum for specific subjects is eliminated because students with special needs need to think on par with the average child (Nugraha, 2016). For this reason, there is a need for a design that regulates the components of the inclusive education learning curriculum to adapt to existing needs according to the types of student barriers that schools accept.

Research Methods

This study uses a grounded theory approach, one of the qualitative analyses; according to Creswell and Clark, grounded theory as a systematic design approach and qualitative procedures can generate ideas and use at a broader conceptual level either from the process, action, or interaction covered in essential topics (Creswell, 2013).

The use of grounded theory is carried out to study and understand the implementation of the inclusive education curriculum in private madrasas sustainably. The approach is because the policy of the Ministry of Religion does not extend the program so that problems occur, and no theory can be tested to find solutions to these problems. Thus, this research can produce new ideas or develop existing ones to continue their implementation.

This research was conducted in two MTs, Misbahussudur, Serang Regency, and MTs, Yabika, Tangerang Regency. The selection of informants used purposive sampling following the research objectives (Etikan, 2016). Data sources came from the head of the madrasah, teachers, and student parents, totalling ten informants. Research data collect through informant sources in observations, interviews, documentation, and literature studies. According to Miles and Huberman, data analysis means that the activities are carried out interactively and continuously until complete, so the data is saturated. It implies that if it felt that no information obtaining (Miles et al., 2005).

The interview data analysis technique used in this study is the constant comparison analysis developed by Strauss and Corbin with three stages: open coding, axial coding, and selective coding; from 2008 until now, design thinking has to recognise as a new method of thinking that is most responsive and compatible in the face of the modern world's advancement, which connects with speedy changes due to technological developments.

In answering this research, the design thinking model of social evolution 6 (SE6) emerged as an evolutionary process towards design thinking and social innovation by combining the evolutionary model 6 with the spiral model of the six stages of social innovation (Murray et al., 2010). Then the Portuguese company Mindshake made a model by changing the social innovation process not only more accessible but also intuitive and into application in various multidisciplinary fields (Moreira et al., 2021)

Results and Discussions

Because the decision letter has been given as an inclusive madrasa and has received training, the madrasa is ready to organise inclusive activities in madrasas. The challenge for madrasas is that there are students with special needs, not every year, and they need professional teachers handling students with special needs. MTs Yabika tries to review the education unit's Vision, Mission, and Objectives every year following the developing dynamics. Apart from the aim of education to accommodate students with special needs, they are also working on realising *adiwiyata* and child-friendly schools.

To provide services for MTs Yabika special needs students, modifying the curriculum according to the unique needs of students, but because of the 13 students with special needs. Only one student needs special treatment in terms of ability and behaviour. The competency standards for subjects are lowered according to students' abilities. In comparison, the other 12 students follow the regular curriculum, and subject teachers adjust the conditions and situations of student learning.

Regarding the assessment for 12 students, the same evaluation was carried out for regular students. In contrast, the subject teacher made particular questions according to students' abilities for one student. It is just that we still need unique report cards and special diplomas for inclusive students. We still use report cards and certificates the same as regular students. For students with special needs who require wheelchairs, we have prepared access to inclines and walkways between rooms and bathrooms with sitting closets and handrails. Children with special needs who require a wheelchair, the courtyard and canteen area have been paved so that students with special needs play and rest do not experience difficulties.

The first-floor classrooms have sloping planes and hallways between rooms, but the second and third floors need access. Students with special needs are placed in a class on the first floor. Currently, considering that there are no students with special needs, there is no exceptional guidance for children with special needs. However, because three students with special needs continue to MA Yabika, coaching is continued at MA Yabika.

Our weakness is that there needs to be supervision from related elements so that the implementation of inclusive madrasas is carried out with the madrasa's understanding so that it seems stagnant. The supervision results in evaluations. When there are students with special needs it can, inclusion development should be addressed.

As the spearhead of implementing inclusive madrasas, the head of the madrasa needs clear regulations from the Ministry of Religion to run optimally. Meanwhile, the partnership with the Education Office, which has an inclusive school running better, has yet to be bridged. So inclusive madrasas are challenging to develop.

Currently, supervisors at the Ministry of Religion have not touched on implementing inclusive madrasas, and sometimes there are even those who do not understand how to manage inclusive madrasas. For example, we have one student whose learning ability is far from the minimum standard. Even his competence must be lowered to the MI level. However, because he entered MTs with an elementary school diploma, with all his limitations, we are still trying to accept it. However, when we do an assessment, we need help with using what kind of report cards and diplomas? In the end, we use report cards and regular certificates. Currently, the student continues to madrasa aliyah, which we organise. The same difficulties are felt by madrasa aliyah. Ask for solutions and guidance from the Ministry of Religion.

The implementation of inclusive madrasah in our madrasah almost only runs from 2015 until the end of the 2017/2018 school year, with the capabilities and limitations we have following the training received from MDC through Australian assistance. After the coaching project was

completed, there needed to be further guidance for inclusive madrasas from the Ministry of Religion. So that the implementation of inclusive education for this year did not run at MTs Yabika. The performance moved to MA Yabika because our three students with special needs continued to MA Yabika.

Assessment of learning outcomes for inclusive education students refers to the curriculum at the level of education. They adopt madrasah to the needs and barriers of students with special needs to prepare a curriculum, both modifications of the existing curriculum. Then the syllabus and lesson plans are prepared by the respective teachers. -each student who completes education and passes exams following national education standards gets a diploma whose blanks are issued by the government. However, inclusive education with the existing limitations of the government equalises all students with special needs at the SD/MI, SMP/MTs, and SMA/SMK/MA levels. It does not distinguish between inclusion and regular classes. The students with special needs are competent with regular students with specific competencies, especially in the labour market share. Not all students with special needs get a place according to their competence. Students with disabilities who complete education on the national curriculum will receive a letter of completion of study whose form is issued by the education unit providing inclusive education.

Many problems or obstacles are encountered in implementing inclusion programs, including an assessment system for inclusion programs that still need to be standardised. The inclusive curriculum has yet to be formulated as a sensitive curriculum willing to adapt to children with special needs. This facilitates the development of the potential and intelligence of every child, including children with special needs; keep in mind that every child is intelligent in their respective potential, educator resources still need to be available adequately, both in quality and quantity, to teach children with special needs, and policies have not been maximised. There is still limited financial support from the community—government to develop inclusive education.

The regulations, there should be no reason that providing children with special needs or inclusive education is not going well or needs infrastructure. It has happened in two educational institutions, MTs Yabika and MTs Misbahussudur. The ideological reason that schooling is obligatory for people is not sufficient. Because the responsibility for education is not only the community but also the government, As stated in the 1945 Constitution.

Inclusive madrasah education compels education to accommodate students' abilities, needs, talents, interests, and potential. Therefore, implementing the curriculum in inclusive madrasas, namely MTs Yabika and MTs Misbahussudur, uses a modified curriculum design from the 2013 curriculum. It follows the research results. At MTs Yabika, students change the curriculum according to particular needs in providing services (Mukaffa, 2017). However, because of the 13 students with special needs, only one needs special treatment regarding ability and behaviour. The subject competency standards are lowered according to the student's abilities. In comparison, the other 12 students follow the regular curriculum, and the subject teacher adjusts the student's learning conditions and situations.

Regarding the assessment for 12 students, the same evaluation was carried out for regular students. In contrast, the subject teacher made particular questions according to students' abilities for one student. They do not have unique report cards and special diplomas for inclusive students. We still use report cards and certificates the same as regular students.

While at MTs, Misbahussudur implemented the inclusive curriculum using the syllabus and lesson plans with the number of students combined with the regular class. However, the assessment was below the standard due to obstacles or limitations. The diploma is applied

the same as the regular class, so there is no difference between passing the regular and inclusion classes. The learning carried out by teachers with students with special needs is formally in the classroom, but for students with physical barriers, learning outside the school is limited.

Analysis of program needs in the inclusive curriculum at MTs Yabika is carried out since the registration or acceptance of new students is identified by interviewing students and teachers. Assessment is conducted with treatment tailored to the obstacles faced, then class teachers and supervising teachers.

According to Hamid Hasan, curriculum evaluation is a systematic activity in collecting information about the curriculum that considers its value in specific contexts; it provides an understanding that additional information compiled in the form of a curriculum will produce a valuable curriculum. Evaluation requires a process to see the extent to which success is achieved based on the suitability between the effectiveness and efficiency that is applied so that the program has been implemented.

The head of the Madrasah at MTs Yabika has outstanding leadership as a civil servant seconded by the Ministry of Religion and assisted by the deputy head of the curriculum field, civil servants, and parents of students. The economy is very supportive of the course of education. Acceptance of students to evaluate the inclusive curriculum, leaders are always present; his attention encourages teachers, students, and parents to carry out learning together. Regular consultations are delivered at teacher and parent meetings. At MTs Misbahussudur, the role of the Madrasa Head is quite good, not a public servant. Many tasks are delegated to the waka of the curriculum. The role of the Head of the Madrasah in the evaluation of commitment is present in the consultation. The parents' background of MTs Misbahussudur is that the economy could be more supportive.

The facilities and infrastructure are available at MTs Yabika are relatively complete, with high-rise buildings supported by friendly teaching staff and 4 (four) civil servants from the Ministry of Religion. MTs Misbahussudur and MTs Yabika 2015 were used as a pilot project by the Ministry of Religion of the Republic of Indonesia in collaboration with USAID and UNTIRTA. MTs Yabika learning is better than MTs Misbahussudur, does not part of the pilot project, and does not receive assistance from the government. So inclusive classroom learning goes well in the same infrastructure as regular classes.

The results obtained by informants show that the student-parent wants the learning process opened yearly despite no government program and more opportunities. It is by madrasahs' readiness to carry out inclusive education sustainably. Problems and known expectations are then analysed using grounded theory, namely design thinking with a social evolution model. We know direct or face-to-face interactions constrain the Covid-19 pandemic conditions. In this case, the researcher considers that the six social evolutions can arrange a systematic solution to the problem, as shown in the following figure

6 SOCIAL EVOLUTION INDICATORS MODEL/DESIGN	
EMPATHY	The main challenge is needing more trained assistant teachers and learning infrastructure based on design thinking.
EXPLORE	The community leaders, disabled communities, the Indonesian child protection commission, and philanthropic and psychological institutions.
ELABORATION	Social and moral support guarantees the fulfilment of student rights, support for school facilities, costs for the underprivileged, and student psychological evaluation.
EXPOSING	The society awards community empowerment, teacher assistance, student disability awards, guaranteed costs during learning, and student report progress.
EXECUTION	The community interaction training, carrying out social activities among the disabled community, getting awards for achievements, getting financial assistance to increase student independence, and getting a measurable psychologist's assessment.
EXPANSION	The opportunities for community/school activities, exposure to student inspiration on social media, complete access to student activities, economic empowerment and improvement of infrastructure facilities, and periodic psychological assistance.

Figure. 1 Design Thinking 6 Social Evolution to Solve Problem Inclusive Curriculum Education Sustainability (Moreira et al., 2021)

The challenge (empathy) is the problem of inclusive madrasa education providers in Banten, including the need for more trained assistants. Only a few existing teaching staff are training, but extraordinary mentors are needed. At the same time, the learning infrastructure for students with special needs is very different from other students. The shape and location are unique; other typical students can adopt some subjects.

Explore with community leaders where the openness of attitude will allow parents to send their children with limitations to inclusive madrasas that aim to provide better access to education. Support from the disability community is integral to building students' self-confidence to carry out some of their activities independently. The Indonesian Child Protection Commission's role is to pay attention to the needs and functions of children, especially those with special needs, to educate other students not to bully or make fun of. The role of philanthropic institutions is essential as access to funding. It knows that learning support equipment is needed by madrasas and support for parents of poor students to

motivate their children. It is to continue attending school and psychological assistance. These notes must be a sign of progress reports with certain stimulants.

Social and moral support is translated by fulfilling students' rights to be crucial where there is recognition from their environment. Students and their parents can be calm and happy to deliver them to school. School facilities and facilities can be done with cooperation or assistance to support student activities in madrasas, including studying at home. Fundraising is significant for madrasas and parents of students expected to help and reduce the burden of life and the responsibility of school costs in addition to being assisted through the government budget. Especially those who cannot afford the fees and psychological evaluations of students are regularly carrying so there is self-confidence and motivation in carrying out daily activities.

They explained the meaning of appreciation through community empowerment by involving many parties in existing programs. In the form of charge so that students and their parents are more empowered to improve their education and standard of living. It is necessary to pay attention to the improvement and the mentoring of teachers with the psyche and skills to assist students with special needs. The importance of students with disabilities awards in formal and informal forms focuses on who wants to go to school because a good environment accepts them. The existence of foster parents to guarantee costs during learning, especially for underprivileged students, will be beneficial if students actively participate in learning in the madrasa. Periodic and periodic student progress reports are needed to learn new things. Community interaction training is implemented because socialisation is vital in the community, which incidentally still sees students with special needs interacting with residents. Carrying out social activities among people with disabilities will provide a sense of empathy and sympathy from fellow people with disabilities. So, they do not give up on each other and give what they can for as many people as possible. The getting achievement for students with special needs is because their efforts to do something in learning will give school friends, teachers, and parents a sense of pride and emotion. Students who gradually should receive financial assistance to increase independence, improve life skills, and get a measurable psychologist's assessment.

Expanding opportunities for community/school activities through giving roles so that their attitudes and mindsets become good is part of the social therapy given in schools. News coverage on social media and the internet through exposure to student inspiration will inspire many people to keep trying with all their limitations. Complete facilities and access to student activities provide good encouragement so that they constrain in carrying out learning. Social independence and economic empowerment need attention. Students with special needs will continue their responsibilities and improve infrastructure at school and psychological assistance regularly updated in ages, then schools and parents know in detail.

Conclusion

Since 2016 the inclusive madrasah education in Banten province has supported the government, universities, and USAID. They collaborate to build an inclusive education curriculum system in Madrasas to give students with special needs opportunities for formal education. However, in 2019 the program was stopped due to the madrasas. It has previously held it slowly due to limitations in not providing inclusive education other than the number of students with special needs who received a decline. This study uses a grounded theory approach; the results obtained are a theoretical development of problems in the field. The results show that the main challenge (empathy) is the need for more trained assistant

teachers and learning infrastructure based on design thinking. Explore with community leaders, disabled communities, the Indonesian child protection commission, and philanthropic and psychological institutions. Student rights fulfilment, school facilities, underprivileged costs, and student psychological evaluation elaborate social and moral support. They are exposed to society awards through community empowerment, teacher assistance, student disability awards, guaranteed costs during learning, and student report progress. Execution by community interaction training, carrying out social activities among the disabled community, getting recognition for achievements, getting financial assistance to increase student independence, and getting a measurable psychologist's assessment. Expansion with opportunities for community/school activities, exposure to student inspiration on social media, complete access to student activities, economic empowerment, and improvement of infrastructure facilities and periodic psychological assistance. The design thinking from the six models of social evolution encourages inclusive curriculum education in madrasas by sustainability. This research contributes to the theory of social evolution applied in the madrasa education curriculum program on an ongoing basis.

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